

# Inquiry into the Nature, Progress, and End of Prophecy

By Dr. Samuel Lee

1849

A portrait of Dr. Samuel Lee, a man with dark hair, wearing a dark academic or clerical robe over a white shirt and cravat. He is seated in a red upholstered chair, holding a book in his lap. Behind him is a bookshelf filled with books. The entire image is framed by a decorative gold border.

Tenth Anniversary

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A stylized, handwritten signature in black ink, likely belonging to Todd Dennis.

Todd

PRODUCED BY TODD DENNIS

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AN INQUIRY  
INTO THE  
NATURE, PROGRESS, AND END  
OF  
PROPHECY,

*IN THREE BOOKS:*

- I. ON THE COVENANTS.
- II. AN EXPOSITION OF THE VISIONS OF THE PROPHET DANIEL.
- III. AN EXPOSITION OF THE REVELATION OF ST. JOHN.

TO WHICH IS PREFIXED

A PREFACE AND INTRODUCTION,

*IN THREE PARTS:*

- I. ON THE PRINCIPLES OF PROPHETICAL INTERPRETATION GENERALLY, AND ON THOSE OF Mr. MEDE AND HIS SCHOOL IN PARTICULAR.
- II. ON THOSE PROPOSED BY Dr. TODD, AND ON HIS APPLICATION OF THESE.
- III. ON THOSE ADOPTED IN THE FOLLOWING WORK, CONSIDERED IN CONNEXION WITH THOSE OF THE EARLY CHRISTIAN CHURCH.

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BRISTOL; RECTOR OF BARLEY, HERTS, &c.

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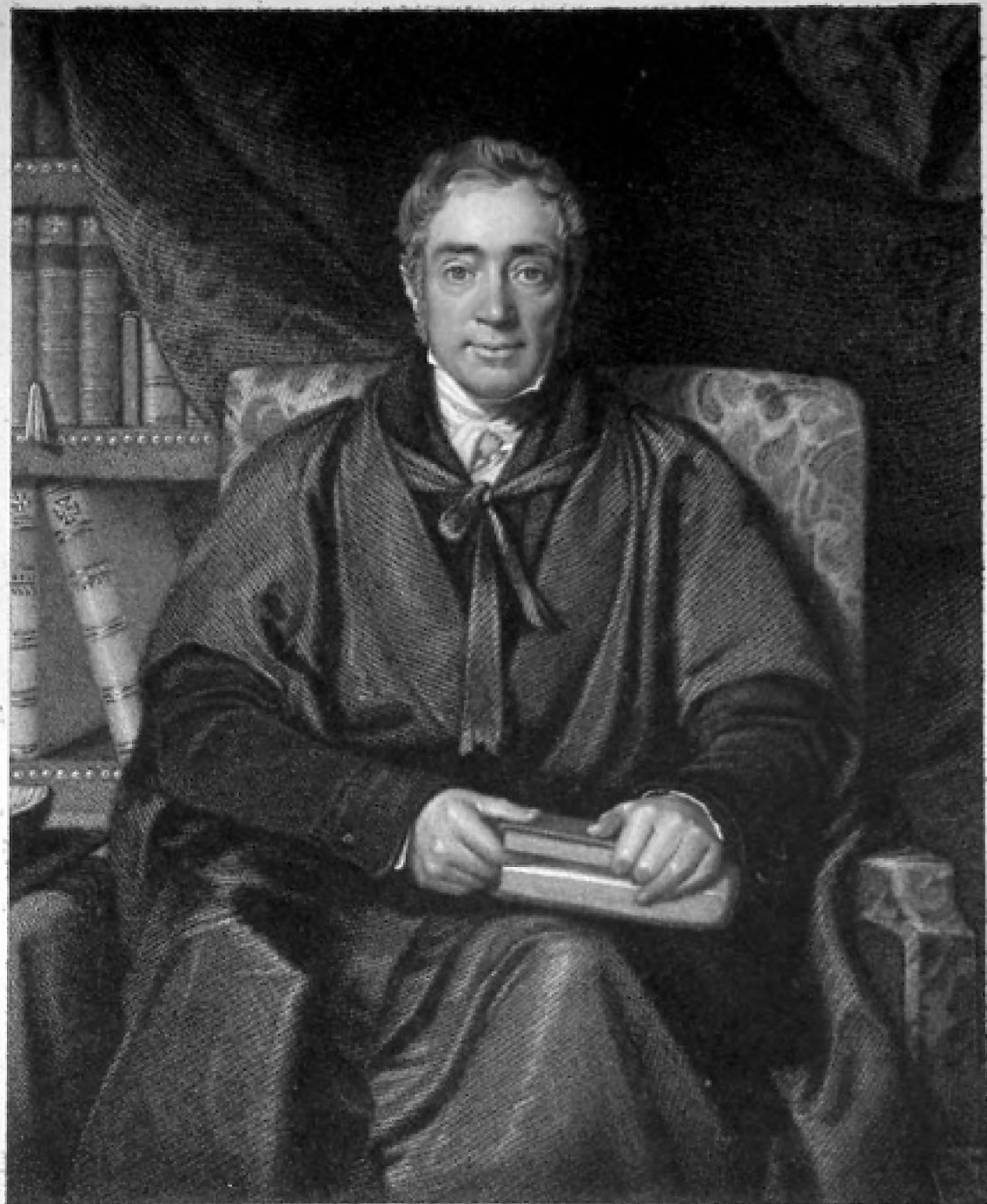
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THE REV<sup>d</sup> SAMUEL LEE, B.D. &c.

*Samuel Lee*

## ADVERTISEMENT.

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THE following inquiry has been made with the view of ascertaining, whether Scripture itself would not supply better means of discussing the great question of prophecy than those usually had recourse to; and, then, whether results different from those generally arrived at, and more in unison with Apostolic Christianity, would not be obtained. Certainly no one, accustomed to any thing like sound investigation, can feel satisfied either with the means generally used, or the results arrived at. This has been the author's feeling.

In order therefore, to lay before readers generally the real state of the case; the nature of the principles usually employed, and the conclusions thence arrived at, have been examined in the first place, and shewn to be unsound. In the next, others have been proposed and shewn to be in unison with those generally adopted by the early Christian Church, and the conclusions arrived at to be in the main the same. These principles are moreover, those which have been recommended by the best writers on Hermeneutics, with this exception, that they apply Scripture in the interpretation of itself, to a far greater extent; render the process of interpretation more easy and natural, and the results arrived at much more certain.

It will hence be readily perceived that, to discuss some single question of prophecy, whether as to the

second coming of Christ, the Antichrist, the Millennium, the Restoration of the Jews, or the like, is not the object of this work, although in its details it embraces them all: that its object rather is, to consider prophecy as one great question perfectly at unity with itself,—as it must be if of divine origin,—and, as involving all these collateral considerations, forming in detail its constituent parts. And in this it is, that the peculiarity of the following Work consists. It exhibits this question in its own remarkable simplicity, integrity, and unity; and presenting a whole as closely connected, inseparable, and harmonious, as it is simple, obvious, and satisfying: Christianity such as the Prophets had foretold, taught and established by the Apostles, and now working its wonders of mercy and of love in this country, and in all its dependencies, as far as the imperfect faith of their several inhabitants will permit it to do so.

One great and valuable result of the whole is, that the question of Prophecy is *not a difficult one*; and another, that all has been fulfilled. Difficult indeed it has been made; but then, this has grown out of the adoption of technicalities, with which it had nothing to do: and great is the wonder that these should so long have kept their ground, and the world have hence remained in so much perplexity and doubt on the subject. The case will perhaps, henceforth, be different. Every thing connected with this question cannot, I think, but assume a much easier, and more instructive aspect. The Law, the Psalms, the Prophets, &c. of the Old Testament; the teaching of our Lord, as far as this question is concerned; that of His Apostles and the book of the Revelation, of the New, must become matter of

much easier apprehension, unless I am very greatly mistaken, than it has been. While all these will, in their united and aggregate capacity, form a chain of evidence such as to be irresistible, and, at the same time, a source of spiritual instruction and edification, such as a Revelation from above, made for all sorts and conditions of men, would be reasonably expected to supply. Not indeed that these have been entirely wanting. Christianity, like some chymical bodies under certain circumstances, is too powerful to be confined in its effects under any amount of pressure whatsoever. And, as to the fulfilment of all, this must depend on the goodness of the proof offered; which I leave to the judgment of the Public.

It only remains now for me to commit my Work to the patient and candid examination of the Reader, intreating him not to be too hasty in coming to his conclusions upon it. Much perhaps not met with before may be presented to him, which may require some time for reflection: besides, it will be necessary to view the whole as constituting one great subject: and hence, as entitled to consideration in the combination and agreement of all its parts; each of which involving questions of grave and interesting import. These things being duly attended to, I cannot but hope, that the interest of its perusal will prove as great to the reader, as that of its writer has been in its composition.

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## PREFACE

AND

## INTRODUCTION.

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IT will be very justly expected, that any one offering to the Public a new work on Prophecy,—so many having appeared of late years,—would have some strong reasons for doing so; and, that he would make it his first business to render these. I believe I have such reasons, and it is my intention now to render them as briefly as I can.

My reasons then are: I. The fact, that many are quite unaware of the grounds on which this question has been placed, and are hence, scarcely in a situation to judge, either of the goodness, or not, of the results arrived at. This will make it necessary, II. to examine these; and to shew the nature of their results; and then, III. should these appear to fall short of what the nature of the case requires, to propose others on which reliance may be placed, and such as to afford *results* answering more fully to the terms of Holy Writ.

And first, as to the *Principles* adopted:—for from these will appear the sort of grounds usually taken in discussing this question. These then are, as far as I have been able to ascertain them, those only of ingenious conjecture, supported in detail by what may be termed the doctrine of *resemblances*. For example, the meaning of a prediction of Scripture is, in the first place, guessed at; in the second, the event so supposed to be had in view, is made to quadrate with it, to a certain extent, just in proportion to the amount of

ingenuity exerted: the *resemblance* so obtained is, as it is then thought, too near to have been undesigned. And the conclusion is, that the needful has been satisfactorily ascertained.

Now it is not my intention to condemn, by wholesale, the use of conjecture; this would be absurd: all I intend to urge is, that conjecture be sober, and be severely dealt with: in other words, that the *resemblance* be not only good, but that it be proved, by some other considerations, to constitute an *identity* with the event, &c. supposed to be foretold. Because, without such check as this, since *resemblances* are extremely pliant things, and are easily made to bend to the will of their authors, they may be found perhaps in a thousand other things, equally satisfying, and equally applicable to such prediction. And hence it is, that an Antichrist has been found in perhaps every age of the Church; and, in some of these, more than one individual has been fixed upon, and urged,—as the taste may have suggested,—as the very and undoubted character foretold. The same, it need not be dissembled, has been, and is still, the case among ourselves.

There is a reason for this in the nature of things, and such as ought ever to put us on our guard, as to such *resemblances*: it is this: The affairs of the world are subject to certain and invariable laws. The nature of man is everywhere the same. Similar conduct will therefore in all times, and in all places, produce similar results: and, if prediction be appealed to, any one of these may readily be mistaken for the one predicted. E. g. States and Empires necessarily arise out of small beginnings. Necessity, in the first instance, calls for and produces industry, thriftiness, economy, and the like: these again, naturally produce wealth, extent of influence, and so on: these will, in the next place, bring in luxury, indolence, want of good faith, and “the other thousand nameless ills.” And to these, will as naturally succeed, poverty, weakness, disagreement, and dissolution.

These different circumstances will again, produce extraordinary characters: that is, the talent bestowed on particular persons will now be called forth, which would otherwise have remained latent. War will create heroes; peace, characters such as circumstances may require; lawyers it may be, statesmen, poets, or the like. And, should prediction have foretold some extraordinary character connected with any of these callings; a little ingenuity will discover an individual so nearly *resembling* the description given, as to supply a tolerable conclusion, that this could not have been undesigned. This again,—should the particular period for the appearance of such character not have been well defined, or the definition given not have been understood,—will be deemed ground sufficient also, to fix the period of his appearance. And such has actually been the fact as to the Antichrist of Scripture.

This then has been the case with the interpreters of prophecy to a marvellous extent: and the consequence has been,—and must continue to be, so long as the same system is pursued,—one ingenious writer has superseded another, because his conclusions have been more plausible, and exciting, than those of his predecessor. And for this again, the nature of the case supplies the best of reasons. It has been very generally determined, that much of prophecy is yet to be fulfilled:—right or wrong is not now the question.—It has also been generally supposed, that certain obscure marks have been given, by which the several periods of fulfilment may be known. This would, of necessity, produce a large number of competitors for the discovery of the period, or periods, so intimated. And the consequence has been, these have been very numerous, and their discoveries as various as their several tastes. Some have lived long enough to witness the failure of their own predictions, as to such periods: others, to see, and lament over, these failures: while all have deplored the encourage-



ment thus given to infidelity, and the *uncertainty* of the once *more sure word of prophecy* daily increased.

Still, the source of all this has remained undetected, and undisturbed: new predictions—for such indeed are all such interpretations,—have been made to supply the places of the former unhappy ones. The period of fulfilment has accordingly been urged onwards; and, unless I am greatly deceived, must continue to be so, even to the consummation of all things<sup>1</sup>, unless something more certain, and better grounded, be in the mean time proposed and received. There is moreover, another evil attending this progress of prophetic interpretation: it is this: As much is thus carried out into futurity, it has unhappily been determined, that, not only a great part, but that the most glorious part, of prophecy remains yet to be fulfilled. The consequence of this again necessarily is, that something better than what we now have is expected to take place; and hence, that Christianity, as we have it, is not the glorious system foretold by the Prophets: and again, that another and better *Dispensation* is to supersede that taught and established by the Apostles! This, though not holden by all, is by very many; and consistently so. It is the genuine result of the grounds taken: and it is a *bad one*; and such as might naturally be expected from the adoption of *bad principles*.

Another consideration, of great moment, has likewise grown out of all this; and, as far as I am able to judge, is

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<sup>1</sup> It is a very natural and indeed constant, result with the Interpreters of prophecy, to push into futurity every thing that cannot be readily made out. It was this, as we shall presently see, which induced many of the Fathers to place the Antichrist not far from the dissolution of all things. Hence too, Mr. Mede and his followers have wandered into the obscurities of futurity for a large portion of their conclusions: and, for the same reason, Dr. Todd has committed *all*,—if I understand him rightly—to the *nox caliginosa* of his predecessors; leaving the whole in a perfect state of chaotic darkness and confusion!

equally groundless as to authority, and bad as to consequence. It is the adoption of judaizing principles, and then the arriving at judaizing results; both of these greatly affecting Christianity, and tending marvellously to obscure the letter of Scripture, and to destroy the evidences to its truth. In this case, we have the period for the restoration of the Jews to Palestine, determined by a *cabbalistic* process of Rabbinism; and, of necessity, subject to all its uncertainty. Then again, a sort of pre-eminence is ascribed to the Jews, so restored; and Christianity is injured, both as to its claims and its power, just in proportion as the Jew is advanced, and his system is extolled.

Add to this the confident predictions daily issued as to the nearness of this glorious period, and the general excitement so raised, even to the highest possible pitch. Every new circumstance of political importance is seized upon, as the certain forerunner of all this; and the natural consequence is, those most extensively wrought upon are tempted to make the affairs of this world necessary to religion, and to substitute a walk by sight, for that of faith: not to insist upon the grievous mistake of reposing matters of such importance upon conclusions which, when duly sifted, amount to nothing beyond the conjectures of good, but grievously mistaken, men. It will be unnecessary to dilate on these points now, as they will be abundantly discussed and exemplified, in the course of the following inquiry, when proof of their character and effects will be given. We now proceed therefore to our examination of the critical principles and practices of Mr. Mede, which are those adopted by all our writers on prophecy.

PART I.—*On the Principles of Scriptural Interpretation  
adopted by Mr. Mede and his followers.*

WE have, in Mr. Mede's work on the Revelation, a sufficiently full development, and application, of his principles of interpretation. We shall commence with his comment upon *the seals*. He tells us, in the first place, that, "The first prophecy of the seals comprehendeth the destinies of the Empire. The other" (Rev. x. 9, 10.) "of the little book, the destinies of the Church, or of Christian religion, until at length both shall be united in the Church reigning; the kingdoms of this world becoming our Lord's, and his Christ's." No one will, as yet, mistake this for any thing more than an expression of Mr. Mede's opinion. Let us now see what he advances in support of it.

"For," continues he, "as in the Old Testament Daniel did as well foreshew the coming of Christ, as digest the destinies of the Jewish Church, according to the successions of Empires; so it is to be conceived, that the Apocalypse doth measure the state of Christianity by the affairs of the Roman Empire, which should yet remain after Christ. Neither," adds he, "doth the event cross it." I remark: This may be very true, or it may not: certainly the reasoning offered so far, is any thing but sufficient to convince us that it ought to be received.

For, in the first place, Daniel has indeed determined in a most particular manner, the destinies of the Jewish Church, as also the period in which the Christian Church should be established. But, Can we hence assume, that the Apocalypse has in like manner determined those of the latter? Mr. Mede tells us that the event doth not cross this. But here again the question may arise, Can we safely rely on his exposition of the Event? We shall presently see.

Our first question will be then, Are we reasonably bound to *conceive* that the Apocalypse is, just as the Book of

Daniel is, a collection of predictions intended to determine the events, with their times, which should continue to occur in the Christian Church? In the first place, it has never yet been satisfactorily shewn,—and, I think, cannot be,—that the Apocalypse does contain a series of *new* predictions as it is the case with Daniel. My own impression is,—and the following pages will, perhaps, suffice to prove its truth,—that the Apocalypse contains no original predictions at all; but exhibits, on the contrary, at once a synopsis, and system of interpretation, of all such prophecy as refers to the establishment of the Christian Church, and nothing else. Nor again generally, has prophecy before it any thing beyond the establishment of the everlasting Covenant made with Abraham: in other words, the establishment of the New Covenant in Christ Jesus, Abraham's seed in whom all nations should be blessed. The Apocalypse itself declares moreover,—and this on *principle*,—that the testimony of Jesus is the spirit of prophecy; not the prediction of certain political events, with their times, which might more or less affect the external circumstances of the Church, even to the consummation of all things. Nor, again, is the Kingdom of Christ to be considered so far a Kingdom of this world, as to have for one of its main elements those events of time, which are clearly foreign to its express, and expressed requirements.—Of all which, abundant proof will be found in the following pages.

But, if we allow Mr. Mede's parallel to hold good, then must it militate most effectually against his theory. E. g. The prophecies of Daniel, it is certain, are not consecutive as to time. Generally speaking,—and as it respects every thing connected with our inquiry,—they are confessedly *repeated predictions* of the same things. The first Vision (Chap. ii.), clearly predicts the fall of the four great Empires, which should precede that of our blessed Lord. The second (Chap. vii.) foretels the same thing, as also does the third and the



fourth. If therefore, we are to adopt the analogy here recommended by Mr. Mede, we must refuse to accept his arrangement of the times, as to the seals and the little book, &c. For my own part, I entertain no doubt,—and sufficient proof will be given below,—that the different Visions of St. John are, just as those of Daniel are, repetitions of the same events and times; and that this repetition has been had recourse to for the best of purposes, viz. to enable him to take up all the more remarkable predictions of the Old Testament, and to apply them to the establishment of the Church of the New: and further, to afford the best key to the true interpretation of them all; such as otherwise we never should have had.—Sufficient exemplification of this will be given in its place.

To Mr. Mede's interpretation of the Seals, I have nothing generally to object: still I say, means are afforded in the Scriptures and histories of those times, such as will supply a far more particular and trustworthy explanation of them. This I have endeavoured to give in the following pages; how successfully, it is for others to judge. So much for generals, let us now come to particulars, and examine some of Mr. Mede's principles, in their application to certain parts of Scripture: and it is not so much the conclusion here, as the means used for arriving at it, that we have in view.

He tells us then, on the first seal<sup>2</sup>, that "The first chance of the Roman Empire, and surely very notable, is the original of the victory of Christ; whereby the Roman gods begin to be vanquished, and their worshippers being pierced with the arrows of the gospel, begin every where to fall away," &c. Which is generally true: let us now consider the sort of proof offered, as to the particulars.

"The discloser of this seal," says Mr. Mede, "is the first beast, in the shape of a Lion, standing at the East; and

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<sup>2</sup> Comment on the Revelation in loc.

sheweth a horseman coming out of his quarter, that is, an Emperor; from whose getting on horseback to ride, that is, coming to his Empire, the distinct space of the first seal is to begin; to wit, from the glorious exaltation of our Lord Jesus Christ<sup>3</sup>...The beginnings of the following seals are directed by the Roman Emperors," &c. Now, to object to these positions is not so much my present business, as it is to shew that the principle here applied, i. e. mere conjecture,—can furnish us with no result worthy of confidence. And first, as to what is said of this first beast, his being in the East, and exhibiting a horseman, or Emperor, as just now stated.

It is assumed here then, that,—as the four beasts or living creatures, standing before the throne, appeared respectively as a *Lion*, a *Bullock*, a *Man*, and an *Eagle*; and, as it is said by Aben Ezra, that the ensigns of the Hebrew camp in the wilderness were, to the *East* *Juda*, a *Lion*; to the *West* *Ephraim*, a *Bullock*; to the *South* *Reuben*, a *Man*; and to the *North* *Dan*, an *Eagle*: and this again, because "The *Talmudists* seem to give the reason thus: four things are proud (or which excel) in the world; the lion among the wilde beasts, the bullock amongst cattel, the eagle amongst birds, and a man whom God hath endued with beauty, &c.; which," Mr. Mede continues, "may be confirmed out of the four-fold face of the Cherubims:...by which is signified, that it was the Lord, and the king of the four bands or camps of *Israel*, which was carried on them:" (that)—we may safely rely on this exposition. Let us see.—

That these *four Beasts* had these several characters, cannot be disputed; for John himself (ver. 7, here) gives it: but

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<sup>3</sup> Mr. Mede very properly directs us here to Ps. xlv. 5, but this he does merely to apprise us, that "to be carried on horseback is a badge of authority." "Lo! the woman riding upon the beast," Chap. xvii. 3; and "in the same sense Deut. xxxii. 13; Isa. lviii. 14; Ps. lxi. 12." It does not seem to have occurred to him, that Ps. xlv. 5 would apply the best possible interpretation to this place. I find Mr. Mede frequently in this predicament.

then, why these four should be selected, to the exclusion of the other eight ensigns, surrounding the Israelitish camp, the *Talmudical* extract just mentioned, can scarcely suffice to shew; and the same is perhaps true, as to the ensign of a Bullock ascribed to Ephraim. *Joseph*,—personated here probably by *Ephraim*,—is said (Gen. xlix. 22), to be “*a fruitful bough*,” where indeed (ver. 9), *Judah* is said to be a *Lion’s whelp*. The ensign of *Ephraim* therefore, should rather seem to be the *Bough of some fruit-tree*, than a *Bullock*. And again, *Dan* is said (ib.) to be “*a Serpent by the way, an adder in the path*,” and hence, some have supposed, that out of *Dan* the Antichrist should come. But Aben Ezra tells us, that the ensign of *Dan* was an Eagle. I only ask, Is the conjunction of these two Jewish notions, foundation sufficient whereon to build any system of Scriptural interpretation? or, Is this sufficient to confirm the position, that hence the Cherubim *were so* constructed, and so to be understood? Surely all this is any thing but certain: and yet it is here put forth with unhesitating confidence!

We are also told (*pari ratione*), that “the beginnings of the following seals:” i. e. after this first, “are directed by the Roman Emperors;” and we find accordingly, in the comment on the second seal, “The discloser of this seal is the second Beast, in the shape of a Bullock placed at the West: and whilst in the vision he biddeth look back towards him, thereby he warneth, that this seal beginneth, when *Trajan* the *Spaniard* bare rule, being an Emperour coming from the West,”...“thenceforth the same” (i. e. western). “stock reigned even until *Commodus*; where the space of this seal endeth.” In the first place, we have no intimation whatever,—as far as I can see,—of John’s looking towards the West, much less of his being bidden to do so. This is all pure imagination! In the next, If we are hence to assume, that *Trajan* was the first persecuting Emperor;—which the place would seem to require;—then would this

manifestly "cross the event:" for, as shewn below (p. 201, seq.), it was *Domitian*,—who is represented in Holy Writ, as also in some of his own coins, &c. *sitting*, and not *riding*,—who was the first Persecutor.

And again, On what solid grounds can it be assumed, or maintained, that out of these *four Beasts* ministering before the throne, three must represent persecuting Emperors? And then, that the following ones, up to the times of *Commodus*, will supply all that is required to satisfy the terms of St. John, as given under the second seal? One would, at first sight, hardly imagine that any thing like this could satisfy the words of this Evangelist. Let us now see what Mr. Mede further advances for this purpose:—

We have then, I. The slaughter of the Jews under *Trajan* and *Hadrian*, proved sufficiently well from *Dion* and *Orosius*, &c. Mr. Mede then concludes thereon,—and the matter which he gives is not without its value,—“that this ruine seemeth to have been the most grievous fit of all that unheard-of tribulation, which our Saviour had foretold should come upon the Jews. And therefore not unworthily chosen by the Holy Ghost, before all other events of that time, for the expressing of this second space, since it excelleth, as well because of the nation, as of an accomplishment so renowned.” To all this I have nothing to object as matter of history, and as belonging to the times of these Emperors (see p. 314, below). What I want to know is, How it can be made to appear that *Trajan*, *Hadrian*, and *Commodus*, personated three of the *four Beasts* of St. John, full of eyes, &c., whose employment was to praise God, and who actually constituted the *Cherubim of glory*? I say here, as before, that nothing perhaps short of inspiration can pronounce all this to be wrong: while it is certain, that nothing like proof has yet been offered that it is right; or, that the assumptions with which we set out, have thereby been established as good.

Under the third seal, we have the shape of a man *stand-*



*ing* at the *south*: i. e. the Emperor *Septimius Severus*, an African, and therefore from the south. He was too the only Emperor out of Africa: and so he might be, and yet have nothing to do with this question: for, not a word about the south occurs in St. John! But we have an Emperor here *standing*, not *riding*; while *riding* in our first seal, constituted the mark of imperial authority! But, I must correct myself; a little lower down (p. 45 seq.), *Severus* and *Alexander* are made to personate the Rider on the *black horse*: we have therefore now, two Emperors represented by this one rider who comes from the south, one of whom belonged not to that quarter! Again, this horse is made to imply by its colour,—usually signifying *sadness*, *mourning*, *terror*,—“the *severity* of justice.” Is not this again, a rather large assumption? for nothing like proof is offered in support of it. Again (ib.), “The pair of balances cannot fitly be joyned with the measure.” Which is not true, for it is shewn (p. 349, below), that in mystical language of this sort, this usage is common.

Mr. Mede goes on: “In these reigns, more glorious and notable than any in past times, or following times,” there were neither dearths nor famines; but, on the contrary, great plenty, and the most impartial administration of justice. He does not seem to have been aware, that as yet he had offered nothing like proof, that these reigns were meant by St. John: nor, if they really were, how we are fairly to account for the colour of the horse, i. e. *black*, usually denoting *sadness*, *mourning*, and *terror*, in times so singularly glorious! Surely the *sadness*, *mourning*, and *terror*, experienced by the *thieves* of these times, according to Mr. Mede, could hardly have been of sufficient importance to induce the Sovereign Disposer of events to honour their sufferings here, *as thieves*, with the colour of this horse! The characters moreover of these two Emperors, have merited the honourable and lasting distinction of a pair of balances, in the Church of Christ! This surely

would have been to make the testimony of *Severus* and *Alexander* the spirit of prophecy. Let the reader judge. But *Severus* was, according to *Eusebius*, a cruel Persecutor<sup>4</sup>! His reign could therefore, hardly be thought a glorious one by the suffering Church.

"Our fourth seal is disclosed by the fourth beast in the shape of an Eagle, standing at the north,...whereby is shewed that the beginning of the seal is to be fetcht from an Empe-  
rour thence arising:" i. e. *Maximinus* the *Thracian*, bred and brought up in the north.—But could this place be fairly supposed to be in the *North* by *St. John*? It is true indeed that *Maximinus* was a beast, a murderer and persecutor of a very rare description, and so was *Gallienus* his successor. It is also true that slaughters, famines, pestilences, and dearths prevailed during their times, to an extraordinary degree; still, neither any one, nor indeed all, of these things put together, will tend in the least to prove, that these Emperors are here personated by the Rider on the *pale horse*. Mathematical demonstration cannot indeed be required: but something amounting to probability at least, should have been proposed; and, I think, is to be had: but which, if not more worthy of acceptance than all this, ought certainly to be cast to the winds.

"The two seales that follow," continues *Mr. Mede*, "have no help from the Beasts, like as the former, concerning the time of their beginning; and therefore none here (are) any more to be seen upon horses." But, it may be asked, Were

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<sup>4</sup> His testimony is (*Ecel. Hist. lib. vi. c. 1*), "*Porro cum Severus persecutionem adversus ecclesias excitasset, per omnes quidem ubique locorum ecclesias ab athletis pro pietate certantibus illustria sunt confecta martyria,*" &c. In *Alexandria* and the *Thebais* this raged more particularly, and in which the Father of *Origen* is said to have been beheaded, and *Origen* himself to have been vigorously sought after in order to put him to death. See *ib. capp. iv, v*. *Alexander* was indeed a very excellent Prince: but this tends in no degree, as far as I can see, towards connecting him with this black horse.

any Roman Emperors there to be seen upon horses? Mr. Mede has assumed that there were: as he also has that three of these were also shewn forth, in the Cherubim of glory! and that in all this, the events do not cross the supposition. All which, I must say, affords nothing like reasonable proof, that the assumptions, good or bad, are worthy of acceptance. But, as the introduction of these Emperors has so conducted us to the times of Gallienus, we can now, according to Mr. Mede, proceed ourselves onward to the rest.

Our fifth seal then, dates from *Aurelianus*; and we are told, that "the most notable chance of the Roman estate under this seal...is that *persecution* of the Christians begun by *Dioclesian*, continued by others, the most bitter by much of all which were before." In this fact Mr. Mede is right; while it must be obvious to all, that his mode of conducting us to it cannot be depended upon.

And upon the whole of this,—which is given merely as an exemplification of the principles and practices of Mr. Mede's school,—what have we, I ask, short of the wildest sallies of a most luxuriant fancy, unchecked by any thing calculated to confine it within the bounds of judicious inquiry? We have, for example, the Israelitish camp introduced, for the purpose of directing our attention to the four Cardinal points of the heavens. We next have these, connected with the "*four living creatures before the throne.*" One of them is converted into our Lord, because He is elsewhere said to go out riding on, conquering and to conquer. This riding next suggests the notion of Empire: and accordingly, the other three living creatures are metamorphosed into three Roman Emperors! and, as the Cardinal points just mentioned, must be divided among these riding Emperors, the *three* points which we have now to deal with must be, the *South*, *West*, and *North*; the *East* being previously disposed of. This being settled, we have the birth-places of these Emperors determined, viz. *Africa*, *Spain*, and *Thrace*! Surely it must

be superfluous to carry this out farther. Every one, accustomed in the least degree to critical inquiry must see, that the system, and the conclusions, so devised, conducted, and recommended for adoption, must be beneath the respect which would entitle them to any extended examination, and much less to acceptance.

The following is added, not because it has any thing to do with Mr. Mede's system, but because good examples of Scriptural interpretation are contained in it. "The chance of this" (sixth) "seal," says he, "is an admirable shaking of the heaven and earth. Whereby the wonderful change and subversion of the state of Rome heathen, by *Constantine* the Great, and his successors the standard-bearers of the Lamb, figured; whereby suppose all the heathen gods shaken out of their heaven."... "Furthermore," continues he, "the Emperors, Kings, and Princes, who thought to help their gods so greatly in danger, to denounce war against Christ's standard-bearers, to fight with their powerful forces; and being even conquered to renew the battle with all their strength, were slain with unheard-of slaughter, discomfited, and put to flight; until at last, their condition growing desperate, there was none could be found to succour any more the Roman religion, falling to ruine with so great a crush." Mr. Mede then gives the text (Rev. vi. 12—17), with particular remarks on each verse. I will notice those on verses 13, 14.

"The heavens vanished," &c.... "The whole place is taken out of *Isay*, chap. xxxiv. ver. 4, where plainly," adds Mr. Mede, "in the self-same representation...the Holy Ghost doth point out the destruction and ruine of the kingdom of *Edom*, as here the Kingdom of Idols. *The heavens*," saith he, "*shall*" (be) "*rolled together as a book*," &c. "The meaning whereof the Spirit in the Revelation would render something more clear by a double supply of words," &c.... "Furthermore," adds he, "concerning the same ruine of *Edom*,...do *Obadiah*, *Jeremias*, chap. xlix. from the seventh *ver.* to the 22. *Ezek.*,

xxxv. through the whole, and xxv. 12, handle it; which therefore I mention, lest any should conceive the description of *Esay* applicable only to that great day of universal judgment." All which—and more might be added—is to the purpose. If Mr. Mede had always adopted the course which he has here, he would have long ago solved all the difficulties connected with this Book.

He next proceeds (p. 80, seq.) to the *seventh seal*, which he makes to synchronize with *the whole seven trumpets*: and to contain all that is enounced under them. In like manner his first Vial commences with his seventh trumpet, and the remaining ones proceed onwards to the consummation of all things. The intervals occupied by the first six seals, six trumpets, and the last seven vials, respectively, he makes to occupy, I.—as we have seen,—the period of the Apostolic preaching, of the persecutions under the Cæsars, and of the establishment of Christianity, in a sort of infantine state under Constantine. II. Under the trumpets, he finds the events of the Church under the Papal corruptions and persecutions: and III. Under the vials, the state of the Church after the second appearing of our Lord, by whose coming the Papal Antichrist is to fall, the Jews to be restored, and a sort of Millennial state then to follow: all which, it might be supposed, would be established by good and powerful proofs. We shall see.—

One reason for this adjustment is the fact, that a certain analogy runs through these several series of enouncements and events, which Mr. Mede thinks ought not to be disregarded; but his chief reason appears to be the following<sup>5</sup>, viz. "The *Apocalyps* considered only according to the naked Letter, as if it were a History, and no Prophecie, hath marks and signes sufficient by the Holy Spirit, whereby the Order, Synchronisme, and Sequele of all the Visions therein con-

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<sup>5</sup> In a tract entitled Παρὰλειπόμενα, "*Remaines*," &c., p. 1. seq. Vol. II.

tained, may be found out, and demonstrated." He proceeds, "For example: Are we assured what the Prophecie of the Whore of *Babylon* meanes? For here, here, I say, we must first pitch: and therefore (mark it) the Angel himself of purpose expounds this Vision onely of all the Visions the Scheme representeth. Doe we know then," continues he, "what this meaneth? If we doe, then behold the Scheme, and see there what will follow: viz." &c. That is, Mr. Mede having lengthened out the period of prophecy beyond that of the seals generally, he offers this as a proof that he was right in so doing, and as a safe ground on which to place his further speculations. He proceeds therefore,—

1. That all the Visions contemporating with *Babylon's* times, must be expounded of such things onely as belong to the times of *Babylon's* whoring.

2. All Visions preceding must be interpreted of things foregoing it.

3. All Visions following, of things to be after it, &c. "*Verbum intelligenti sat est.*" This contains the sum and substance of Mr. Mede's *progressive* scheme; the foregoing, a specimen of his reasonings; and both these, as followed out by himself, and by all his followers, exhibit the true and real grounds of his and their expositions. Let us examine it.

As to the first point, I agree with Mr. Mede, viz. that there are things given by the Holy Ghost in the Revelation, quite sufficient to suggest, and to guide, its true interpretation<sup>6</sup>. But I dissent from him when he says, that the Angel has not afforded any explanation, except only as to

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<sup>6</sup> E.g. We have Rev. i. 18, "*I am he that liveth, and was dead,*" &c. which must have been intended to shew us, that this person was Christ, as remarked in its place. Ib. ver. 7, "*He cometh with clouds,*" &c., must have been given to teach us, that this had been somewhere else said, and to direct us to such place or places for its interpretation. The same must be true of all places either quoting, or alluding to, the Old Testament, which is abundantly exemplified in the following work.



the Whore of Babylon, because I find many other such explanations<sup>7</sup>.

I am left now to suppose that, by the *Whore of Babylon*, and the interpretation given by the Angel, the general matter of Rev. chap. xvii. is meant, and by the explanation in view, its last verse: viz. "*And the woman which thou sawest is that great city, which reigneth*" (i. e. at this time) "*over the kings of the earth.*" Here then, according to Mr. Mede's own rule, we are to take this "according to the naked Letter." Let us do so; and What will the result be? Quite the reverse of what his system requires! The Angel says then to John, "*The woman,*" i. e. *Babylon's Whore*, "*is that great city (now) holding rule over the kings of the earth.*" But the city which then held this rule, was *heathen Rome*, not *Papal Rome*, beyond all possible doubt. This, I say, we do know most certainly. So far this question is settled, upon Mr. Mede's own principles. Mr. Mede has here made a very common mistake by supposing, that the *present time*, so intimated, must be that *present* to himself!

There are, it should be observed, other ways of arriving at *this result*, which we may as well now notice. One, the supposed probability, that the descriptions given both by Daniel and St. Paul of the Antichrist, answer too well to that of the Roman Pontiff, to have been accidental. He is therefore, the Antichrist. The answer to which is: *Resemblance does not constitute identity*: and hence, many of the

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<sup>7</sup> In Chap. vii. 14. "*These are they which came out of great tribulation,*" &c.: i. e. in the persecutions of the Little Horn, and from what follows (ib. 16, 17,) they must be members of the Church below, not above. Again, xi. 15: "*The kingdoms of this world have become,*" &c.: i. e. the Church of Christ is established. Again, xiv. 4: "*These were redeemed from among men,*" &c.: so also xvi. 17: "*It is done.*" Again, xix. 8: "*The fine linen is the righteousness of saints.*" See ib. 10. "*The testimony of Jesus,*" &c. ib. 13. "*His name is the word of God.*" ib. xxi. 3. "*The tabernacle of God,*" &c. to which very many more might be added: all of which are, of necessity, to be taken in their obvious and direct import.

other *resemblances* so proposed, have been found to fail. But there are considerations, quite sufficient to set this question at rest. I will adduce one only. According to Daniel (chap. xi. 31), *Arms should stand on his part, and they should...take away the daily sacrifice,...and place the abomination that maketh desolate.* Now it is certain, that *the daily sacrifice was taken away, and the abomination that maketh desolate was set up* by heathen Rome, and by *no other power*: as it also is, that our blessed Lord Himself has applied this prediction of Daniel, to these very events. See Matth. xxiv. 15, with its parallels. That there is a *resemblance* between these and other descriptions of the *Man of sin*, and the *Pope*, there can be no doubt: but, as before, these are not sufficient to establish an *identity*. Another way of getting to the same conclusion is, a *cabbalistical* solution of the number 666 of the Apocalypse. It will be seen in its place (Chap. xiii. 18), that there are good reasons for believing, that this reading is not genuine; and, that if it were, still it will admit of so many solutions, that it is perfectly useless; and further, that the place is sufficiently clear without it. Other such expedients are noticed below in their places.

To return to Mr. Mede: he places the times of *Babylon's Whore* then, far beyond those of *Heathen Rome*, and within those of *Papal Rome*. But, according to the interpretation of the Angel, they are those of *Heathen Rome*. Mr. Mede is therefore, *clearly wrong* in so fixing this *his first*, and governing particular; and this, even according to his own rules of interpretation!

And, in the next place, no credence can be given to his other *leading* positions, viz. That whatever comes *before this*, i. e. in the order of the text, must be interpreted as taking place *before it*, in the order of time: and, whatever comes *after it*, as occurring *after it* in like manner. This is virtually to assume the whole matter at issue, and upon grounds that are palpably false: every, the merest, tyro in Biblical criticism knowing, that the order of the text cannot be taken

as determining the order of events in any case, much less in the language of prophecy; and of this abundant proof will be found in the following pages<sup>8</sup>. I remark here once for all: Nothing can be more plausible, or dangerous, than the numerous technicalities of this sort in use among us. Again, the opinion that this Whore of *Babylon* represents *Papal Rome*, is clearly a pure assumption; and, as just now proved, it is a *false one*. And the conclusion must be: The Scheme of Mr. Mede, resting on these grounds, is at once *groundless* and *deceptive*. We may now examine another of his strong grounds, on which he and his followers place the utmost reliance, and urge with but too much success.

We are told in his sermon on Isaiah<sup>9</sup>, chap. ii. 2, 3, 4, that "*hills or mountains* are States, Kingdoms, or Societies of men, which consisting of degrees, rising unto a height one above another, are compared unto mountains raised above the ordinary plain and level of the earth. *The Mountain of the Lord's House*," continues he, "is that State and Society which is called the Church and People of God...the Kingdom of Heaven, that is, a Kingdom, whose both King, and King's throne, have their residence and place in the Heavens." A little lower down we have,... "the time should one day come, that this People or Church of God, should not only be the most exalted state upon the Earth, and the most ample and universal Dominion that ever was in the World; but the most peaceable," &c. :—which is a genuine Jewish notion!

"But now comes the question," continues he, "whether this, as we have described it, be and hath already been fulfilled?"

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<sup>8</sup> It will be seen below on the Revelation, that the Scriptures referred to by St. John, under each of the several series of the Seals, Trumpets, and Vials, actually contain some particular, or other, sufficient to suggest to us their several periods; and that, in no case, do these extend beyond the establishment of the Church under Constantine. That Mr. Mede's rule is false in principle, the visions of Daniel, as expounded by every commentator, will abundantly shew; which must suffice here.

<sup>9</sup> Edit. 1652. Vol. i. p. 243, seq.

or whether the time thereof be yet to come? or if already in any wayes fulfilled, whether it be not in part onely performed, and the full accomplishment reserved for the time to come?"—He then presses the followers of the Pontificate on the perpetual visibility of the Church, and wishes to know, whether even they can point out any time past, or present, in which Popery has exhibited so glorious a visibility as this prophecy of Isaiah foretells. He next argues that, should such a fulfilment have taken place—and he denies not that it *partially* has,—still, it cannot be shewn that such glorious visibility *must necessarily continue*: and that, to have so fulfilled the prophecy once, would satisfy the terms of the prediction.—Let this be borne in mind.

We are next taught (ib. p. 247), "that we must distinguish of times...that there are times when the Church is indeed visible, but not glorious. Secondly, times when it is neither visible nor glorious. Thirdly, times when it is to be both visible and glorious." "In the times immediately after Christ's passion...it was neither visible nor glorious." "In the times of the persecuting Emperors...and the nations began to flow unto it, it was a society indeed visible, but not glorious: I am sure it was not *in the tops of the mountains*; but the Imperiall mountain of *Rome*...overtopped it...trampled it under their feet<sup>10</sup>...we speak here of the externall glory...In the times of *Constantine*...the sun seemed as it were to break forth of a cloud, and the Christian society became for a while, both *visible* and *glorious*:"—I remark: Now therefore, according to Mr. Mede's own shewing, the prophecy was fulfilled; while no assurance had been given by the Prophets, that this *external glory* should continue.

We are next told that, "presently after"...this glory of the Church was not only eclipsed, but even the visibility

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<sup>10</sup> That is, just as prophecy had foretold it should.

thereof in a manner covered, and altogether darkened... with that...overspreading cloud of *Arianisme*<sup>11</sup>. He next urges the *Antichristianisme* of papal Rome: then the light obtained by the Reformation; and he adds, "We hope,... it shall become, not" (only) "more visible then yet it is, but far more glorious then ever hitherto it hath been, when *the fulnesse of the Gentiles* (as St. Paul *speaks*), *shall come in*."—And this he defines, a little lower down, (p. 279), by the distinction of "*a Society of Christian believers, joyned together in one EXTERNAL Communion, of the same publicke profession, use of Sacraments, and Ecclesiastical Jurisdiction or Government,*" &c.

It must be clear enough from all this, what Mr. Mede's notions were on these points: we shall now shew that every one of these is groundless, and unworthy of regard. In the first place then, he allows, as noticed above, that if the Church has been once fully established, the terms of prophecy do not require, that it be always maintained in that state<sup>12</sup>. In the times of *Constantine*, he also allows, the Church did become...both *visible and glorious* for a while; but, according to his own reasoning, nothing more was required for the fulfilment of the prediction<sup>13</sup>. So far we have no valid objection to the fact, that the Church was once established both *visibly and gloriously*. But still, it was not *fully so*. It was indeed both *visible and glorious*, but not to the extent that will satisfy Mr. Mede, &c. But, Why?—

The reasons are, according to Mr. Mede, "We find in the Prophecies...that there are two sorts and times of the calling in of the Gentiles; the first is that which should be

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<sup>11</sup> Which, in truth, has nothing whatever to do with the matter, as it will be seen below.

<sup>12</sup> It will be shewn hereafter on Rev. Chapp. i—iii, that Scripture actually provides for the contrary.

<sup>13</sup> Isai. ii.

with the rejection and casting off of the Jews, and as St. Paul saith, *to provoke them to jealousy*: such a calling as should be in a manner occasional, that *God might not want a Church*<sup>14</sup>, the time the Jews were to be cast out: for this is that which St. Paul means, Rom. xi. 15, *That the casting away of the Jews*, is the calling of the Gentiles, or *reconciling of the world*: whence we may see, that the Apostles were not to preach Christ to the Gentiles, until first offered to the Jews: they refused him: and this is the calling of the Gentiles which hitherto hath been for many ages."

"But," continues he, "there is a second and more glorious calling of the Gentiles to be found in the Prophecies of Scripture; not" (such) "a calling as this is, wherein the Jews are excluded; but a calling wherein the Jews shall have a share of the greatest glory, and to have a preheminance above all other nations, when *all nations shall flow unto them*, and walk in *their light*. This is that calling and that time which he calls the *fulness of the Gentiles*: *I would not, brethren*, (saith he), *have you ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved*<sup>15</sup>," &c.

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<sup>14</sup> (The Italics are mine.) In other words, the Apostles taught, and the nations received, a mere *temporary, make-shift, Christianity*: and such is that which we now possess! This, I say, is a true and necessary result of the principles of Mr. Mede; many of his followers too, carry it out to its legitimate length: viz. that Christianity, as we now have it, is to pass away, and to be followed by something that is better. But see Gal. i. 8, 9, on this!

<sup>15</sup> The matter here discussed, is taken up again in another Sermon on Jer. x. 11, in which we are told (ib. p. 83 seq.) that, of all the inhabitants of the world, Christianity is but about one sixth part: Mahometisme has 1, and Ethnicisme a little more than 3. But, as remarked elsewhere, this has nothing whatever to do with the question. Christianity was one carried out under miracle, and set up generally throughout the universe: and this is sufficient for the terms of prophecy. We then have Ps. xxii. 27: xlvii: lxvi, &c. in all which the establishment of Christ's Kingdom is predicted. 1 Cor. xv. 25, 26, is next quoted, which however, refers not to the fulness, but the duration of Christ's Kingdom:

We have here therefore, given sufficiently at length, the *grounds* of Mr. Mede's belief, viz. that the Jews are yet to have a *particular call* to join the Church; that the Church itself shall be *more gloriously, visibly, and fully established*: and we are now to rest satisfied, that sufficient proof has been afforded, as to the several and consecutive series of the Seals, Trumpets, and Vials, belonging to these several periods, and then so stretching out until all prophecy shall receive its entire and final *fulfilment*. Let us examine all this as briefly as we can.

In the first place then, there is no *prophecy* whatever to be found in the Scriptures, declaring that "*so all Israel shall be saved,*" as just now given by Mr. Mede. This place, it is certain, contains a *doctrine*, not a *prophecy*, (see p. 38, &c. below), and, when fully stated, stands thus, "*And they, (i. e. the Jews), if they abide not in unbelief, shall be grafted in... and so all Israel shall be saved:*" i. e. IF they believe and receive the Gospel, then shall they be saved: which will suffice for this place. And, as to the prophecies relating to the Jews, and *seeming* to foretell their restoration to Canaan, not so much as one is to be found *really* promising any such thing: all promise to this effect that can be found, relates to that party among them which is

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Kingdom: besides, "*all put in subjection under Him*" does not necessarily mean, that not a sinner shall remain *de facto*, but rather *de jure*, not subject to the Son of Man. The ancients understood this place differently from Mr. Mede, and perhaps more correctly. "*We see not yet*" &c. Heb. ii. 8, i. e. *de facto*: for the Apostle lived not to the period when this should take place. Again, ib. 5, "*The world to come,*" i. e. Christianity, which had not then been established in power: it was therefore *to come* (Gr. μέλλουσιν). We next have Rev. xii. 6, the 1260 days,—during which the Church should be nourished in the wilderness,—turned into so many years, by a sort of *cabbalistical hocus pocus*. But this again, is all mere assumption. His last consideration here, (p. 87,) is on "*the fulness of the Gentiles,*" Rom. xi. "Now," says he, "because the Jews are not yet called, it followeth that *the fulness of the Gentiles* is yet to come." But the Jews *have been called*, and refused to listen thereto: this conclusion is therefore unsound. Verbum sat.

usually styled, "*a very small remnant*," "*the Outcasts, Dispersed*," and the like, *of Israel and Judah*;—while the contrary is positively affirmed of "*the multitude*" of them, as shewn below, (p. 33. seq. &c.)

Nor again, is it any where foretold that *all nations* shall flow to *the Jews*, and so, virtually at least, secure a pre-eminence to them. All that the prophets have said<sup>16</sup> is, that "*all nations shall flow unto it*," i. e. at some period after their times, and in "*the last days*," (see below, p. 99, seq.), *to the mountain of the Lord's house, the true Zion of God*: not to the multitude or people of the Jews. And, in the days of the Apostle Paul, this Zion consisted both of Jews (i. e. the *Election*, or *Remnant*), and Gentiles; of Barbarians, Scythians, Bond, and Free; among whom there was "*no difference*," and consequently no pre-eminence; of which proof sufficient will be found below.

It is equally groundless to affirm, that the prophecies of Scripture speak of two times of calling, or of two sorts of calling, of the Gentiles; or, that the second of these shall be the most glorious: nor has any thing been here advanced tending in the least degree to prove this: nor can there be. The truth is, Mr. Mede has deceived himself by a faulty view of Holy Writ to the effect, that the Jews were *now to be cast out*, as if this,—predicted as a fact,—carried with it an impossibility of their being otherwise; while the truth is, the Gospel was first preached to them, and many of them received it; but, upon their multitudes' *wilfully* rejecting it, the Apostles turned to the Gentiles. And again, if their casting away,—because of unbelief,—did administer to *the reconciling of the world*, and to *the riches of the Gentiles*; and also, if their receiving the Gospel at that time, would have greatly increased these,—as no doubt it would,—it cannot hence be inferred, that St. Paul meant to teach that a

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<sup>16</sup> Isai. ii. 2, seq.



second, and more glorious, call was in reserve both for them, and the Gentiles: much less, that any pre-eminence would, in any case, be conferred on either of these. Besides, St. Paul manifestly makes the conversion of the Jews, *the duty of the Church*<sup>17</sup>; which is virtually to deny, that prophecy has any thing to do with it. Nothing is more common, I know, than to dwell very fondly and largely on inferences of this sort, and then to press them as if they were demonstrations: when it must be obvious to every one, having the least experience in inquiries of this sort, that no reliance whatsoever ought to be placed upon them. So far we have seen nothing, tending to prove that Mr. Mede's arrangement of consecutive periods is well grounded, or, that Jews, as such, are yet to receive a particular call, and so to have a pre-eminence among the nations: all that has been said therefore, on these points, can claim nothing beyond the respect due to *the opinions of Mr. Mede*: or, which is the same thing, to mere assumptions.

Let us now examine, a little more particularly, the argument as to the *glorious visibility* yet in reserve for the Church, but of which neither Mr. Mede, nor his followers, could ever yet see it in possession. I affirm then, if the Church has,—as allowed above by Mr. Mede himself,—been once in possession of the *glorious visibility* contended for; and, if this has been such as *fully* to answer the terms of prophecy,—and this is the fact as shewn, (below, p. 340, seq.), then, I say again as before, no expectation can be entertained from prophecy, of a still *fuller*, and *more glorious*, fulfilment of its terms<sup>18</sup>. I now say moreover, that, after

<sup>17</sup> Rom. xi. 31.

<sup>18</sup> The question, as to *degree* now before us, is a very difficult one to deal with, because tastes, which entirely govern it, will differ. If however inspiration has pronounced upon it, this ought to satisfy us; St. Paul says then (Col. i. 5, 6.) "*The Gospel . . . is come unto you as it is in all the world,*" (ver. 23,) "*and which was preached to every creature which is under heaven.*" Now there is no prediction to be found, promis-

*this* once so realized *consummation*, it is not *visibility* either more or less *glorious*, that is to be sought or expected. With *Papists* and others who know of nothing beyond *externals*, such a *visibility* may be consistently urged: and in this Mr. Mede has perhaps done well in his argument against them, as given above; but, with those who look for the *true Zion*, the case is quite different: they will look,—as the Holy Remnant did of old, and as the Prophets who were of this party also did,—for the *spiritual glories* of St. John's *New Jerusalem*, (see below on Rev. xxi.), and St. Paul's *City of the Living God*, (see p. 87, note, and 476, seq.); for the *spiritual manna* contemplated by faith in the Eucharist, and the blood also viewed by faith in the Cup of the New Testament, by which alone the conscience can be purged from dead works, and enabled to serve the living

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ing more than this. If it was foretold that this *should cover the earth, even as the waters covered the sea*; still, the Apostle's "*every creature under Heaven*," is quite as comprehensive: of this there can be no doubt. And, if it be allowed, that after Paul's time both the extent of its progress, and the number of its recipients were still greater, this will make no difference here. It was perhaps enough for miracle to do, generally to spread Christianity abroad in the different regions of the world, and then to leave it to its own expansive powers to cover the rest. And if it be true, that miracle ceased with the Apostles, or with their immediate converts,—as many have thought,—this must have been the case; and the Church,—as it must be the case ever after,—sent it into the remoter and less frequented places. One, of other places countenancing this, is Rom. xvi. 25, 26, where it is said, . . . "*the mystery which was kept secret, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to ALL NATIONS*," &c.: i. e. the work of proclaiming this mystery had, "*according to the commandment*," now been done, i. e. completed, and this "*in all nations*," through the *Scriptures of the Prophets*, and for the *obedience of faith*. It should seem therefore, that the propagation of the Gospel had been now completed, according both to the commandment and prophecy: and so far, miracle must have been put forth: and it actually was. Much was indeed yet to be done in overthrowing its opponents: and this also was done, but that is quite another thing. It may be true therefore, that no such large fulfilment of prophecy was ever intended, as many are willing to believe.

God; and indeed for all the blessings, to be sucked as consolations from her breasts, as an entirely *spiritual Mother*. And it is truly astonishing that a person so spiritually-minded as Mr. Mede evidently was,—and the same may be said of many of his followers,—could be so far wrought upon by the dissimulations of Jews,—for this is judaizing,—as to have adopted opinions so adverse to the spirit of the Gospel<sup>19</sup>.

There is still another consideration closely connected with this, as suggested by his words cited above: viz. "*a Society*

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<sup>19</sup> We may now notice a prophecy, which has of late been appealed to as a most triumphant proof of the goodness of Mr. Mede's theory. This was first published in 1701, by a Mr. Robert Fleming; and its object was, according to its last Editor, (London 1848, pref. p. v.) to give a new resolution to the grand apocalyptic question concerning the rise and fall of the Antichrist, or Rome Papal. The process leading to the result sought, is this: "The first rise of Antichrist he dates in A.D. 606 . . . from which he computes that his reign of 1260 prophetic years' duration will expire in 1848."—I remark, all this is mere assumption, and it rests on *false grounds*, as shewn above. And, if the event had answered the terms of the prediction exactly; still Mr. Fleming would have hence been no more a Prophet, than Mr. Murphy was when he foretold, some time ago, the coldest day of the winter following. But the event here is of no such character. The Pope has indeed been forced to quit Rome; but this no more proves the fall of Popery, than the imprisonment of the Pope did in the days of Bonaparte. We next have the fourth vial of the Revelation poured out upon the Sun; but *the Sun is*, it is said, a *type of the French Monarch*; and that the period would close about the year 1794. Here again, the *grounds are false* as before, and the events faulty. The Sun's being a type of the French Monarch is, too, a perfectly groundless assumption, as to the mind of St. John. And the French Monarch, Louis XVI., was beheaded early in 1793. As a *Prophecy* therefore this is *utterly false*! nor did the Revolution then set on foot end till some years after 1794. The period is wrong therefore, at both ends! Dismissing however, for a moment, the groundlessness of all such prophesying as this, I would only ask, Who would expect to find St. John predicting, for the edification and consolation of the universal Church, *particularly* of his own times, and *generally* of all ages, under imagery the most lofty and splendid, the event of a *runaway Pope*? or the decapitating of a French King? or,—what is still less likely,—that the Prophets of Israel would be engaged in calling upon heaven and earth to witness the solemn predictions of such trifles?

of Christians...joined in one externall Communion...use of Sacraments,...*Ecclesiastical Jurisdiction or Government.*" Now attached as I am to my own Communion, and ceding to no man in this particular, I cannot nevertheless be brought to believe, that it is necessary to the *spiritual* glories of the Church;—of its *visibilities* I now make no account;—that *Ecclesiastical jurisdiction and government* shall in all cases be *identically the same*: of this even the Apostolic Churches could scarcely boast. These things are but externals; good indeed in their place, and very desirable, could they be universally realized. To formalists who know of nothing better they are every thing; while at best, they are entitled only to subordinate consideration in the *spiritual* household of God; and can never be appealed to as marks either of fulfilled, or unfulfilled, prophecy.

Of this sort too is another consideration, frequently brought before us by Mr. Mede, and his followers: viz. that the political government of the Rome of the Cæsars, still exists under that of the Pontiff and others: and the same consideration may be, and is indeed, extended, to the existence, political or otherwise, of the City of Rome itself. When we are told for example, that *Babylon* should be destroyed, and that under this, mystically-speaking, the *spiritual Babylon* also should; we need not imagine that, as the fall of Babylon was according to the letter, in the first instance, the fall of the *spiritual Babylon* should also in the second. It is enough here if the *spiritual Babylon*, as such, fell, leaving the literal and political one just as it was. *Christ's Kingdom is not of this world.* It has nothing whatever to do either with *political*, or *literal*, considerations such as these. We may fairly leave all such to Jews and Romanists, whose hopes rest on nothing better. The Church has moreover been established once in its *literal extent and glory*; but, that being done, its *spiritualities* alone are its great essentials.

If therefore it could be shewn, that a real and true succession of the Government of the Cæsars now existed—which cannot,—this could not in the least affect our question, which is, Does the *spiritual Kingdom of the Son of Man now exist* or not? And to this the answer is: It does in all its *spiritual* integrity, privileges, and powers: and of this, proof sufficient will be found below. It was in this way too that Babylon, as an Empire, passed to the Medo-Persians; that of these, to Alexander the Great; that of him, to his four Successors; and then to heathen Rome: all and each of these remaining in other respects, just what they were before: and hence it is said, (Dan. vii. 12,) that “*their lives were prolonged for a time;*” while “*their dominion*” (only) “*was taken away:*” i. e. as *Kingdoms* they remained; as *Empires*, they ceased to exist at all.

EXTERNALS therefore,—whatever they may have had to do with the establishment of the Church at first,—and in this they had much to do,—have now neither part nor lot in this matter: and the same is true, whether these be of an *Ecclesiastical*, or of a *secular*, character. No objections therefore of this sort, directed against Christianity as we now have it, are entitled to any consideration, except only to be treated as assumptions, and altogether visionary: the same,—as shewn above,—may be said of Mr. Mede’s distinctions of times, as to the *Seals, Trumpets, and Vials*; of two distinct callings of the Jews and Gentiles: and it is of no moment whatever, whether the assumptions be made in the Scheme itself, or in the Rules given for its guidance, or on the text of Holy Writ; they are still but assumptions, and might as well have been made of the whole matter in debate, simply and at once, as under any modification whatsoever of it. In either case, they are unworthy of confidence.

So far then, we have seen the grounds and reasonings of Mr. Mede, on the strength of which his opinions have been,

and are still, recommended and extensively received. But he has something further to offer on the restoration of the Jews, which should not be omitted. This gives us a parallel drawn between the conversion of St. Paul, and that which,—as Mr. Mede will have it,—is hereafter to take place with the Jews: when, according to the theory above considered, the last Vial of wrath shall have been poured out, and the Pontifical Antichrist destroyed. My principal reason for giving this is, to shew generally by what sort of reasoning this argument is also urged.

“The Mysterie of St. PAUL’s

Conversion,

Or

The type of the calling of the

JEWS.

1. PAUL amongst the sons of men, the greatest zealot of the Law, and persecutour of the way of Christ.

2. Paul in the height of this his zeal, and heat of his persecuting fury, found mercy, and was converted.

3. Paul converted by means extraordinary, and for manner strange: Not as were the rest of the Apostles, by the ministry of any teacher upon earth, but by the visible revelation of Christ Jesus in his glory from heaven; the light whereof suddenly surprising him he heard the voice of the Lord himself from

1. The Jews amongst the nations most obstinate, zealous of Moses, and the most bitter enemies of the followers of Christ.

2. The Jews through persisting unto the last in their extremity of bitterness, and mortall hate to Christians; yet God will have mercy on them, and receive them again to be his people, and he to be their God.

3. The Jews not to be converted unto Christ, by such means as were the rest of the nations, by the ministry of Preachers sent unto them<sup>20</sup>, but by the revelation of Christ Jesus in his glory from heaven, when they shall say, not (as when they saw him in his humility) Crucifie him: but Blessed is he that cometh in the

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<sup>20</sup> And yet Paul himself says (l. c.), “Even so have these,” (i. e. Jews) “also now not believed, that, through your mercy” (i. e. in preaching the Gospel to them,) “they also may obtain mercy,” (i. e. just as the believers had, by the preaching of the Gospel to them). Paul’s doctrine is therefore, in direct opposition to this of Mr. Mede.

heaven, saying, Saul, Saul, why persecutest thou me?"

name of the Lord<sup>21</sup>. *Whose coming then shall be as a lightning out of the East, shining into the West: and the signe of the Son of man shall appear in the clouds of heaven; and every eye shall see him, even of those which pierced him; and shall lament with the spirit of grace and supplication<sup>22</sup> for their so long, and so shamefull unbelief of their mercifull Redeemer."*

It cannot be necessary to follow out this "mysterie" or parallel any farther, extending as it does to six other paragraphs. The only question that need be asked respecting it is, Are we to understand Mr. Mede here as giving positive and direct predictions? or, as offering certain conclusions, the results of good and sound interpretations of Holy Writ?

I answer, The first of these is not to be supposed. Mr. Mede was a man of too much real piety to be suspected for

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<sup>21</sup> The places cited in the margin here are, Isay lix. 19, and iv. 5: Dan. vii. 7, 13: 2 Macc. ii. 8: Matth. xxiii. 39, and xxiv. 27, 30: Luke xvii. 30: 2 Thess. ii. 7, 8: Rev. i. 7. Of the apocryphal Scripture we need say nothing, as it can have no authority in this place. Of the rest, asfollows, viz. on Isai. lix. 19, see page 378 below; on Ch. iv. 5, see p. 370, &c.; on Dan. vii. 11, 13, page 152, seq. On Matth. xxiii. 39, "*Blessed is he that cometh in the name of the Lord,*" it will be sufficient to remark, that it is a quotation from Ps. cxviii. 26, and that it is no more necessary to suppose from this, that Christ must appear personally, than it is, that Rev. i. 7, is to be so interpreted. See what is said on this place, p. 231, &c. below. Comp. pp. 107, 121, seq. Besides, *He that cometh in the name of the Lord*, would rather imply some one, any one, of the Lord's Ministers, than the Lord himself. In Matth. xxi. 9, indeed, it is applied to Christ himself, but this was when He came in the form of a servant, and in great humility. See Zech. ix. 9. On Matth. xxi. 27, 30, see p. 122, seq. Luke xvii. 30, evidently refers to the same events, as does Matth. xxiv. 17. See the last reference, on 2 Thess. ii. 7, 8, p. 201, seq.

<sup>22</sup> The place had in view here, is Zech. xii. 10, which does not refer to the Jews generally, but only to that *Holy Remnant*, which should constitute the true Zion in the days of our Lord, and is styled (ver. 7,) "*the glory of the house of David.*" It is astonishing to what an extent Scripture has been misapplied on this point.

a moment, capable of so much wickedness ; and yet the "*type*" is given positively as such. The second then, must have been his intention : and here he has, unhappily, failed to seize the sense of his authorities. There is, moreover, another fault in this parallel, and it is a fatal one. St. Paul himself argues most conclusively from the types of the Old Testament, to the realities of the New : but the nature of the Mosaic Covenant gave authority to this : it was *shadowy*, and to be superseded by better things. But St. Paul's conversion took place under the New Dispensation, and under this he legitimately so preached ; for, in his days this shadowy system had entirely passed away. How then, I ask, can St. Paul's conversion be, on Scriptural grounds, *typical* of something still to come to pass ? Surely it must be superfluous to add any thing to this, except the remark, that it is judaizing to the fullest extent !

There is one consideration more, of which Mr. Mede and his followers make much use : it is what is called "the year-day theory : " i. e. the art of converting any given number of days into as many years. The necessity for this is the fact, that a very large portion of prophecy is referred to futurity by this school : and hence it becomes desirable to discover some means of getting at its period. By thus turning days into years this is done : it is then foretold accordingly, when the times and events so predicted shall happen. The first place tried in this way, is Daniel ix. 25, seq. Where however, as shewn below, it can neither be made to answer : nor from the circumstances of the case, can it be applicable. For a substantial refutation of it, as applied to other places, see Mr. Todd's Discourses on the Prophecies, (Dublin, 1840,) page 395, seq., with the authors there referred to.

I have then, a right to conclude on the whole of this, that, whatever the results of Mr. Mede, and his followers may be,—and *they* are universally governed by these his principles, and generally arrived at by his mode of reasoning,—



whether good or bad, they can scarcely challenge respect, much less confidence: and that, however cleverly or learnedly they may be propounded, or seriously recommended, they evince, from first to last, nothing beyond an unsupported tissue of conjectures; or, what is virtually the same thing, of mere assumptions. The Scriptural interpretations of the Jews moreover, are, and ever have been, conducted on the same principles; and have in very many instances, arrived at the same results! In all cases, they have succeeded to a marvellous extent, in obscuring the context of Holy Writ, and in lowering the character of Christianity<sup>23</sup>: and the consequence has been, much that was intelligible and plain<sup>24</sup> both to the early converts to Christianity, and the earlier Writers of the Church, has been involved in more than Egyptian darkness; and, as with the Jews, has been consigned to an indefinite futurity as the only means of saving its character as inspired. There is no intention here however, of impugning either the learning, ability, or good faith, of any of these gentlemen. They have done the utmost that could be done under the principles of Mr. Mede. It was perhaps more their misfortune than their fault, not to have observed that those principles were faulty. Nor do I arrogate to myself the merit of having discovered those that are better. On the contrary, I have had no doubt that the earlier and better Writers of the Church were guided by others far superior, and these it has been my endeavour to follow out.

Having then so far considered the principles and practices of Mr. Mede, the first, and perhaps the most popular writer, who adopted these; we will now very briefly review those of the last: viz. the Rev. E. B. Elliott: and here I

<sup>23</sup> As shewn above.

<sup>24</sup> I need here only remark that, *the more sure word of Prophecy*, of St. Peter's times, has been made in ours the most unsure that can be conceived. We shall have presently to adduce something more to this effect

shall select a portion of his work, in which he does not differ essentially from myself, except only in the manner in which his inquiry has been conducted<sup>25</sup>.

Mr. Elliott heads this part of his work ("Introduction to Rev. xii. 1") with these words: "*Retrogression of the Visions*:" the consideration of which forms his first inquiry. "It will be necessary," says Mr. Elliott, "to call the reader's attention to the evidence of a *retrogressive* character in both it, and the two subsequent...visions."—We have here therefore, according to the shewing of Mr. Elliott himself, three visions of St. John at least of a *retrogressive*<sup>26</sup> character: and to these is to be added,—as I shall shew,—that of "the witnesses." Mr. Elliott's words are: "The retrospective history of *Christ's two Witnesses* not forming an exception" (i. e. to the general progressive character of these), "because that is given in conversational explanatory narrative by the Angelic interlocutor."—Let us see how far this reason will hold.

It is true indeed, an Angelic interlocutor does instruct St. John, verbally of course, as to the particulars of these Witnesses (Chap. xi. 1, seq.): but Does not St. John get the whole of his Revelation from instructions of this sort? In the very outset of his Book it is said, "*The Revelation... which must shortly come to pass: and He (God) sent and signified it by His angel unto His servant John.*" We find accordingly, that throughout the first three Chapters here, the message is in every case that of the Angel to St. John. There are cases indeed elsewhere, in which John merely narrates the particulars of the visions as he saw them: while, in every one, where we have explanation, it is given either

<sup>25</sup> I use Vol. III. 2d Edit. 1846.

<sup>26</sup> Mr. Mede made the same discovery long ago, "The Apostle," says he, "resumes the Vision *ab ovo*, to make a more particular description of the seven Angels...whence they had their Vials," &c. ("Remaines on some passages," &c. p. 32. Ed. 1648. Vol. II.), and this, if I understand Mr. Mede aright, refers to the very place under consideration here.

by Christ himself, or by some Angel. But it must depend entirely on the nature of the context, whether the events had in view, are to be considered as belonging to past, present, or future time; it being quite out of the question to imagine, that the *mode* of making any revelation can have any thing whatever to do with these. I must conclude here therefore, that the reason so assigned for the *retrogression* adverted to, is altogether inadequate to the purpose for which it has been given.

But the fact of the case, when more particularly considered, is, the language used is not mere conversational narrative: it is that both of command and of prediction. "*Rise,*" it is said, "*and measure the temple,*"... "*and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy,*" &c. In verse 6, the Angel conversationally tells John what powers these witnesses should possess; still this contains prediction, as before. Now I say, If this place will supply any good reason for a *retrogression* by the manner of its enouncements, the same may be said of every place similarly circumstanced throughout this whole book. The truth however is, this notion about conversational narrative can constitute no trustworthy canon of interpretation in any case, because it is groundless and deceptive. I agree, nevertheless, with Mr. Elliott when he says, that "we have an interruption here, and a breaking off from the subject next preceding," because there is good reason for this<sup>27</sup>; not because the conversational nature of the place will account for it.

But the thing most to be observed here is, a positive infraction of Mr. Elliott's own principles, and of those of his leader Mr. Mede: and this again, the very thing which Mr. Elliott has somewhere condemned in me! He adds,—and I beg to recommend the consideration particularly to

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<sup>27</sup> See on the place below.

himself,—“I say *many*” (i. e. *retrogressions*), “because in effect between the new visions and the old there are traceable many and striking correspondencies ; more, if I mistake not, than have hitherto been thought of,” &c. To this Dr. Todd, and some early Fathers, will give a hearty *Amen* ! In the following pages, Mr. Elliott will find some of these correspondencies pointed out, quite as far as he here thinks they may be. He allows indeed, that Chapters vi. vii. viii. ix. x. xi. on the one hand, and Chapters xii. xiii. xiv. on the other, will supply examples. It will be shewn sufficiently at length below<sup>28</sup>, that the series of these here made *two*, the context requires, should be reduced to *one*. I make no account of the conjecture, that the outside writing of the Roll (i. e. of the sealed book) might have had its particular synchronizings with those of its inside ; I. Because this is unnecessary ; and II. Because it is incapable of any thing like reasonable proof.

Let us now consider Mr. Elliott’s interpretation of the vision before us (Rev. xii. 1, seq.), “*The travailing woman...* was evidently *Christ’s true Church on earth*,” &c. He adds, “Another character was,...the *Bride*, the *Lamb’s wife*.” To which, I think, no good objection can be made. He goes on, “The sun is no where in the Apocalyptic imagery made the representative of Christ.” Which is faulty : unless it can be shewn, that we are not to look elsewhere for any solution of the Apocalyptic imagery, except only in the Apocalypse itself. St. John tells us (Rev. xxi. 23), that “*the City had no need of the sun...for...the Lamb is the light*” (i. e. luminary) “*thereof* :” i. e. *the Lamb* is its sun, in some sense. “*Unto you that fear my name*,” says the Prophet (Mal. iv. 2), “*shall the Sun of righteousness arise* :” i. e. of necessity, *Christ*, in the healing, enlightening, and warming, influences of His grace. Again, Ps. lxxxiv. 11, “*The Lord God is a sun and*

<sup>28</sup> See the several proofs of these, as given in their places.

*shield: the LORD will give grace and glory.*" Which may perhaps be taken as the best comment on the words of St. John; and therefore as proof sufficient, that Mr. Elliott's view of this place has no foundation in truth.

Mr. Elliott's next assertion is equally destitute of foundation; and, what is worse, it bears upon its surface an antichristian doctrine. "Thus," says he (p. 9), "we are led to see that the representation here given of Christ's Church, was not one universally or generally true; but designative of it at *some* remarkable and *particular time*<sup>29</sup>," &c. His reasons given are I. "*The heaven* meant is evidently *political elevation*." This is one of Mr. Mede's notions: and it is groundless; for the obvious reason, that the Church considered in itself, and, *as here exhibited*, before the period of its *political elevation*, is, *as a kingdom*,—which is only another name for it,—*not of this world*. This reason therefore, will no more suffice to shew, that by *heaven* is meant *political elevation*, than it will in other places, where we are either told or taught that the vision was in heaven, and where no such notion can be entertained. And, as to the inglorious sort of Christianity here supposed to be symbolized,—i. e. as taught by the Apostles, and now professed among us,—I must be allowed to tell Mr. Elliott, that he is making something worse than a mistake: he is preaching that doctrine which the Apostle has declared, is to be received as entailing a curse even on the Angel that should propound it!

Mr. Elliott's second reason is (p. 10), "As to the description of her *travailing*...to bring forth *a male child*; the meaning of this," adds he, "will best appear from the very similar prophetic imagery in a vision descriptive of the yet future restoration of the Jews," &c. The allusion is to

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<sup>29</sup> So Mr. Mede as noticed above, that God may not, in the mean time, be without a Church. In other words, Christianity was given only as a sort of make-shift, until some second advent,—a mere figment of the imagination,—should be followed by a Millennium!

Isaiah (chap. lxi. 8, 9). Let us examine this. We have in this context then, two parties clearly pointed out; viz. those *that tremble at God's word*, and also *their brethren that hated them, and cast them out*. Now, it is to the joy of the former, that *God shall appear*; and to *the shame of the latter*. And *the latter* are the Jews generally. Of this there can be no doubt. *The Zion* here mentioned therefore, must be the *true Church*, which should so bring forth even a nation in a day: for to her, was *the glory of the Gentiles to flow like a stream* (ver. 12), not to the Jews: they are to suffer shame as the enemies of God (see verr. 19—24, inclus.). We certainly can have no restoration of Jews here therefore. The promise is clearly made to *the Zion of God* in Jewry; while *shame* and *vengeance* are to fall upon its oppressors.

"Thus *the male child*," continues Mr. Elliott, "of which the *literal Zion* is to be delivered, is declared to mean" (i. e. by Mr. Elliott), "*her children* united and multiplied into a *nation* or *dominant body politic*; with triumph," &c. But does it appear from St. John, that this Zion was now exhibited as a *dominant body politic*, when in fact she had *now* to submit to a persecution in the wilderness for forty and two months? Is this a mark of *political domination*? Isaiah, it is true, speaks of the same Zion and of a triumph to take place, apparently after this event. We have here therefore, a palpable confusion of times, and of things; not to insist on the obviously groundless assumption, that this vision's being seen in the heavens implies *political domination*.

Mr. Elliott continues, "In like manner we may interpret the *man-child* of whom the *spiritual Zion*, or *Church of Christ*, appeared travailing to be delivered,—not as the child Jesus, born at Bethlehem, an explanation on no account admissible,—but as *its children* united into a *body politic*, and raised to *dominant power*." It certainly is marvellous, that the *appearing only* of this vision in the heavens, could supply assurances so strong as these, that *political domination*, *union*, &c., are

meant, and that the birth of the child Jesus at Bethlehem must certainly be excluded, and particularly as it is said by St. John, that this Child should *rule the nations with a rod of iron*; which must necessarily refer to Christ exclusively, in its primary sense. It probably did not occur to Mr. Elliott that, as Christ is the federal head of His Church, the powers and privileges *primarily* and *properly* belonging to Him, are *secondarily* and *subordinately* ascribed to His people. I hold therefore, that the Child Jesus is intended in all this; and that, although the Church had no such *dominant power* before it suffered persecution in the wilderness; dominant power was nevertheless promised to it by the Prophets: and that such it obtained at the appointed time. We have here therefore much error, and not a little confusion.

But Mr. Elliott has reasons to advance, why *this glory* of the Church is not that *ultimate glory* to be realized at the second coming of Christ, i. e. when the Jews are to be restored, as stated above. The first is, that "she was immediately afterwards to be persecuted by the Dragon, and then to spend 1260 days, or years, in the wilderness" (pp. 11, 12). But it is sufficiently evident, as shewn below (p. 190, seq.), that this persecution in the wilderness was to try and to purge the *spiritual* character of the Church, not to mark its inferiority in *this sense*; but quite the contrary, to shew its power, and hence to foretell its triumph. Mr. Elliott however, places these two considerations "in the most admired disorder;" and then concludes, as it was easy for him to do, that the subordinate and lesser earthly triumph i. e. obtained at the close of these persecutions, was typical of the greater still to come. So far, we have the Christianity of the Apostles made quite of a piece with the political circumstances of the Church, *inferior* and *poor*! and the events of *Christian times* made *typical* of other events, also to happen in Christian times, without at all considering that the Christian system is not one of types!

But we have another monstrosity here : viz. that out of the *one* birth brought before us by St. John and Isaiah, Mr. Elliott manufactures *two* ! The first to take place upwards of 200 years after the times of St. John ; the other above 1200 years ! In St. John moreover, the woman cries out in the very pains of parturition : Mr. Elliott keeps her in this situation for 280 years before her first delivery, and about 1260 before her second ! But Isaiah is most pointedly adverse to Mr. Elliott. His words are : “*BEFORE she travailed, she brought forth ; BEFORE her pain came, she was delivered of a man-child.*” The Prophet, apparently to make this still more striking, adds : “*Who hath heard such a thing ? who hath seen such things ? Shall the earth be made to bring forth in ONE DAY ? or shall a nation be born at once ? for,*” continues he, “*as soon as Zion travailed, she brought forth her children.*” Nothing surely, can be more directly opposed to the statements of Mr. Elliott than are these Scriptures ; and let it be borne in mind, Isaiah has before him, beyond all doubt, the very event exhibited here by St. John !

In page 17 too, this woman, or Zion, is made to sustain a gestation of 40 weeks. I am at a loss to discover whence Mr. Elliott got this : yet he says, “calculated on the year-day prophetic chronological scale from the Lord’s ascension,” &c. i. e. 40 weeks of years making 280 years. It is added, “Her travail had begun above a prophetic week before, in the Diocletian persecution ; and long, and painful, and ineffective hitherto, had been her sufferings, ... she had brought forth wind : she had wrought no deliverance in the earth,” &c. The utter incompatibility of this with Isaiah and St. John, we have seen above. I now remark : It is equally at war with St. Paul, who tells us that, even in his days, *the Gospel had been preached to every creature under heaven*, Col. i. 23 ; and (ib. 6), “*The Gospel...which is come unto you, as it is in all the world.*” He adds,—which is much to our purpose,—“*and bringeth forth fruit,*” &c. (comp. Rom.



x. 18, seq.). And again, in all those places in which believers are styled *children of God*, *adopted children*, and the like, it must be evident, that some deliverance, aye, and that a great one, had been wrought in the earth long before the times of Diocletian! And to this, every Father of the Church before this time bears abundant testimony. What therefore, are we to think of the goodness of this conclusion?

But "one word more." These 40 weeks were clearly fabricated, in order to carry us onward beyond the times of Diocletian: but, as all history attests,—and as shewn below,—the persecutions of our Zion commenced long before the times of Diocletian. The truth is, his persecution was the last of a series: and it continued not longer than about ten years. Our 40 weeks gestation have therefore, been fabricated in vain; for it must have produced its fruits at least 150 years before! We have then, an unwarranted, unsuitable, and absurd, period of gestation assumed; an unwarranted *cabbalistic* ground for this is next advanced, and all this with a confidence as great, as if it contained the plainest words of Holy Writ! And this again for the purpose of recommending an utterly false and deteriorated view of our holy faith! It will be sufficient to remark, that such an accumulation of rash, vain, and groundless assumptions, is, happily indeed, but rarely to be found among us: and the wonder is, how this has been so readily and extensively received and believed.

Come we now to the grounds on which these two different periods are attempted to be established: and here we shall find Mr. Elliott just as happy as in his preceding criticisms. "First," says Mr. Elliott (p. 13, seq.), "there seems to me to have been, to a certain extent, a chronological indication in the very use of the symbol of a *dragon*. For it is a rule...in the Apocalypse to make use of no self-adopted symbols of a country, in reference to times earlier than their actual adoption in that country." I have only to affirm

here, that no symbol is adopted either by St. John, or by any other sacred Writer, not common to *his own times*: I leave it to Mr. Elliott to prove the contrary, because negatives are not things capable of proof. The said rule is therefore, a delusion. He adds, "And since it was not till near the close of the second century that the *dragon* was first used as a Roman ensign, nor till the third that its use had become common, we might thence probably infer that the time represented in the vision was scarce earlier, if so early as the third century."... "So the intended period would seem to have been some little time before the total dejection of Paganism...at the commencement of the fourth century." We have therefore, the time for this first birth determined, under the operation of a palpably *false rule*; and this again, in applying a symbol which, had it even been in use in St. John's times, does not appear more likely to have been employed by him, than was that of *the Roman Eagles*! Such are the reasons advanced for the first and shortest protraction of the labour-pains of our Zion!

Let us now come to the second. We are told then (p. 11, seq.), "These coincidences might perhaps at first incline us to attach the more glorious meaning to the symbols of the vision" (i. e. of a restoration of the Jews, &c.). "But the next figuration," continues Mr. Elliott, "of the fortunes of the woman, or church, shewing that she was immediately afterwards to be persecuted by the Dragon, and then to spend 1260 days, or years, in the wilderness, decisively negatives the position," &c. Mr. Elliott gives us, therefore, one series of persecutions here under the Roman Emperors, ending with a glorious song of victory: but, because he finds woes denounced after the close of this, he takes it for granted that another series of persecutions must necessarily follow. The probability of a *retrogression* here, could not have occurred to him, notwithstanding the many obvious

intimations of this appearing in this context<sup>30</sup>. Having therefore thus arrived at a very considerable extension of time in this case, he gives us at once its limit: viz. 1260 days, or years, i. e. as I understand him, these days, taken by the year-day theory, standing for 1260 years. We have seen above (p. xxiii. seq.), how readily Mr. Mede managed this matter: viz. by means of a palpably false induction; and then how he attempted to prop this up, by an erroneous exposition of certain places from the Prophets Isaiah and Jeremiah. It was not the good fortune of Mr. Mede to devise our 40 weeks, and 1260 year-days, of painful gestation: nor, as far as my memory serves me, did he develope the theory of a first and second birth. From all which it should seem,—contrary to the opinion of Mr. Birks,—that the progress made in this sort of conjecture, has not tended to supply additional light to our question.

It is not my intention to follow Mr. Elliott further, nor to follow out the *resemblances* adduced as proofs for all this; I will only affirm, that the whole is perfectly groundless, incapable at once of support, and unnecessary to the interpretation of any portion whatsoever of Holy Writ. I have shewn below<sup>31</sup>, what I believe to be the true intention of this number: and, until something better shall be advanced to the contrary, to that I must adhere. If then, we may place any reliance on what has been now said, it must follow, that there is just as much authority for Mr. Elliott's second series of persecutions, as there is for his second male child-birth, and the double gestation of 280 and 1260 years.

I need not perhaps now press the consideration, that the principles and practices here brought before us, are unworthy of confidence; the thing must be too plain to need this. Every one in the least degree experienced in inquiry of any sort, cannot but see in what light they ought to be viewed:

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<sup>30</sup> See in its place below.

<sup>31</sup> See pp. 190, 352, 356, 364, below.

of the goodness or badness of their results I now say nothing. Mr. Elliott's work, I need not add, evinces great research, acuteness, and patience; and much that is very valuable is to be found in it. It is the lax, purely conjectural, and hence wholesale assuming, system of Mede, that forms its one and great blemish. This I now venture to recommend to the consideration of Mr. Elliott; and I will hope, that his candour will appreciate the motive which prompts me to do so: viz. the desire to advance the knowledge of revealed truth.

PART II.—*On the Principles of Prophetical Interpretation, propounded in the Works of J. H. Todd, D.D., of Trinity College, Dublin, &c.*

THE works of Dr. Todd on this subject, which have come to my knowledge, are two: the first printed in Dublin, 1840, entitled "Discourses on the Prophecies," &c.: the other printed also in Dublin, in 1846, entitled "Six Discourses on the Prophecies relating to Antichrist," &c.<sup>32</sup> Much valuable matter is to be found in these publications, evincing great learning, clear and forcible writing; arguments urged with much earnestness, and often, as it appears to me, with success. There are however instances, as it will presently be shewn, wherein Dr. Todd has in his anxiety, as it should seem, to overcome his opponents, been any thing but happy.

Having premised thus much, I shall,—as it is my wish to be as short as I can,—proceed at once to Dr. Todd's statement of his own views, as to what is called the *literal* and *figurative* interpretation of Prophecy, and as to their

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<sup>32</sup> I have preferred taking Dr. Todd's works, although both Mr. Maitland and Mr. Burgh published before him; the former in 1826 and 1829, the latter in 1832: because Dr. Todd gives his views more in detail, with his arguments in support of them. The "First Elements of Prophecy," by Mr. Birks, London, 1843, will supply a sufficiently extensive and correct list of others of the same school.

legitimate application; these involving primary, and most necessary, considerations. His views on these points are given in the Preface of his second work, as follows:—

“The *literal* sense of Scripture,” says Dr. Todd (p. vi.), “is commonly defined to be that signification of the words which the author intended, and which his contemporaries, in the ordinary use of language, would have understood....The *spiritual* sense, on the other hand, is that interpretation which supposes the things designated by the literal sense to denote other things not immediately signified by the words<sup>33</sup>.” I remark, this latter definition certainly is either useless or faulty. For, if the *literal* signification is taken to be that which the author intended, according to the first definition; then, I say, as things *spiritual* might have been intended,

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<sup>33</sup> Mr. Maitland much to the same effect, “Inquiry,” p. 2. seq. Mr. Faber’s statements on the year-day theory, are then subjected to a searching examination, as Mr. Mede’s also are in the “Second Inquiry,” p. 7. seq., and, I think, shewn to be untenable. Mr. Maitland, nevertheless, has recourse to principles quite as questionable as those which he condemns: e. g. “Nothing,” says he, “can be more reasonable than to assume, that the same mode of computation which is used by an author in one passage...will be used by him in all others.” (Inquiry, p. 4.) I remark, certain it is that the same author does not always confine himself, either to the same mode of computation, or to the same usage as to words generally, e. g. We have in Daniel the last or seventieth week of his whole number of weeks, given as the period in which the events of his series should close (Chap. ix. 27): but (ib. Chap. viii. 26), the things evidently had in view there, are styled the vision of *The evening and morning*: i. e. of some *one day*. This period again (Chap. xii. 1,) is called *that time*; but (ib. ver. 4, 9, &c.) it is, *the time of the end*. And again, (Rev. xii. 6,) we have the period of 1260 days; but (ib. ver. 14,) this is said to be *a time, times, and half a time*. This 1260 days appears again (ib. xi. 3,) as the period of the witnesses’ testimony: but (ib. ver. 9),  $3\frac{1}{2}$  days marks the same period. Again, (ver. 2), gives 42 months, corresponding, as it should seem, to another  $3\frac{1}{2}$  days: which (Chap. ix. 15), *an hour, a day, a month, and a year*, evidently designate the same period. Nothing is more common than to make *reasonable* assumptions of this sort, and then to act under them to the utter confusion of the text of Scripture, when no such assumption ought to have been made, but each place have been investigated upon its own merits.

the term "*literal*" here, can have no signification different from that given to the word *spiritual*, in our second definition. And this Dr. Todd appears to have felt, for he has added, "The literal sense, however, does not exclude metaphor.... We speak—in ordinary discourse—of 'the *light* of knowledge,' 'the fury of a tempest,'" &c. Some similar examples are then given from Scripture: and Dr. Todd very justly concludes, that such usages do not exclude the *literal* meaning. He also says that their *grammatical* meaning is not their *literal* signification. What he means therefore, in the first instance by *literal* sense, is probably what he now intends by *grammatical* meaning: i. e. the strictly *natural* sense of words, unapplied under any metaphorical sense whatever: which nevertheless appears to me here to involve some confusion.

He adds, "The most strictly literal sense of holy Scripture does not exclude the use of Symbol...a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; the words *woman*, and sun, and moon, and stars, are all to be understood literally, even though we suppose the Holy Ghost, by these symbols, to have signified the Christian Church, or the Jewish nation, or the Mother of our Lord," &c. "Hence," he adds, "all *legitimate* forms of *spiritual* interpretation are founded upon the literal sense, and presuppose it." Might he not have said with equal propriety, that all genuine *spiritual* interpretation does the same thing? For certainly the latitude which he himself allows here, will fully bear this out. He adds, "They," i. e. all the *legitimate* forms, &c. are usually regarded as threefold: *allegorical*,...*moral*,...and *anagogical*:" i. e. in this last case, "when we draw from the literal sense a deep and mystical signification, especially in reference to things eternal and unseen."

It is obvious then, that in the *literal* sense, Dr. Todd does include every *figurative* sense whatsoever, in opposition to the strictly *grammatical*, or *natural*, signification of words

and phrases. In what then does he differ from those whom he here considers his opponents? for it is certain, they do not urge their figurative meaning of words and phrases, in *opposition* to the *grammatical* or strictly *natural* ones. I answer, all I can discover as intended here is, a difference in the application of this *literal*, aliàs *figurative*, sort of diction. He thinks,—and I hold,—truly, that the applications objected to are violent and unnatural, so much so that they appear totally to disregard the words of the enouncements on which they are given. “The evil,” he says (pp. x. xi.), “is increased by the looseness with which these terms are applied:” by which he must rather have meant, not the terms *typical*, &c. but the figures employed under them: for the evil has consisted in the result, not in the naming one figure by the term which really belonged to another.

Dr. Todd’s exemplification of his meaning is: “the modern interpreters...acknowledge...neither St. Michael, nor the Devil, nor the Angels, nor the casting out of Satan from heaven” (i. e. on Rev. xii. 7—9): “all is figure and allegory.” Michael, the dragon, and the war of angels, are but “the robe of state,” to use the words of Bishop Hurd, in which the events...were arrayed by the Prophet, and disguised from vulgar apprehension.”—Still, I say, Bishop Hurd does ground all this on the words given. How could he otherwise have said, that they constitute “the robe of state?” &c. All therefore that Dr. Todd could have meant here, must have been, that this figurative sense commits violence on the passage. The same, it is his object to shew, is true of the interpretation given by Mr. Faber; viz. “As heaven denotes the visible Church general, though with special limitation to the Church general of the Western or Latin Empire” (which, I say, is certainly very questionable), “so the conflicting angels are...nothing more than mere mortal men,” &c. The same may be said of Mr. Mede’s (ib. p. xiv.) i. e. that his “robe of state” is unsuitable.

Let us now see what Dr. Todd himself makes of this

place, and in what way he has dealt with the symbols here given: which will afford us a good ground for judging of the value of his *applications*: and I think it will be found, that Dr. Todd is here precisely in the situation of his opponents. They have had recourse to mere conjecture for the solution of the symbols used; and he does the same thing! He then offers such reasons, as appeared to him the best, in commendation of these<sup>34</sup>. Let us examine them.

He says then (ib. p. 230), "I would infer, therefore, that the scene of this vision is not in the higher heaven, where was the throne of God, and the four and twenty elders and the four beasts, in which was laid the scene of the former visions" (but Who shall prove from the words of St. John that this is true?), "but in the lower heaven, where are the sun and moon and stars, in the midst of which the woman was seen by the Apostle." (but, Does St. John say one word, so much as hinting at any such thing?). Dr. Todd proceeds, "And that after her child was caught up from this lower heaven unto God and to his throne, the woman was found on earth; and therefore...no longer clothed with the sun," &c. But, Does it indeed appear "therefore," that the woman had now lost these her distinguishing glories? Certainly St. John says no such thing, nor can any such be legitimately deduced from this context. So far therefore, all is unsupported conjecture: which, for any thing mortal man can *know*, may be true, or not. The probability is, perhaps, from what is said on this place below, that it is not true.

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<sup>34</sup> "A real event," says he, "is predicted." Very true: but the question is, How is this event to be understood? Have we *literally* a war in heaven, or have we something else which may be spoken of as a war; because, as allowed above, the *literal* sense may imply a figurative one? All we have in answer to this is, the place "has been appointed to be read for the Epistle on...St. Michael's Day." I must confess I am unable to see how this can settle the point. Dr. Todd appears to have understood a real war here: with what propriety let the reader judge. (See on the place, p. 368, seq. below.)



All I now insist upon is, that Dr. Todd's application of the Symbols here, is no better grounded than those of Bishop Hurd, Mr. Faber, or Mr. Mede, objected to above.

Dr. Todd next states his objections to the popular interpretations of this Vision (pp. 231—9), and he gives us his own, as follows: "And first, I would observe that the woman seen by the Apostle in the vision denotes, not the Christian Church, for the reasons already suggested, but the Jewish nation." Dr. Todd's reasons are,—

"This interpretation is in strict accordance with the language of the Old Testament, in which Israel is frequently spoken of under the emblem of a woman; and it is also remarkable, as tending to explain the symbols employed in the prophecy, that the dispersed and rejected state of the Jewish nation is represented by the Prophets under the emblem of a barren woman." Isaiah liv. 1, "*Sing, O barren,*" &c. is then cited, and it is added: "These passages are sufficient to shew that the emblem of a woman, as a figure of the Jewish people, was familiar," &c. And again, "If by the barren and deserted state of a forsaken wife, were pourtrayed the rejection of Israel,...we may perhaps fairly infer, that the sign of the woman travailing in birth, ...would denote the removal of that wrath, and the reception of Israel once more," &c.

Now I would ask, Have we any thing here beyond mere conjecture? Let us see: We are told, in the first place, that the Jewish nation is represented in the Old Testament, under the emblem of a woman: this place of Isaiah is then cited by way of proof; and this again is taken, by a mere supposition, as prefiguring the restoration of the Jews to the favour of God! But, I ask, Does this *Barren woman* of Isaiah necessarily represent the *Jewish nation*? The probability, I think, is, that the *Zion* of Isaiah (Chap. lii. 1, &c.) is the thing meant: and not the *Jewish nation*: unless indeed it can be shewn, that these must necessarily signify the

same thing: but this cannot be done: and for proof of this, see pages 23, seq. of the following work. I will affirm too, that *this same Zion* of Isaiah, is the *Zion* spoken of also by him in Chap. xlix., where it must be sufficiently obvious that, within this the *Jewish nation* generally cannot be included, (see also below, pp. 360, &c.) The Jewish nation cannot therefore be meant here, nor, for the same reasons, can any restoration of the Jews.

But Dr. Todd finds another place in Isaiah, still more to his purpose. It is Chap. lxvi. 3, seq. Let us see what use he has made of this. "It begins," says he, "by describing the rejected state of the Jewish nation." (Is not this therefore, rather a description of its sinful state?) when "he that killeth an ox," &c. Dr. Todd proceeds, "It speaks also of a Remnant, in the midst of the nation, persecuted by their brethren, to whom the coming of the Lord will" (would?) "bring joy and deliverance...He shall appear to your joy, and they shall be ashamed," &c. Now, let it be asked, Is it not then to *the Remnant* here mentioned, that this joy and deliverance are promised? And again, Must it not be against their persecutors,—God's enemies in this place,—that His vengeance is so denounced? And these, according to Dr. Todd's own shewing, can be no other than *the Jewish nation generally*! Is it not marvellous that Dr. Todd should, at one moment, seize upon this Remnant, persecuted by their brethren, to whom the Lord's appearing should bring joy and deliverance, and then throw them overboard the next, declaring that this joy should, at that appearing, restore these very persecutors to God's favour? The truth is, a most important element of prophetic interpretation has here been lost sight of, and a Judaizing conclusion has accordingly been arrived at!

"The prophecy," continues Dr. Todd, goes on to speak of the restoration of Israel in the following language: "Before she travailed," &c. (ib. ver. 7—13). "Here," adds

Dr. Todd, "it is beyond a doubt that the Prophet, under an emblem exactly similar to that of the Apocalyptic vision,—a woman in travail...predicts a future restoration of Jerusalem, and a return of the Jewish nation to her allegiance." I remark: the emblem in both cases has, "beyond a doubt," the same event in view: while I must affirm, that the result here claimed as doubtless, is grounded on nothing better than mere conjecture or assumption, and that it is therefore unworthy of acceptance.

"We may, therefore," continues Dr. Todd, "reasonably conclude...that the woman clothed with the sun...is the nation of Israel," &c. I answer, This might as well have been assumed at once, as by a number of intermediate steps; because nothing like reasonable proof has been offered for one of them! On the contrary, the reverse is plainly intimated in the place, just now cited to recommend it.

There are however, some difficulties occurring in this prophecy, which, as Dr. Todd very candidly, and indeed very truly, says, he knows not how to solve, "and of which," he says, "no system of interpretation, with which I am acquainted, appears to me to have furnished any sufficient explanation." He then proposes two modes of meeting this difficulty; and his conclusion is, (p. 245): "But these interpretations appear to me to afford no clear or satisfactory explanation of the clause in which we are told that the child was caught up unto God, and his throne:" implying, as it should seem, that they do of every other: and this I deny. My reasons are,—

"Supposing the woman to signify the Jewish nation, at the period when she shall be again remembered by her Maker and her husband, and when she shall be restored...to the land of promise, what are we to understand by the Man-child who is born to her, and why"...? "The man-child is said to be one who is to rule the nations," &c. "This...is one of the characteristics of the Messiah Himself."

...“And elsewhere in the Apocalypse,” continues our author, “it is said of our Lord in His *second coming*, and out of His mouth goeth a sharp sword, that with it He should smite the nations,” &c. I remark, the terms “*His second coming*” are so applied, as to assume the whole matter in debate! Could Dr. Todd have been so remiss, as not to have seen this? I further remark, Dr. Todd’s *Jewish nation* does not, under our New Covenant, constitute *a nation* at all according to Holy Writ; nor are they, in the estimation of its Author, *a people*<sup>35</sup>. And again, this New Covenant knows of no *land of promise*, except the heritage of the heathen of which the Remnant, touched upon above, have long ago been in possession; and that, in and under this Covenant, there is no difference between Jew, Scythian, Barbarian, &c., as it is abundantly shewn below (pp. 44, seq.).

Let us now come to Dr. Todd’s two solutions of some of the difficulties of the place in question. His first is, (p. 245) “The Jewish Church may be said to bring forth Christ, when, after many ages of widowhood and barrenness, she receives Him by faith, and acknowledges Him as her Lord and Saviour.”—But, Is Dr. Todd quite sure that the apostate Jews, can be considered, and properly named, *a Church*, during this period? St. John seems to have considered them *a synagogue of Satan*, and their misnamed Holy City<sup>36</sup> the Jerusalem of Palestine, nothing better than *an Egypt or Sodom*<sup>37</sup>. This, I think, must also be ranked among Dr. Todd’s unsupported assumptions.

But, What are we to think of the reasoning which makes the *receiving* of Christ, the same thing as the sending of Him forth, as at a birth? Is not this an unwarrantable departure from the *Letter*? and the very thing condemned by Dr. Todd in this his Work? Mr. Burgh is here cited in a note, supposing that “the expectation of the second coming

<sup>35</sup> See p. 96, seq. below.

<sup>36</sup> Page 16, below.

<sup>37</sup> See p. 356.

of Christ formed in the hearts of the Jewish people, to be intended by the travail of the woman: and therefore that the actual coming of Christ is typified by the birth of the Man-child." But this, as before, evinces a most unwarranted sort of criticism, and makes at the same time, two groundless assumptions. As to its criticism, it is absurd to argue, that any supposition entertained by the Jews of the coming of Christ, can be taken to predict either His first, or His second coming: because there is no conceivable connexion between the contingency of such a supposition, and the certain coming of the Saviour. Besides, this would be to make such supposition,—should it ever exist,—equivalent to a prediction of the event in question: which is too futile to deserve a moment's notice. As to the assumptions made, such *second coming* of Christ is one; another, that certain declarations of the New Testament are to be taken as *typifying* things still to come to pass: both of which are groundless and delusive.

The following then, is Dr. Todd's second interpretation; viz. "She may be said to bring forth a man-child, who shall rule all nations with a rod of iron, when there is gathered from the midst of her a remnant upon whom, according to our Lord's promise, that privilege shall be conferred." I remark, It is to be regretted that Dr. Todd has not cited this promise. I affirm too, that no such privilege is, as far as I have been able to discover, anywhere promised except to his disciples: who,—so far as these were of the Jewish nation,—did, as shewn below, actually constitute this Remnant: and, of necessity, the Remnant to be so gathered according to the Prophets, had in them been gathered. And, once more, If Dr. Todd's first explanation was objectionable, on the ground of an unwarrantable departure from *the letter*, this is more so. Neither of these interpretations therefore, carries with it any thing beyond mere conjecture.

We now come to Dr. Todd's "more plausible" solution of the place, the child "was caught up," &c. And here we

have the Remnant noticed above, caught up and placed before the throne of God, in the sealed 144,000, of the Apocalypse: which however, he thinks far from complete, or entirely satisfactory. He adds,—very justly as I think—“Our knowledge of the prophecies, which speak of the last days<sup>38</sup> of the Church, is as yet in its infancy; we have hitherto been studying them upon a wrong hypothesis...labouring to adapt fanciful and far-fetched fulfilments” (I add, and non-fulfilments) “to predictions,” &c. I most cordially agree with Dr. Todd in the greater part of this: while I cannot in the assumption,—for an assumption it is,—that the predictions he alludes to are unfulfilled. My opinion is, that none are unfulfilled: my proofs will be found in the following pages.

Dr. Todd adds (p. 247, seq.), “There are, however, some things in the prophecy we have been considering, which, if I mistake not, are clear and indubitable...After the dragon...is cast out of heaven,...he is represented as persecuting...the Woman,...and after the Woman had escaped into the wilderness, he turns his fury against the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.” He adds, “The duration of the former of these persecutions is not specified, but the duration of the latter may be inferred from the statement that the Woman shall be nourished...for a time, times, and half a time, or...for 1260 days, or  $3\frac{1}{2}$  years.” And here he is, I think, right. The reason why the duration of this former persecution is not specified, is perhaps this: It has been shewn in its place, that this woman symbolized the *true Zion* of God among the Jews, and that Satan was now cast out of it. Jerusalem having been trodden down, and having therefore ceased to be holy, Zion took refuge of necessity

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<sup>38</sup> These terms have proved a most fertile source of mistake. Something is given below, which will perhaps supply a better chance in future, for understanding them. (p. 90. seq.)

in the wilderness of the world : its constituents having been warned to escape out of its troubles, and to fly thither for safety. These its true constituents again, were the Holy *Remnant* and *Elect* of Israel, of whom St. Paul makes himself one (Rom. xi. 5, 7). We have now therefore, passed from the consideration of *Zion* in the abstract, to its Constituents. It was in the wilderness accordingly, that Satan now waged war with these, *the Remnant* of Zion's seed : and these were they who held, and who should proclaim far and wide, the testimony of Jesus ; being the first-fruits to God and to the Lamb, under the New Covenant. This *former* persecution therefore, had been of a duration equal to that of the Theocracy itself ; for no sooner were the Jews out of Egypt, than they returned in their hearts thither, making a calf, and placing the life even of Moses their deliverer in jeopardy. (See how he and the Prophets speak on this point, p. 24, seq. below).

Dr. Todd's next paragraph virtually tells us, that the persecution of the Woman by the Dragon, was *only* after his fall from heaven ; which is, I think, incapable of proof. It is true, verse 13 tells us here, that the Dragon did persecute the Woman after his fall from heaven : but it will not hence follow, that he did not persecute her before. For, if the woman here symbolizes the true Zion of God ; and if this war in heaven was, in some sense, actually carried on by the influence of Satan within it,—of which proof is offered below in its place ; then must the persecution of the Dragon have been carried on long before this casting out and down, even from the commencement of the Theocracy, as just now remarked. That the army of the locusts however, does not synchronize with *this former* persecution of the Woman, has been shewn in its place where its period is determined : while it clearly does with the latter, carried on against the Remnant of her seed : which seems to me, sufficiently to account for all the particulars given here by St. John.

"All this," continues Dr. Todd, "agrees exactly with the hypothesis that the Woman is a symbol of the nation of Israel." He then proceeds to tell us what, according to his view of the place, it was intended to foretell. I remark, The opinion that the Revelation of St. John, contains predictions of events still future, rests on nothing better than groundless assumption, as shewn below. This then, being the case, this prediction of Dr. Todd,—for such it really is,—is unworthy of credit.

But we have something further, given by way of confirmation of Dr. Todd's view :... "This interpretation of the flight of the Woman," continues he, "receives some confirmation from our Lord's prophecy :... When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place,... then let him" (i. e. of this Remnant) "that is in Judea flee into the mountains."... "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof" (i. e. as foretold by Daniel) is nigh," &c. Now here, I say, we have marks the most certain, by which to know when all this should happen : viz. during the generation at that time existing, and when the disciples should see Jerusalem encompassed with armies. And the fact is, Within that generation they did see Jerusalem so compassed about with armies, as they also did its desolation. It is equally certain, that *the Jewish nation* was not so warned by our Lord to flee to the mountains, but only His disciples, the *true Zion* in her Holy Remnant. They did so fly, and the mountains received and protected them ; and among these, and in the wilderness of the world, they did erect the Church of the Gentiles.

Of the period then here meant, there can surely be no doubt ; for it is fixed, beyond the possibility of mistake. Let us now see what Dr. Todd adds, and then ask ourselves, whether any reasonable doubt can remain, as to that which should constitute "*the last days of the Church :*"



rather of that of the Old Covenant; for the Church of the New knows of *no last days*<sup>39</sup>. "For these be the days of vengeance," adds Dr. Todd, from Luke xxi. 22, "that all things which are written may be fulfilled: i. e. within these. If then, all things written were now to be fulfilled,—and this our Lord positively and plainly declares, What other days, or things are we, after these should have expired—and their limit has been shewn below,—to look for? and within which, the predictions both of Dr. Todd and his opponents, shall have their fulfilment? Dr. Todd's last and inexplicable difficulty, I pass over, assuring him that it will vanish, upon the dereliction of his present theory<sup>40</sup>.

Dr. Todd then proceeds to speak of the treading down of Jerusalem, of the abomination of desolation, and the flight to the mountains, as if none of these events had yet taken

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<sup>39</sup> As shewn below from the consideration, among other things, that a kingdom which never shall end, can have *no last days*.

<sup>40</sup> I find, upon turning to my proof-sheets, that my solution of this difficult place, (Rev. xii. 5.) "*And her child was caught up unto God, and to His throne,*" has by some mishap, not been printed. The MS. was probably mislaid and forgotten. I give the comment again, therefore here. This place then contains a *synecdoche*, or, as the grammarians would say, a *pregnant sense*: by which is meant, that the literal enunciation contains another of a more comprehensive character. We have seen that by the Child, Christ is *primarily* meant, and *secondarily*, His faithful people, now born as it were *in a day*,—which last expression is similarly comprehensive. The ascension of our blessed Lord is therefore, as it appears to me, the *primary* sense intended here.

In the next place, we have the first followers of our Lord caught up here, (mystically speaking), and established as kings and conquerors, in the kingdom of their Lord and of heaven. We have the same thing taught in Chap. xi. 12, where it is said of the witnesses, "*they ascended up to heaven in a cloud,*" (i. e. as their Lord had done), "*and their enemies beheld them:*" i. e. their enemies witnessed their victory. We have here therefore, the victory complete: the Woman was preserved in the Wilderness with her Remnant, who were made Priests and Kings with God and with Christ: and, as such, were to reign in their successors for ever. This will, I believe, sufficiently account for every phenomenon here; and nothing is, as far as I can discover, either forced or unnatural.

place! Surely the faith that can take all this in, must be of a most accommodating character, and such as can take refuge in the merest system of assumption, rather than the plain, direct, and combined, testimonies of Scripture and of facts! The truth is, the origin and cause of all this palpably shallow reasoning is, Judaism. Dr. Todd,—and the same is the case with his opponents,—has failed to *discern between him who really served God, and him who served Him not*. This *discernment* the Jew cannot, as such, for a moment entertain; the instant this would be done, must be the last of Judaism. This I have no doubt, Dr. Todd and others will eventually see: that is, if they really prefer truth to prejudice. Then too, will they,—and not till then,—see Christianity as it is; and that the spirit of all prophecy is the testimony to it.

As it cannot but be edifying to see Dr. Todd's conclusion upon all this, I will now give it. "On the whole then," says he, "we see from this prophecy, if the view I have taken of it be correct, that in the latter days, when the Gentiles shall have fallen away, and the Candlestick of the Christian Church shall have been removed from amongst them" (but Where do we find this foretold? St. Luke says, chap. i. 33, "*Of his kingdom there shall be no end!*"), "the Jewish nation, after their restoration to the promised land" (which however, the Scripture declares is *no nation*, and that to Canaan as a promised land they shall never go), "shall again be subject to fearful persecutions, and the great body of them forced to abandon Judea, and to take refuge in a place prepared for them of God, where they shall be preserved 'until the indignation be overpast;' that a formidable power shall then arise, headed by two remarkable leaders, who shall fix their seat and establish their authority among the apostate Gentiles, setting up a gross and blasphemous system of idolatry, persecuting the saints, the holy people" (Jews of necessity, for

there is now no Church among the Gentiles), "and putting all to death, whether Jew or Gentile...who refuse to conform to the idolatrous worship...then established,...the kingdom thus...set up...shall be destroyed...by the immediate presence and sudden appearance of Him, 'out of whose mouth goeth a sharp sword,'" &c.

Whatever difference there may be therefore, between the systems of Mr. Mede and Dr. Todd, both bring us to the same result, by means of precisely the same principles! In the interval, the former does indeed allow a sort of make-shift Christian Church to exist; the latter wholly annihilates it! and both tell us, either directly or indirectly, that theirs is the system of the primitive Church! Dr. Todd tells us moreover, a little lower down, that his system gives an interest to the Revelation of St. John, which no other can; and hence, we are left to infer, that it is worthy of all acceptance. We shall have something to offer presently on the system of the ancient Church, when it will appear, that the assertions of Messrs. Mede and Todd are to be taken with certain limitations. And, as to the interest created by the views either of Dr. Todd or Mr. Mede, it will be enough now to remark, that this is not to be mistaken for proof, that either of their views is correct<sup>41</sup>. I need perhaps scarcely remark that, what we have hitherto seen offered by Dr. Todd as arguments, can claim title and place no higher than those of assumption: and the same is true of the strange prediction just now quoted.

I might now fairly leave Dr. Todd's work to shift for itself; but, as he has offered some objections to the usual, and, as I hold, true interpretation of some important places in Daniel, I have deemed it my duty to examine them. Dr. Todd tells us then (*Discourses on the Prophecies*, &c. 1840), "that the general opinion of commentators" (on. Dan. ii.,

<sup>41</sup> And yet nothing is more common than this as an argument!

and the three empires succeeding that of Nebuchadnezzar) “seems to be, that the Persian monarchy, the conquests of Alexander, and the Roman empire, are symbolized.” He adds, “The arguments...employed to support this,...appear to rest on very weak foundations,” &c.

Dr. Todd's first proof of the weakness of these foundations is, a palpable misapplication of the terms (ib. ver. 41), viz. “*the kingdom shall be divided.*” His words are: “We learn...from Daniel's interpretation, that the feet and toes of the image, being composed part of potter's clay and part of iron, indicated that ‘the kingdom should be divided.’” Again (pp. 53—6), “The iron mixed with miry clay...denoted...that the divisions of the kingdom, or the kings who are to preside...shall not cleave one to another.” Whence it should seem, as well as from other places in his work, that this division was to be into *ten*, i. e. *kings*, or *kingdoms*, here represented by the *ten* toes of the image: which is palpably wrong<sup>42</sup>. Daniel's words are, “As *the toes were part of iron, and part of clay*, so *the kingdom*” (i. e. when divided) “*shall be partly strong, and partly weak*” (i. e. shall consist of *two* irreconcilable parts, or rather sorts of characters). He adds, which should confirm this:...“*they shall not cleave one to another, even as iron is not mixed with clay.*” Daniel does not say “*the kingdoms*,” but “*the kingdom*” under this division, “shall be partly strong and partly weak.” Nor does he say, that the toes shall not cleave one to another, but that the iron and clay, of which both feet and toes were composed, shall not. It is true, he virtually makes these toes to represent ten kings: but then, it is not necessary, nor indeed intimated by the terms used<sup>43</sup>,—but quite the contrary,—that the division mentioned should be extended to them severally. Dr.

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<sup>42</sup> This mistake runs through most Commentators, ancient and modern: which is remarkable, as the thing is so obviously false.

<sup>43</sup> See p. 146 seq. below.

Todd is not indeed the originator of this mistake ; but, as his reasoning is founded upon it, he has virtually adopted it ; and his conclusion is not only weak, but wholly groundless. Some of the "*extreme obscurity*" therefore, which he saw in this part of the prophecy, may now perhaps be considered as removed.

On the interpretation which makes Christianity the cause of the fall of the fourth empire of Daniel in that of heathen Rome, Dr. Todd says, "There are great inconsistencies," &c. "A large majority of the expositors," continues he, "who have adopted this opinion, maintain...that the fourth kingdom is the Roman empire ; but if so, in what sense can it be said that the Roman empire owes its fall to Christianity?" He then adds, "The interpretations therefore given by these expositors...are manifestly inconsistent." That is to say, If they have with him mistaken the one case, and, if he has here propounded what he believes to be a question that cannot be answered ; they are manifestly inconsistent ! Surely Dr. Todd could never have intended to propose this question as an argument, much less as a conclusion ! But whatever he intended, it certainly proves nothing.

Again, "If," says Dr. Todd, "the smiting of the feet of the image by the stone...denote the overthrow of paganism,...then paganism, and not the Roman empire, must be the fourth kingdom represented by the legs and feet of the image." I would say here, Not quite so fast, Dr. Todd : for if this prophecy did,—as Daniel tells us it did,—represent empires to fall, then may the Roman empire have been intended as one : and, if with this, the fall of paganism was also intended,—and from what is offered in the following work, it is evident that this is the case ;—then may also the fall of paganism have been intended by the Prophet, and no inconsistency whatever have been manifested.

Dr. Todd proceeds : "And if the fourth Kingdom be

the Roman empire, then the stone must denote not Christianity, but the combination of causes to which the Roman empire owes its destruction." But here Dr. Todd has perplexed himself with a manifest sophism. Many causes may indeed have wrought with Christianity, in bringing about this event,—the Author of Christianity being the Disposer of them all,—while this may have constituted its main and principal one; and, if any reliance can be placed on prophecy, as expounded in the following pages; He has made the 'enouncement again and again, that He would in its time consummate this. Besides, it is mere assumption, not reasoning in Dr. Todd's affirming, that *this stone* did not denote the one great cause, or the combination of causes, which led to this event.

Dr. Todd's next argument applies well against the theory of Mr. Mede and his followers; but is weakness itself when urged against those who hold,—what the fact of the case truly is,—that the Roman empire has long ago fallen. "If," says he, "the legs and feet of the image be still standing" (i. e. under any form whatever), "the stone has not yet smitten them;...for," adds he, "nothing can be plainer than that the stone was not seen to become a mountain until after the ruins of the image had been swept away, like the chaff of the summer-threshingfloors." To which, I do not see how any refutation can be offered by the followers of Mr. Mede.

Our next inconsistency is found in the ten Kingdoms into which the Roman empire was to be divided, in order to suit the division of the Kingdom foretold in the toes of the image. This I dismiss, because it has been shewn above, that no such division was ever foretold.

We next have the *sudden* destruction of the image urged, as inconsistent with the slow and gradual decline of the Roman empire. Besides, Christianity, we are told, has now been eighteen centuries in the world, but its saving light has

not yet reached all the dark habitations of the heathen, &c. To the first of these I say, the *sudden* destruction of this image cannot be said to be inconsistent with a long and lingering system of decay preceding it,—and this the introduction of the clay seems to intimate: the decay may have been slow, and still the destruction sudden, or, as the Prophet words it<sup>44</sup>, “*in a moment*:” and this too, notwithstanding this long and lingering decay. It would be to trifle with the reader to press this farther: I will only add, It is marvellous that a writer so acute as Dr. Todd certainly is, should for a moment have entertained it.

But “Christianity...has not yet reached all the dark habitations of the heathen.” I wonder greatly that Dr. Todd should have said this. He is anxious to be thought *the reviver* of the opinions of the first Christians; and certainly in this case, they are to a man against him. And indeed, so is St. Paul. See pages 343—347, and 197—201, below.

I would now recommend to him the following place from Tertullian (*Adversus Judæos*, p. 105. Ed. 1580). After quoting or alluding to Isaiah, chap. xlv. 1; Ps. xxiv. 7; xix. 4; Rom. x. 18, the Father thus proceeds: “Quod ipsum adimpletum videmus. Cui enim dexteram tenet pater Deus, nisi Christo filio suo? quem exaudiverunt omnes gentes, id est, cui omnes gentes, crediderunt, cujus et prædicatores Apostoli in Psalmis David ostenduntur, in universa, inquit, terra exiit sonus eorum: et usque ad terminos terræ verba eorum. In quem enim alium universæ gentes crediderunt, nisi in Christum qui jam venit? Cui enim et aliæ gentes crediderunt, Parthi,” &c. Quoting Acts ii. 9—11, inclusive, he adds, “et cæteræ gentes, ut jam Gætulorum varietates, et Maurorum multi fines, Hispaniarum omnes termini,

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<sup>44</sup> Isai. xlvii. 9, seq., where this event is *mystically* foretold.

et Galliarum diversæ nationes, et Britannorum inaccessa Romanis loca Christo vero subdita, et Sarmatarum et Dacorum, et Germanorum, et Scytharum et abditarum multarum gentium, et provinciarum, et insularum multarum nobis ignotarum, et quæ enumerare minus possimus. In quibus omnibus locis Christi nomen, qui jam venit, REGNAT: utpote ante quem omnium civitatum portæ sunt apertæ, et cui nullæ sunt clausæ<sup>45</sup>," &c. Where this Father appeals to these facts as testimonies to the fulfilment of prophecy.

Now I ask, Which of these authorities are we to take? They appear to me to be plain, and in direct contradiction to Dr. Todd. It has most likely not occurred to him, that even the Revelation itself nowhere provides for the establishment of a Christianity, incapable of loss or diminution. I will only add here, that if Christianity had actually made the progress in the days of the Apostle, which Tertullian's words plainly require, then must the stroke of the stone representing this in Daniel have taken effect, and its growth into a great mountain been any thing but slow.

I need not stop to consider Dr. Todd's objections to the theory of Mr. Mede, as urged in his next article (p. 59). I will pass on therefore to his next argument, by which it is his object to shew, that the *kingdom* of Christ, which is spiritual, cannot consistently be opposed to that of Nebuchadnezzar, which was not so. On the words, "*In the days of these kings shall the God of heaven set up a kingdom*," Dr. Todd says, "If we are to call it (i. e. Christianity) a king-

<sup>45</sup> See Irenæus, Edit. Grabe, p. 45. l. 18; 46, 3, 9, seq; 221, 2; 370, 10, 15, &c. Justin Martyr Edit. Thirlby, p. 369. 20, seq; 328. 5, seq.; 400. 5, seq., &c. Cyprian, adversus Judæos. Lib. II. throughout. De Unitate Ecclesiæ, p. 108, &c. Edit. Dodwell. Euseb. Hist. Eccl. Lib. VIII. i: also Lib. I. cc. ii, iv: De Vita Const. Lib. I. cc. vii, viii, &c; also his Præp. Evang. and Demonstr. Evang. passim. See also Lux Sanct. Evang. Fabricii, where extracts to this effect from most of the Fathers will be found.



*dom*, the word must be employed in a very different sense from that in which we use it when we speak of the kingdom of Nebuchadnezzar, of Cyrus, or of Alexander." He proceeds, "By what Canon of interpretation are we justified in taking the same word in two different significations almost in the same sentence?" &c.

I remark, Dr. Todd has here perplexed himself by taking a defective view of this place, and again by a want of knowledge of the Canons of interpretation, necessary to a full understanding of Holy Writ. For, in the first place, the kingdom of Christ was to succeed in a *literal* sense, to those of Nebuchadnezzar or Cyrus, Alexander, and of the Cæsars, so that Kings should become its nursing Fathers, and their Queens its nursing Mothers<sup>46</sup>. And, according to St. John, "*the kings of the earth*" were as such, to "*bring their wealth, and their honour into it*"<sup>47</sup>. And the fact of the case is,—as shewn below,—this actually took place in the person of Constantine the Great<sup>48</sup>. This then being the fact, it

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<sup>46</sup> See what is said on this pp. 98, seq. 129, &c. below.

<sup>47</sup> See on Rev. xxi. 24.

<sup>48</sup> As Mr. Todd pays much deference to the opinions of the early Church, he will find, upon turning to the life of Constantine by Eusebius, that he actually compares him with Cyrus and Alexander the Great, and shews that he was much a better man, and a greater conqueror than either of them. I will cite a portion of what he says on this latter particular. I take the Latin of Valesius. "*Cæterum cum exercitum suum mansuetis ac modestis religionis præceptis munivisset, in Britanniam quidem et in eos qui in ipso habitant Oceano ad solis occasum longe lateque diffuso, signa intulit. Scythiam vero universam quæ sub ipso septentrione posita, in plurimas gentes et nomine, et moribus discrepantes dividitur, suo adjunxit imperio. Jam verò cum ad extremos meridiei fines imperium propagasset; ad ipsos nimirum Blemmyas et Æthiopas, eos quoque qui ad solis ortum incolunt. . . ad ultimos usque continentis terminos. . . ad extremos Indos et circumscitos undique populos, cunctos mortales qui universum terrarum orbem incolunt,*" &c. He adds, "*Igitur ad has usque gentes regis allocationibus Deum suum cum omni libertate prædicavit.*" See also Tertullian, "*De regno Christi æterno,*" in the page next after that

is not necessary to the fulfilment of Prophecy, that Christ's Kingdom should continue to constitute *a visible universal empire*, as shewn above. For no prophecy, as proved below, extends beyond this period. There exists no necessity here therefore, for having recourse to such different sense in the term *kingdom*.

And once more, as to Dr. Todd's query about the Canon &c. I say, It is no uncommon thing in Holy Writ, to use the same word, even in the same context, in two different senses, the one a *literal*, the other a *spiritual* one. E. g. "*Your fathers did eat manna...and are dead. This is the bread...that a man may eat thereof, and not die.*" (John vi. 49, 50 : see the next verse also). Now I ask, Must we here take the second place literally, because we must so take the first? Dr. Todd will probably say, No. I answer, We have here then a Canon of interpretation, justifying the practice of taking the same word in two different senses, in the very same context! Innumerable instances of this sort are to be found, as Dr. Todd may easily convince himself: and if so, then may Christ's kingdom still exist as universal; and as such it does: and again, according to the predictions of the Prophets, and even the declarations of St. John, it shall as such for ever continue.

I need not now urge any thing further to shew, that for all that Dr. Todd has so far said, the exposition of Daniel's fourth empire by that of heathen Rome, does not stand on a weak foundation. But, as he has other arguments to offer on this point, on Daniel's second Vision, let us now see how far these will hold.

In the first place then, Dr. Todd has no doubt (ib. p. 64), that Daniel's fourth beast here (Chap. vii. 23), has iden-

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noted above, where he makes the kingdom of Christ to exceed in extent those of Nebuchadnezzar and Alexander. And again (ib. p. 121), "*De claritate gentium in Christo Jesu.*"

tically the same fourth kingdom before it, that the image of Nebuchadnezzar has ; because it is said, "The fourth beast shall be the fourth kingdom upon earth." And in this Dr. Todd is right. He adds (ib. 65), "In the former prophecy we read that the fourth kingdom shall be divided ; and we are here more expressly told that it shall be divided among ten kings...in the former prophecy...indicated by the ten toes, &c. here symbolized by the ten horns of the beast."

I remark : It has been shewn that no such division was spoken of there, either directly or indirectly. I now affirm that the same is the case here : and that Dr. Todd has nothing better than assumption for the support of his opinion. "For we are told," adds he, "that another little horn came up among the ten, before whom there were three of the first horns plucked up by the roots," and this is afterwards explained thus ; "the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings. It follows," continues Dr. Todd, "that between the eleventh king, and three at least of the original ten kings, war and disunion shall prevail."

How Dr. Todd could have arrived at this conclusion, none I presume but himself can tell. The eleventh king here, must according to this quotation "*rise*," in point of time, "*after*" the ten preceding ones. How then, I ask, can dissension prevail between him and them ? They must, as far as I can see, have ceased to exist before his times : and therefore, any such dissension must have been impossible. And again, If the ten toes in the former vision implied *ten kings*, among whom the kingdom was to be divided : How is it that dissension between the *eleventh king* here and *three* at least of these *ten*, can be adduced to prove, that a division of the kingdom between these said *ten kings* must have been intended ? For my own part, I

can find nothing allied, in the least degree, to this in the words of Daniel; and I think Dr. Todd must be in the same predicament.

Nor does the being "*diverse*" imply *disunion*, by any Canon of criticism with which I am acquainted: and, as this eleventh king, or Little Horn, could not possibly either pluck up, or subdue, any three of those who must have disappeared before he arose; I am led to believe, that some other three kings whom he *could* subdue, must be meant. The same will be the case if we substitute *Rule* for *king* here. Besides, the mention of *three* must be sufficient to shew, that the *ten* preceding are out of the question. The view of this place adopted by me will be seen below in pages 152—167. To this the reader is referred.

Dr. Todd has no doubt however, that the kingdom of the Saints here, is the same with that foretold in the first vision. And in this he is certainly right. He also shews a little farther on (p. 109), that the Little Horn of Daniel's eighth chapter is identical with that of his seventh. In this too, I believe he is right. It is satisfactory moreover that he has obtained this conclusion, by a process wholly different from that adopted by me. This being the case then, it will follow, that the Little Horn of both these chapters, will symbolize the same Power that the legs and feet of Nebuchadnezzar's image do. Let us now see, whether this chapter (Dan. viii.) affords us any means of ascertaining what Power this was. For if we can shew that this is Heathen Rome, then must Dr. Todd's objections be sufficiently answered.

It is said then, in this Chapter (ver. 11, seq.), "*By him,*" i. e. this Little Horn, "*the daily sacrifice was taken away, and the place of His sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression.*"... "*How long,*" it is asked, "*shall be the vision*

concerning *the daily sacrifice, and the transgression,*" (i. e. causing the judgment) "*of desolation, to give both the sanctuary and the host to be trodden under foot?*" Let us see what this must of necessity mean.

In the first place, "*was taken away,*" must certainly be taken in a future sense: i. e. *shall be taken away*: the event had in view being evidently future<sup>49</sup>. Again, by *his sanctuary*, must be meant *the sanctuary of the Prince of the host*, just mentioned: i. e. *Christ's sanctuary*: for no other Prince of the host had a sanctuary: and hence the place, or locality, of this must be Jerusalem: which is confirmed by the question of the Angel, viz. "*How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*" We have here therefore, "*the sanctuary trodden down,*" corresponding to "*the place of his sanctuary cast down.*" By which it should seem, that both of these should fall, under the influence of the *Little Horn*.

We are also told, that this should take place "*by reason of transgression:*" and accordingly, the desolation so to be brought on is styled, the "*transgression of* (i. e. causing) *desolation.*" Again, verse 23 here, we are told, that "*when the transgressors are come to the full, a King of fierce countenance shall arise...and he shall destroy wonderfully.*" And, be it observed, this is said in explanation of the vision before us. The *destruction of the Sanctuary*, and of *the Place of the Sanctuary*, must therefore be meant in each case. In the one place too, this was to be *by reason of transgression*; in the other, *when transgressors should have come to the full*: which must of necessity apply to the *transgression*, and *transgressors*, of the Jews<sup>50</sup>, and this have been given for the

<sup>49</sup> A very common usage with the Prophets, as shewn in my *Heb. Gram.* Art. 236.

<sup>50</sup> See p. 165, note, below.

purpose of fixing the cause of this *destruction*, or *desolation*, upon *them*.

If we now turn to Chap. ix. 26, seq. we shall find it declared, that at a certain period Messiah should be cut off, and that after this, the people of the prince that should come, should destroy both *the City* and *the Sanctuary*. But we know of no destruction of these, except that which took place by *the Romans* under Titus: and this did take place some time,—just as it is foretold,—after the Messiah had been cut off. That transgression had now come to its full among the Jews, both the Scriptures, and Josephus their own historian, abundantly attest<sup>51</sup>; as the fact also does, that transgression of the most flagrant sort urged them to the murder of our blessed Lord.

Again (ver. 27.)...“*For the overspreading of abominations He shall make it desolate:*” i. e. the *Place of the Sanctuary* of necessity; the latter of which is here clearly implied in His making the *sacrifice and oblation to cease*; which is again a mere echo of “*the daily sacrifice shall be taken away*,” &c., quoted above; and it is here, as it is there, said to be *desolation*, and that “*He shall make it desolate even until the consummation:*” i. e. “*to give both the Sanctuary and the host to be trodden under foot:*” of all which the New Testament will give us an authoritative interpretation.

Our blessed Lord says then (Luke xxi. 20.), “*When ye shall see Jerusalem compassed with armies, then know that the DESOLATION thereof is nigh.*” He adds, (ver. 24,) “*And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*” “*How long?*” asks the Angel, as quoted above. The answer is, “*Unto two thousand and three hundred days:*” which must indirectly, also limit the period when the times of the Gentiles should be fulfilled<sup>52</sup>. Our Lord him-

<sup>51</sup> See *Wars of the Jews*, Book v. &c.

<sup>52</sup> pp. 124, 166, seq. below.

self moreover, limits this catastrophe to the generation then existing (ver. 32). And we do know from the facts of the case, that it did accordingly take place : that at no other time did it, or could it, take place ; and also, that in time to come, no such event can : and it was by the Roman army under Titus that this was done. This being the case, it must be equally certain, that the same Power was had in view by Daniel, in every one of the other predictions cited above : and that Dr. Todd's conclusion is a groundless one. Further proof to the same effect will be found in the following pages. We may now take our leave of Dr. Todd's conclusions so far.

There is still another consideration of great moment, on which Dr. Todd lays much stress, and which ought not to be passed over : viz. that the division of Alexander's Empire among his four principal generals as usually holden, is groundless. Let us see what Dr. Todd advances on this point.

"The prophecy," says Dr. Todd, (p. 170), "first announces the rise of four Kings in Persia"... "And a mighty King shall stand up, and shall rule with great dominion, and do according to his will. And when he shall stand up, his Kingdom shall be broken, and shall be divided toward the four winds of heaven." "The mighty King," says Dr. Todd, "is not said to be a Grecian potentate...he may be a fifth King of Persia...the opinion which seeks to identify him with Alexander rests...on the supposed analogy between this prophecy and the vision of the ram and goat, where the power, symbolized by the great horn of the goat, is expressly said to be the first King of Grecia." Let us inquire then, how far this analogy can be said to be a mere supposition.

In Daniel (chap. xi. 2, seq.) it is said, "There shall stand up yet three Kings in Persia ; and the fourth" (i. e. in Persia) "shall be far richer than they all." Again, "*And a mighty King shall stand up,*" &c... "*And when he shall stand*

*up, his Kingdom shall be broken, and shall be divided toward the four winds of heaven,"* &c. Which last may signify, according to Dr. Todd, for aught said to the contrary, a fifth King to stand up in Persia. I ask, Would Dr. Todd tolerate for a moment, a supposition so groundless? I trow not. But, if aught is not said here to the contrary, let us inquire whether there is not reason for believing, that something to this effect is said elsewhere, sufficient to determine this question.

It must appear, I think, that a certain progress towards the time of the END, is intended by Daniel in both the Prophecies referred to by Dr. Todd. In Chap. viii. 19, the Angel says to Daniel, "*I will make thee know what shall be in the LAST END of the indignation*" (Comp. ix. 26, 27). Again, Chap. xi. 35, ..."*Some of them of understanding shall fall...even to the time of THE END.*" The only difference is, the particulars of this latter Chapter are more abundant, ending nevertheless, as it is obvious, in the same events and times.

If we now turn again to Chap. viii. 23, we shall find that "*in the LATTER TIME of their Kingdom,*" i. e. the four mentioned in the preceding verse, "*when transgressors are come to the full, a King...shall stand up.*" This *King* or *Rule* must be, as shewn above, the Roman: and the four preceding powers must therefore, necessarily be those to which the Roman, as an universal Empire, did actually succeed. And these were, beyond all doubt, those four Generals among whom the Empire of Alexander was divided. The Empire again, which preceded these, must, of necessity, be that of Alexander. And to this the words of Daniel agree to the very letter. "*The rough goat,*" says he, "*is the King of Grecia: and the great horn...is the first King:*" i. e. in the sense of *universal*, for this the context requires.

Turn we now to Chap. xi. 2, seq., where we have four Kings of Persia, the last of whom is to *stir up all against the*



*realm of Grecia.* A mighty King is now to stand up, whose Kingdom should “*be broken, and divided toward the four winds of heaven.*” Now, is there any fifth Persian King, to whom this can possibly apply? Dr. Todd seems to have known of none: if he did, Why has he not produced him? And once more, Did any universal rule succeed the Medo-Persian, except that of Alexander the Great? History, perhaps, knows of none. But Chapter viii. here, not only supplies us with a Grecian Monarch who should break the horns of the Kings of Media and Persia, just as Alexander did; but whose Kingdom should be divided, just as it is said in Chap. xi., that it should, and be replaced by *four Kingdoms*, or, be divided *towards the four winds of heaven.* It does seem therefore, that *the supposed analogy* existing between these two prophecies, is such as to present the highest possible degree of probability, and to be therefore entitled to our entire confidence.

And again, We have likewise in Daniel’s first vision, four consecutive Empires all united in the same image,—intended perhaps to shew, that they should not be dissevered from each other in their succession, by any large interval of time<sup>53</sup>.—And the last must,—by the process of reasoning adopted above,—have been the Roman. From the descriptions given by Daniel of these four Empires, there is no ground for supposing, that they were to be so disjoined from each other in their succession, so that some hundreds, and, it may be, thousands of years may intervene; and, if the same events are had in view, which are in the first Vision,—which

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<sup>53</sup> It is true, the division of Alexander’s rule into four, has no place here: nor in propriety could it. The Image presented four great universal Empires, which should succeed each other: that division exhibited no such thing: besides, it was a *particular*, like much of the eleventh chapter, which could not enter into a general outline, such as this first vision evidently is.

the nature of the case is sufficient to prove;—then these Empires must be considered as following each other in the closest order of succession. And of this the abundance of particulars given in this eleventh Chapter, may be appealed to as affording decisive proof. (See p. 170, seq. below).

But Dr. Todd has some objections to offer, against the notion of Alexander's Empire having undergone any such quadripartite division: they are founded on the writings of the original historians, and of others. These we now propose to consider. His first conclusion (p. 503), after citing and discussing the statements of the several historians, is, "I may now, I trust, appeal to every unprejudiced mind whether it be fair to refer us to historians who have given the foregoing accounts of the division of Alexander's kingdom, in support of the assertion that it was divided after his death into four parts only, or even into four principal parts." I remark; Surely Dr. Todd must have been suffering under a most singular hallucination when he wrote this. He gives us the accounts of the several historians, as to how Alexander's Empire was divided among his generals *immediately* after his death, and to be holden by them as Satraps in favour of his family; he then asks, Whether it be fair to suppose, that any such division as that of four could have taken place (i. e. at *any time*) after his death! Every body knows, that this primary division was a mere feint of these generals, intended to afford to each of them an opportunity for seizing the whole; and that hence arose the almost incessant wars which took place between them. We may therefore dismiss all this as useless to the purpose for which it was given.

We are next favoured with an extract from the writings of Venema, (pp. 503—515), intended to shew,—from the subsequent history of the events in question,—that no such fourfold division of Alexander's Empire *ever* existed. The truth is however there is nothing given here, that may not be found in any of the histories of those times: and, what is

more to our purpose, something is to the effect, that such fourfold division did exist, before the *latter period*, of this rule, when the "*King, of fierce countenance*" should arise and succeed it. E. g. It is said in page 507, "Ex his continuis bellorum fluctibus, per Alexandri duces suscitatis, tria maxima emergerunt Regna, ad posteros longa serie propagata, MACEDONICUM, quod post Seleucum, tenuit Ptolemæus Ceraunus... SYRO-MACEDONICUM, a Seleuco Nicatore conditum,...et ÆGYPTIACUM, quod Ptolemæus *Lagi* fundavit, et ad posteros transulit." We have here therefore, according to Dr. Todd's own approved authority, three great and permanent Kingdoms established, occupying the *West*, *East*, and *South*, portions of the previous Empire.

Venema supplies us moreover with a *fourth*, or *Northern*, portion to Alexander's Rule, in the following terms: viz. "Haud diu post, *durante adhuc tempestate bellica*" (i. e. when the three Kingdoms just mentioned took their rise) "inter duces Alexandri, duo regna, *eodem fere tempore*, condita sunt in PONTO et *Cappadocia*, illud a *Mithridate*, hoc ab *Ariarthe*" ... "*Ampla enim et regione potitus est, ut verba Plutarchi... habent, regumque Ponti ille stirpem, quæ octava ferme successionē a populo Romano deleta est, edidit,*" &c. As to the Kingdom of *Cappadocia* now founded by Ariarthes, it formed no part of Alexander's own rule. It is true he consigned it to Eumenes; but then, he also did the necessity of this General's conquering it for himself. We have here therefore, even according to Dr. Todd's authority, *four great Kingdoms* set up, even during the lifetime of some of Alexander's Generals, and occupying the *four quarters* of the earth, and enduring to the very times in which the Power of Rome succeeded to them. They were *Macedon* in the *West*; the *Syro-Macedonian* including the whole rule of *Seleucus*, in the *East*; that of *Egypt*, in the *South*; and of Pontus and *Cappadocia* in the *North*: both which finally merged into one, and continued so, until added as provinces to the Empire.

Let us now see what Daniel says on this subject. We must however bear in mind, that he rarely gives any proper names of persons or of places, just as he does no chronological enumerations as to time. He does that which is infinitely better; he gives us particulars such as to suit no times, persons, or places, except those which he had before him: and this is the case here. He tells us then, (Chap. xi. 4, seq.) that "*his Kingdom*," i. e. of *the mighty King* mentioned in the preceding verse, "*shall be broken, and shall be divided toward the four winds of heaven*;" i. e. toward the *East, West, North, and South*, as before. In this Chapter too, we have mention made of three of these, viz. the *East, North, and South* (verr. 5, 6, 44, &c.). By the *East* appears to be meant Babylonia, and the parts eastward of it; by the *West, Greece*; and by the *South, Egypt* and its dependencies.

If we turn to Chap. viii. 5, we shall find, that the he-goat which broke the horns of the Medo-Persian kings, came from the *West*: and (ver. 21) *the rough goat* which does this is said to be *the King of Grecia*. By the *West* therefore *Greece* is meant. The next verse says, "*Now that being broken, whereas four stood up for it, four Kingdoms shall stand up out of the nation*" (i. e. of the Greeks), "*but not in his*" (own) "*power*." "*And*" (ver. 8)..."*the great horn was broken; and for it came up four notable ones toward the four winds of heaven*." The same events are therefore, most probably had in view in each of these places. In "*for it came up four...toward the four winds, &c.*" the meaning should seem to be, that, in lieu of it, and from its locality, viz. the *West*, or *Greece*, this should take place. And the fact is, from *Greece*, and in place of its previous rule, it did take place in the Successors of Alexander.

It is said again (ver. 9), "*Out of one of them*," (of these four, or, its substitute) "*came forth a little horn, which waxed exceeding great, toward the South, and toward the East, and*

*toward the pleasant land.*" Now, as this increase of greatness proceeded in *two* at least of the *three* directions just mentioned, its progress must have been from the fourth quarter, not mentioned here, that is, *the West* : in other words, from *Greece*. This being the case, it is from the *West* that the other Cardinal points are now to be reckoned. By the *East* therefore, will be meant *Asia* generally ; by the *South*, *Egypt* ; by the *pleasant land*, *Judea*, and the countries to the eastward of it, viz. *Babylonia*, *Persia*, &c. *Greece* too, as before, will form the *western* quarter. And in these directions was this Power to increase, until, as it should seem, it should become a great and Universal one. But it is not from this quarter generally, that the Cardinal points are reckoned in Holy Writ : *Judea* being the part from which the computation is usually made. In this case also *Egypt* will be in the *South*, as before ; *Babylonia*, &c. in the *East* ; the "*children of the East*" being they who inhabited those parts<sup>54</sup> : while invasions from the *North* are said to be from these, not because they came southward, but because they generally came in through the northern parts of Canaan. *Asia Minor* will now be in the *North* ; which is sufficiently accurate, as to its position with reference to *Judea* ; and *Greece* will, as before, be in the *West*.

I have accordingly made the northern quarter, *Asia Minor* (p. 164, seq. below), and assigned it to Lysimachus ; while Venema, as above, makes Mithridates the Sovereign of the most northern. Mithridates did however, make himself master of the greatest part of Asia, and this he held until driven back into Pontus by Lucullus the Roman general : and there he was eventually vanquished by Pompey. This King was therefore the last, who was possessed of Asia Minor, and was consequently, the *ultimate* successor to the rule of Lysimachus and Antigonus, the Successors of Alexander.

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<sup>54</sup> See my Introduction to the Book of Job, p. 30.

So far consequently, the history of these events does agree strictly with the predictions of Daniel: every and each of Alexander's Successors thus falling eventually before the Power of Rome.

Dr. Todd now gives us in his notes, an abstract of the history of Alexander's Successors, beginning with the year 323, and ending with 280 (pp. 175—6) before Christ: and, from the variety of circumstances so enumerated, his conclusion is: "The reader will be able to form some estimate of the great violence that is done to the history, when we are told that Alexander's empire was divided into four." In other words, Dr. Todd has brought together a certain quantity of historical matter; and then, judging from the chaotic state in which he has placed it, he concludes that no such thing as the existence of *four Kingdoms* can be found within it; much in the same way as he does, that the Satrapies set up, on the death of Alexander, could never be formed into four Kingdoms.

It has been shewn, that it was not immediately after Alexander's death, that the quadripartite division of his empire could, or did, take place. And, as Daniel does not precisely determine the time in which this should, we must of necessity collect it from the events of those times. But this has been done, as cited above from a writer, to whom Dr. Todd gives his cordial assent. Let us now see what his difficulties are. In 323, B.C. Aridaeus, and the son of Roxana, are made nominal Kings of Alexander's whole empire, Perdicas is its Protector, and Antipater the Prefect of Macedon. In 321, B.C. Perdicas is assassinated, and Antipater becomes the Protector. In 318, B.C. Polysperchon is made the Protector. In 317, the son of Roxana is sole King. In 312, Cassander governs Greece, as Administrator. In 294, Demetrius reigns in Macedon. In 286, Lysimachus governs it. And, if we follow the Macedonian rule down to Perseus its last King, we shall find that it was all along a Kingdom

in one sense or other: and, as before, it held the *Western* quarter.

If we now follow Dr. Todd, through the remainder of the Successors of Alexander, we shall find a Kingdom in *Egypt* under the Ptolemies generally, down to its reduction by Rome. The same is true of *the East*; for, whether Seleucus or Antigonus, or any of the *Antiochi*, be found either at *Babylon*, *Seleucia*, or *Antioch*, still, that Kingdom is in existence. So also is that of Asia, (here the *North*), under one Ruler or another, and this is true of both these quarters, up to the time that they were reduced by the Romans, and made provinces of the Empire<sup>55</sup>. It was not indeed till after the battle of Ipsus, that these Kingdoms were clearly developed; they were nevertheless provided for from the first, as every one must see, by the artifices of Alexander's most influential Generals; and accordingly, they came at length into being.

But then, Dr. Todd also finds six Kings in Persia, in addition to those enumerated by Daniel; he also finds certain Kingdoms in the East, and many in the West, of

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<sup>55</sup> The discrepancy therefore of Commentators and others, in the names they give to these four kings, whether they begin with Ariæus, Perdiccas, Antipater, or Cassander, in Macedon; whether they place Antigonus, or Lysimachus in Asia; or Seleucus at Babylon or Seleucia; or Antiochus at Babylon or at Antioch; the thing is essentially the same: such a *fourfold rule* existed either virtually or actually during this period; and, according to Daniel, such was to exist between his third and fourth Empires. To urge anything beyond this, is clearly to do violence to Holy Scripture, and seems to me to evince a desire to perplex, rather than simply to develope the truth. The remark of Mr. Birks (*Elements of Prophecy*, p. 15), is sagacious and pertinent here; "Gibbon, the infidel, affirms" (i. e. the thing) "to be so plain as to prove that the prophecy was written after the event." Porphyry did the same thing (*ib.*). The Neologians of Germany—men generally well read in history,—are much of the same opinion, as also was the late Dr. Arnold, of Rugby. See my "Examination of the Grammatical Principles of Professor Ewald," p. 120. It is indeed a remarkable phenomenon, that all these could so clearly see this division of the Grecian Empire, as to take it for a ground to reason upon, while Dr. Todd can discover no such thing!

which no mention is to be found in the Prophet. He likewise finds some occasionally free States in Greece; which he thinks annihilates the notion of a Kingdom's existing there at all! And, upon the whole, inasmuch as Daniel has not said all he would have him to say; and, as it requires some thought and discrimination to discover any four Kingdoms in being after the death of Alexander; he determines that Daniel, and these events, are irreconcilable! But, upon the same grounds, he could easily prove that the Books of Kings and Chronicles in the Old Testament, could never have been intended by inspiration to be histories of the same times, persons, and events: that the Gospels, and the Acts of the Apostles, of the New, cannot be documents of inspired authority; and even, that the Visions of Daniel,—sometimes omitting certain circumstances, and occasionally adding others,—cannot be genuine copies of the text of the Prophet!

I do not think it necessary to follow Dr. Todd further to shew, that very little reliance can be placed upon much of his reasoning, and none upon his theory; which really *assumes* that what he cannot see accomplished, must necessarily be carried out into futurity: depriving Christianity at once, of its best evidences, its authority, and its power. Mr. Mede indeed, allows it some authority from the Prophets; some power and efficiency in itself: but then, these are such as not to bear comparison with what they shall be, as he thinks, at some future time: the same is generally holden by these several schools: but, as no adequate proof has hitherto been given by either, we now leave this consideration, and betake ourselves to an examination of the principles adopted in the following pages, and of those of the primitive Christian Church.



PART III.—*On the Principles of Interpretation adopted in the following Work.*

It is now my duty to lay down as briefly as I can, the principles of interpretation had recourse to in this work. As to the Grammar of the Hebrew Scriptures, I have usually followed my own<sup>56</sup>: as to that of the Greek, those generally in use. In the Rhetoric, I have to acknowledge my obligations to Solomon Glassius, whose work, though of ancient date, stands to the present day unrivalled<sup>57</sup>.

But something beyond these elementary works, was indispensable,—as it appeared to me,—to the inquiry before us. There seemed to be a great theological chasm which required filling up, before any thing like certainty could be arrived at. I felt too, that the question relating to the Jews, was inseparably connected with that of Prophecy. I determined therefore, to inquire into the nature of the Covenants in the first place, and to ascertain if possible, how predictions made under the Mosaic, ought to be interpreted when reaching into the times of the Christian, Covenant: whether any precise period had been fixed for the close of the former, and commencement of the latter: whether Prophecy had pre-defined any period for its own entire fulfilment; and whether something was not to be found enabling us better to determine the precise times, objects, &c. of the promises, the threats, and predictions of the Old Testament, than anything usually had recourse to; because,—as it appeared to me,—a great want of precision prevailed on these points; and that nothing beyond ingenious conjecture, had been adopted for the purpose of supplying it.

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<sup>56</sup> London, Edit. III. 1841.

<sup>57</sup> Edit. Lipsiæ, 1743. There are modern editions of this work; one by Dathe and another by Bauer; but, as these have been deprived of some of the best matter of Glassius, and accommodated to Neologian views, they are greatly inferior to the earlier Editions.

It will be seen from the general remarks, with which our inquiry sets out, that I have been particularly careful to observe the usages of Scripture. From page 15 onwards, its *theological* character is entered upon; and from page 23, its *religious* and *spiritual* properties as influencing its declarations, and therefore indispensable to the interpreter of it. I found accordingly, that a most marked distinction was every where kept up, *between him who served God, and him who served him not*; and this again, to such a degree, as fully to determine who the objects of threat, and of promise respectively, were, and who were not: that even under the Mosaic covenant, all were not Israel who were of Israel, and that he was no Jew, who was one only outwardly; but that *circumcision of heart* was the one great qualification, where an expectation of being a partaker in the promises could be reasonably entertained: and that he who bore a different character, was as constantly the object of threat; which, reasonable as it must appear, has been almost universally disregarded in the interpretation of holy Scripture!

This consideration alone gave,—in my estimation,—an entirely new complexion to the question relating to the Jews: and which, when duly followed out, could not fail to determine the point, whether any restoration of them to Palestine is to be expected, or not. To this, the consideration as to the duration and cessation of the Theocracy, lends a most important aid; and which, in connexion with the character of the New Covenant, supplies, as I think, a full and complete determination of it. The circumstance of a holy *Remnant* among the Jews, has often been touched upon by Commentators; but then, to nothing like the extent to which it was entitled. My first impressions on this point, are due to Eusebius, who in his *Demonstratio Evangelica*, has shewn its paramount use and importance, as I shall presently shew.

The question again, relating to the duration and close

of the Theocracy, has appeared to me to involve matter of the greatest importance both to this question, and to Christianity itself; which has however, for one reason or other, been grievously overlooked. It has been evident to me,—and my reasons will be seen below,—that the period for the fulfilment of all Prophecy, as dependent on the nature of the Covenants, has been so frequently and particularly defined, that no reasonable doubt ought to remain concerning it; and that this period has long ago passed away. This consideration makes the *evidence to the truth of Christianity complete*; as it also does *the character of Christianity itself*. And once more, a light so powerful is by this means thrown over the whole of the Old Testament, and an ease so remarkable supplied to its declarations, that it has appeared most astonishing to me, this should have remained so long under a bushel. It is to the system of conjecture, abounding with useless technicalities, as noted above, and partaking of no small amount of Judaizing, that the want of precision, with the palpable darkness under which we have been labouring, is to be attributed. And it may perhaps be considered as a recommendation to these results, that they have been arrived at by the most easy and natural methods. No *double, triple, &c. interpretation* of the Divine Word, in the usual acceptance of those terms, has anywhere been adopted: nothing beyond the application of a *spiritual* sense to things enounced under the Old Testament, and as done by the writers of the New, and taught by the best writers on its Grammar and Rhetoric, has been had recourse to.—To judge on these matters however, is the office of others.

It will be seen throughout, but more particularly in my Exposition of the Revelation, that I have endeavoured to make Holy Scripture its own interpreter, and that I have done this to a very great extent: it will be for others to judge, whether rightly or not. I have seen, or thought I have seen, that the parallel places are applicable to a much

greater extent than has hitherto been supposed. In this point of view, I have found the Revelation a *revelation* indeed of the drift and scope of perhaps every prophecy of the Old Testament, and again of Christ Jesus in each and every of these. And here I think I have seen such a concatenation, and interweaving of prediction and event, spreading itself over the whole surface of the Divine Word, as to constitute something like the "*threefold cord which is not easily to be broken*," or the garment of Christ so knit together throughout, as to be impervious to division, and to withstand every temptation to rend it asunder.

I may indeed be deemed fanciful here; I entreat the reader however, to think maturely on this point, before he pronounces an opinion on it: for he will probably find, that I have done no more than what the nature of each case required, and what others have done, both in determining places to be parallels, and in pointing out such imitations and allusions as are found in one classical author, and referring to the writings of another. This I have thought the safest check to the application of a *mystical* or *spiritual* sense, to the letter of Scripture. Indeed I know of no other, on which reliance can be placed. The exercise of a mature judgment, as well as of great care and caution, is certainly necessary in all this<sup>58</sup>. Of myself I can only say, I have done the best in my power. If therefore I have failed, and have

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<sup>58</sup> Nothing can be more lamentable than the extreme laxness of the Fathers in this respect. They seem to have thought that a warm piety, and lively imagination, could not be forced too far in producing a multitude of meanings from the same words. The friends of the Pontificate have improved upon this, as indeed their system required, and have made it matter of principle. The word of God, say they, being the best, must also be the most comprehensive; and accordingly, every sense obtainable from it, must be good and true: it is for the Church to determine when each of these shall have its just application. (See Gloss. p. mihi. 391, seq., so also Bossuet as cited by Dr. Todd): which the sapient mind of Mr. Newman has lately revived under the doctrine of Development: i. e. to say, in other words,

occasionally taken that *mystically*, which should have been understood otherwise, I crave the indulgence only which is reasonably due in all such cases.

Another guide and check of the greatest value, are the citations made in the New from the Old Testament. Of these I have availed myself. And here, it is not only that the true spiritual meaning of innumerable places of the Old Testament is safely arrived at; but,—what is more to our immediate purpose,—the periods of many events, which have been made the subjects of Prophecy, are ascertained with certainty: and, as we have no necessity here for *double*, *triple*, &c. interpretations: no *partially*, or *imperfectly*, fulfilled prophecy;—expedients devised, for the mere purpose of supplying crutches to a lame system, and unknown to Apostolical usage;—we arrive at conclusions as trustworthy in principle, as they are consistent with fact, and with the positive requirements of Christianity, in the *New Covenant* once made, and once established, for the universal good of man. In the application of these again, great care and caution are requisite: and these, as far as my powers, and the limits of my Work would admit, have been applied.

· *On the Opinions and Usages of the Early Church, as to  
Prophecy.*

AN important question may now arise, as to how far these views agree with those of the early Christian Church; and particularly as I find both Mr. Mede and Dr. Todd, with their followers, claiming much for their theories, on the ground that they do so correspond to a very considerable extent. “I am persuaded,” says Dr. Todd (*Lectures on the*

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words, It is the privilege of his Holiness the Pope, with the advice &c. of his Cardinals,—for in these alone consists the Church,—annually to publish *the Bible of the Vatican*: for certainly, that of the Prophets and Apostles will submit to no such system.

*Apocalypse*), "that the ancient interpretation" (i. e. taking the visions of the seals, trumpets, and vials, as synchronizing and intimating the same events respectively) "contained in its main outline the true views of the structure and design of Prophecy<sup>59</sup>." He then goes on to propose, what he thinks would tend to the recovery of this ancient and true mode of interpretation. Mr. Mede and his followers flatter themselves that the ancients are with them. Let us endeavour to ascertain the true state of this case.

It is certain, in the first place, that neither the views of Dr. Todd, nor of Mr. Mede, will afford from prophecy generally, any adequate foundation for Christianity as we now have it, and as established by the Apostles. Mr. Mede fairly admits, that the Christian Church is but a temporary sort of *make-shift*, set up because God would not be without a Church; but, that after the destruction of the papal Antichrist, and the restoration of the Jews, prophecy will,—as we have seen above,—have its entire fulfilment in the establishment of a *complete* Christianity. This too, is as far as I have been able to inform myself, the creed of all his followers, insomuch that some have openly maintained the

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<sup>59</sup> He tells us in his additional Notes, (*Lectures on the Apocalypse*, p. 269), "that the interpretation of the Apocalypse, which is found in the writings of the Fathers of the third and fourth centuries, is spoken of by St. Jerome, . . . as a *change* from an earlier system. Jerome however says not one word about such a *change*! nor does he, as Dr. Todd elsewhere implies, unjustly charge Irenæus with Judaizing. Dr. Todd then gives an interesting outline of the Exposition of the Apocalypse by Victorinus, in which much of the earliest interpretation of the Apocalypse is retained: whether it had, or had not, the doctrine of a Millennium seems now to be past recovery: but this is of little importance. It is, I think with Whitby, most probable, that the early orthodox Church held no such thing. This fragment moreover deals liberally, and in many cases soundly, in *mystical* interpretation. It is much to be regretted that Dr. Todd did not extend his inquiry to the fragments of Hippolytus, Arethas, &c. I confine myself to the time preceding, and ending with those of Eusebius.

notion, that Christianity is,—as we now have it,—to pass away, and to be succeeded by another and better dispensation. They also hold, that it never has been preached and received throughout the world, to the extent foretold by prophecy; and that, on this account also, Apostolic Christianity must be superseded by a system more complete, efficient, and universal. Both these opinions are fully maintained by Dr. Todd: and, if there be any difference between him and Mr. Mede, it is, that Mr. Mede allows *some* authority to Christianity,—as taught by the Apostles,—from prophecy; Dr. Todd, none. How such notions as these would have been countenanced by St. Paul, who habitually disputed with the Jews, shewing from the Prophets that Jesus was the Christ; that the fulness of time was come; and that, if an Angel from heaven preached any other doctrine, he should be accursed; I do not now stop to inquire. I only affirm, that they seem to be greatly at variance with those taught by him; and, as we shall presently see, taught by the early Church.

Now, whatever faults may be attributed to the Fathers of the Church, certain it is that their notions were diametrically opposed to these both of Mr. Mede and Dr. Todd; of which proof will presently be given. In one particular indeed,—and in one only,—they do, to some extent, agree with them both; i. e. in the belief that the coming of the Antichrist, and the period termed the end of the world, were to take place at some indefinite time after that in which they lived. In this,—as the following Work will shew,—they were wrong as to particulars. On the other question, as to the full establishment of Christianity, they were certainly right. And the consequence is, both Mr. Mede and Dr. Todd follow the Fathers, and the ancient interpretation, only in that which was manifestly wrong; but leave them altogether in that which was obviously right!

It will be readily granted, that the Fathers were not,

generally, great Biblical critics. If we except Origen and Jerome, we can find but few who could read the Hebrew Bible. In the Grecian philosophy they were, for the most part, well versed. Their acuteness no one will doubt, was great, as also was their piety. To their zeal for Christian truth, they have had but few equals. We need not be surprised therefore, if they retained the great and essential doctrines of Christianity in their integrity, while they failed on some points, which present matter rather of critical, than exegetical, interpretation. And this, I hold, was the case. Their general views of Christianity were correct; their particular ones respecting the Antichrist, and some other things, were not so.

As to the general doctrinal correctness then of the Fathers, it will be impossible to read their earlier writings, Epistles, Apologies, Controversies with the Jews, and Commentaries on the Scriptures, without perceiving that they looked upon Prophecy as their most sure and faithful guide: and here,—be it observed,—they quoted all prophecy, and in common with this, its interpretations as given in the New Testament, and as frequent as any, the Apocalypse itself<sup>60</sup>,

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<sup>60</sup> It is worthy of remark, that Cyprian quotes the Apocalypse for the purpose of proving that the Martyrs were innumerable (*Exhort. ad Martyrium*, p. 181, ed. Dodwell). "Post hæc vidi turbam magnam." Apoc. vii. 9. Again, on the souls of the Martyrs, Apoc. xx. 4. Again, (p. 171) he quotes Ch. xiv. 6, speaking of an Angel flying through the heavens with the Gospel: and, p. 172, Ch. xiv. 9, "*If any one worship the beast,*" &c. Again, p. 175, Ch. iii. 11, "*Hold fast . . . that no man take thy crown.*" In p. 177, we have Matth. xxiv. 4—31, inclus. He adds, "*Nec nova aut repentina hæc sunt, quæ nunc accidunt Christianis,*" &c., evidently referring the whole of this to that particular period. And in every case, suitable citations from both the Old and New Testament are adduced, referring the places given to the persecutions then going on. Innumerable instances to the same effect might be collected from the early Fathers generally, which, however, neither time nor space will admit here. I will only add: If these Fathers could not very clearly define the extent of this period, this is a consideration of but little moment to us.



in support of Christianity as then established. In these discussions, they knew of no Christianity beyond that which they had received; no conversion of the Gentiles, besides that in which they formed a part: they never so much as dreamt of some future period, removed from that in which they lived, in which Christianity should be more extensive, efficient, or glorious: nor did they,—as far as my knowledge goes,—ever quote any Prophet foretelling any such time. And, if some of the earliest of them held, that better times as to *things temporal* awaited the Church; in this generally they were not wrong. The kingdom had not then been given, *de facto*, to the Son of Man,—as it likewise had not in the times of St. Paul:—but, as they were not able to discover at what precise period that would be done; all they could do was, to speak of it as future, and in patience to wait for it: and it is surprizing to observe, to what a degree of accuracy some of them arrived in this respect. Within their times indeed, some Judaized as extensively as did any of those in subsequent ones: and it is in this that we find Mr. Mede, Dr. Todd, and their followers respectively, following them. I will now give a few examples of each of these.

And first, from the Epistle,—so far as it has been preserved—ascribed to St Barnabas<sup>61</sup>, which is perhaps one of the oldest Ecclesiastical documents that we possess. In the first place then, he looks upon the *land promised to Abraham*, as given in the *Man Christ Jesus*<sup>62</sup>: which is fanciful enough: it shews however this,—which is to our purpose,—that the land of Canaan was not supposed to be meant, now that the New Covenant had been established. He goes on in the

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<sup>61</sup> I use the edition of Clericus, 1724.

<sup>62</sup> Vol. i. p. 18, i. e. because, *man is of the earth*. Dr. Todd also, gives some interesting matter from this Father. *Discourses on the Prophecies*, p. 370. In the same place he quotes Hermas, Clemens Romanus, and Ignatius, &c., to shew that the time of the end was believed then to be at hand: but more on this presently.

next place to shew how he made *us* (i. e. Christians) *a second formation* (i. e. new creation), in the *last times*. He then cites Ezekiel (xxxvi. 11) as saying, "*Behold, I will make the last things as (were) the former.*"—It is worth remarking, he does not quote the Greek of the Septuagint here:—but the most remarkable thing is, he makes the times in which he lived, those termed *the last* in the Old Testament. He then concludes, after citing Ezek. xi. 19, and xxxvi. 26; Ps. xii. 3,<sup>63</sup> and xxii. 23, thus: *We are therefore those whom he has led into the good land*<sup>64</sup>.

After some that is good, and much that is fanciful, our Author brings us to a prophecy, which extends the blessings of Christianity to every land<sup>65</sup>. He then quotes Ezekiel (chap. xlvi. 1) to shew, as it should seem, that the great river flowing from the right side of the altar, in which grew up beautiful trees, represented at once both Baptism and the Cross: so that all who were called, who obeyed, and believed, should live for ever. On this see Rev. xxii. 1, below.

The next thing I shall notice is a citation from Isaiah, Chap. xlix. 6, "*I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*" Chapters xlii. 6, 7, and lxi. 1, 2, are given, for the purpose of shewing, to whom we owe this redemption. And here, the *whole* of the Gentile world is necessarily meant, as it also is that the day of Christ was that of the vengeance of our God, in which He *would comfort all that mourned*. So far therefore, although we have much that is fanciful, we also have some that is judicious and true; but nothing agreeing either with Mr. Mede or Dr. Todd; but directly opposed to both.

We may now pass on to section xvi. p. 48, seq. where

<sup>63</sup> I have not been able to find this in the place referred to.

<sup>64</sup> Ib. p. 19.

<sup>65</sup> Zeph. iii. 19. See the Note here, p. 38.

we also have matter, quite irreconcilable with our modern theories. In the first place it is said, as from Scripture: "*Et erit IN NOVISSIMIS DIEBUS, tradet Dominus oves pascuæ, et caulam, et turrim eorum in exitium*<sup>66</sup>." Which is evidently made up of several places of Scripture. It is added, "*Atque contigit quemadmodum locutus est Dominus.*" Whence we may observe, the *last days* here, are those in which Jerusalem fell: i. e. they are *the last* of the Theocracy. Our Author adds, "*Quæramus igitur an exstet templum Dei.*" He answers, "*Exsistit.*"... "*Scriptum enim est; Et erit, hebdomadâ completâ, ædificabitur magnificè templum Dei, in nomine Domini.*" Where, as before, we have more places of Scripture than one: perhaps Daniel ix. 27, and Haggai ii. 9, mixed together. Whence it is evident that, upon the completion of this week (or these *last days*) of Daniel, the Temple of God should be so erected, that every Believer throughout the universe should be made to constitute it. His words upon this are, "*Discite; acceptâ remissione peccatorum, et spe habitâ in nomine Domini, facti sumus novi, iterum ab integro creati: quare in domicilio nostro verè Deus exsistit; habitat in nobis.*"... "*Hoc est templum spiritale Domino constructum*<sup>67</sup>:" (comp. 1 Pet. ii. 4, 5; 1 Cor. iii. 16, 17; vi. 19, &c.). We have no inferior Christianity here, and no reserves bolstered upon Jewish speculations: we have, on the contrary, the full exhibition of the renewing powers of Christianity, constituting in a mystical sense *a new creation*, as exhibited in every believer.

But it would be endless to follow the declarations of

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<sup>66</sup> I quote the Latin version for the sake of convenience.

<sup>67</sup> Which must put the reader in mind of the *Tower*, represented as in the course of erection in the Pastor of Hermas, in his times and the *last days*: symbolizing the then rising Church. The same vision brings before us an enormous beast, from which nothing can save men but the true faith of Christ. This is, of necessity, the Beast and Antichrist of St. John. We have however no notice of any Millennium here! Le Clerc's *Patres Apostolici*, p. 82.

these early Fathers to this effect; I will now therefore give a few extracts from one, who shall be *instar omnium* on the general question before us. I mean Eusebius of Cæsarea<sup>68</sup>, and the work I shall select is his "*Demonstratio Evangelica*:" a work that is too little known, but which deserves every attention on the question of Prophecy. Beginning then, at Cap. i. of his second Book, we have the promise made to Abraham, that in his seed *all nations should be blessed* (Gen. xviii. 17, 18), shewn to be fulfilled in Christ. This is next continued under the promise made to Isaac (Gen. xxvi. 3, 4). And here again, Eusebius tells us that in Christ Jesus, as the seed of Isaac, *all nations* were blessed. Deut. xxxii. 43, is next cited, "*Rejoice ye Gentiles with his people*:" also Pss. xxii. 27—31; xlvii. throughout, and xlv. 1—3. We then have Zech. xiv. 16—18. Isaiah ix. 1, 2, is next brought before us: then Chap. xlix. 1, 6. And we are told, that the places to the same effect, to be found in the Prophets, are too numerous to be cited: he adds, that he will now give other places to prove, that it was of *this calling-in of the Gentiles* by Christ and of *no other*, that the Prophets spoke. Such places in great abundance are then cited, and so applied, in direct opposition to Mede and Todd.

We may now pass on to Cap. xxxvi. And here we are told, that it was not to the whole Jewish nation, but only to a few of it, that the Divine promises belonged:—which, of necessity, deprives the Jews generally of any restoration. Isaiah, Chap. i. 7—9 inclusive, is now cited to shew, that *Except the Lord of hosts had left them a very small REMNANT, they had been as Sodom and Gomorrah*. Upon this he says: "*At vero quia postquam illis hæc evenerunt et chorus Apostolorum, et qui ex Hebræis in Christum crediderunt, fecundi*

<sup>68</sup> The Commentaries of this Father on the Psalms and the prophet Isaiah, will be read with great advantage on this subject; and particularly, as giving us an abundant exemplification of the belief of his times on the application of Prophecy to Christianity.

instar seminis, ex illis ipsis servati sunt, et per universam terram, atque in omne genus hominum penetrantes, omnem civitatem, ac locum, et regionem, atque Israelitico semine impleverunt, adeo quidem, ut ex illis quasi spicæ" (comp. Ps. LXXii. 16), "quæ in nomine Salvatoris nostri fundatæ sunt Ecclesiæ, sint enatæ." Rom. ix. 29 is then cited, giving this place of Isaiah. We then have, ib. xi. 1—5 inclusive, just as done by me below (p. 33, seq.), and for the very same purpose. We next have other places given from Isaiah, in which the term *Remnant* (τὸ κατλειφθὲν, *reliquum*) occurs, and in one of these it is thus explained: "Quodnam verò sit illud reliquum ex Israel, ipse Propheta explanavit cum dixit: *Omnes qui scripti sunt in Hierusalem, et qui vocati sancti.*" To this, as an element, he universally adheres: and it must be confessed that without it, the text of the Old Testament will, for the most part, be without meaning.

He then tells us what THAT DAY would be, in which God would be thus glorified<sup>69</sup>. This, he says, is easily to be known from the threats denounced against the whole Jewish nation, carrying with them, as they do, the entire overthrow of Jerusalem. He then cites Isai. i. 29—31, as a prediction of this. We next have Chap. ii. 2, &c. from which he shews, that by *that day* is meant the period, in which the idols should be cast to the moles and the bats, and the Lord's house should be higher than the hills, &c. For the same purpose Chap. iv. 3, 4, and Rom. x. 18, are then quoted, and to shew that, within this period the *sound of this REMNANT did go out into all lands, and their words unto the ends of the world*. Eusebius therefore, makes this *Remnant* the first publishers of the Gospel; and *that day, day of the Lord*, and the like, the period in which this was to be done; and actually was done. It would be endless to cite from him and others, all

<sup>69</sup> Page 66, Edit. 1628. I have to regret that I cannot always cite the best Editions of the Fathers: my distance from the University Libraries is the cause of this.

the testimonies to be found to this effect. Nor can it be necessary.

There is another consideration of great value presented to us in this work of Eusebius: it is his method of viewing the judgments denounced against the early enemies of the Church among the Jews. On *the Star that should arise out of Jacob* (Num. chap. xxiv. 17, Lib. ix. cap. 1), he says: "At verò ipsius Prophetiæ oraculum quid ait tandem fore, aut in illius novi sideris eruptione, aut in Salvatoris nostri Jesu Christi ortu, dignum quod cognoscatur? nempe fractionem ductorum Moab, et direptionem filiorum Seth, præterea reliquorum Judaicæ gentis hostium hæreditatem." To these he adds, Edom, Egypt, Gog, Mesech, Tubal, &c. as enemies of the Church; and tells us that their fall is mystically implied in the declarations of the Prophets, as here cited by him. This is therefore *a principle* with him: and it is applied as such in the following work<sup>70</sup>; where it is occasionally shewn, that the context of the Prophets can be made out in no other way, than as involving such *mystical* meaning.

Our Lord's *coming in the clouds of heaven* moreover, formed no such difficulty with Eusebius as it did with some of the Fathers (ib. p. mihi 436). He makes this to indicate His Divinity, and the eternity of His Kingdom. The words are: "Quæ verò alterum illum" (sc. adventum) "et divinitatis amplius præ se ferentem, manifestissime indicantur per illam in nubibus cœli advectionem, perque illud æternum in omnibus gentibus regnum." And nowhere have I been able to find so much as a hint at the Sabbatical Millennium of the Jews, which so many had imagined this should introduce. The only particular in which I find Eusebius defective is, his not having seen that in his days, the fulness of the Gentiles had, according to Prophecy, come in (see ib. p. 458, B). He

<sup>70</sup> See pp. 272, seq., 292, seq. and the parallel places in the Revelation.

seems to have thought,—as many do among ourselves,—that something still more magnificent was to be expected. But this involves a question of *degree only*, which will necessarily be regulated much by individual taste.—It should be borne in mind, that all prophecy speaks positively, and provides in the Divine power the means for its own fulfilment. This was, in the case of Christianity, miraculous power open and visible. And let it be observed: when the period of prophecy should expire, miracle would be withdrawn: it was so withdrawn from the Church in this period. Surely this ought to outweigh every sort of argument grounded on *degree*, and resting on taste only.

We may now return to the pseudo-Barnabas, for the consideration of the Sabbatical Millennium of the Jews; for this Father favours us with it in all its beauty and glory<sup>71</sup>. Exodus, chap. xx. 8, and Jer. xvii. 24, are quoted in the first place. Genesis ii. 2, is then given to shew, that the Creation was a work of six days; the seventh, a season of rest: and hence it is inferred, that, because each day is to be taken as a thousand years<sup>72</sup>, after the first six thousand of the world, the next thousand will be a season or millennium of rest. He then goes on to tell us, that God's resting will sanctify *that day* (i. e. of a thousand years), and that we,—receiving the promise, iniquity being now abolished, and all so renewed,—shall be able to sanctify it also; being ourselves first sanctified: i. e. under the previous regimen; for our first sabbath, as he tells us a little before this<sup>73</sup>, cannot be truly kept except with a heart wholly pure. From which, and from what is here given in the notes, in extracts from some of the most eminent of the Fathers<sup>74</sup>, it is sufficiently

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<sup>71</sup> Sect. xv. p. 43, seq. *Patres Apostolici*.

<sup>72</sup> In proof of which St. Peter is, as usual, confidently quoted.

<sup>73</sup> p. 46.

<sup>74</sup> I. e. Irenæus, Capp. 28. 29; Origen, Lib. ii. contra Celsum; Stratonicus Bishop of Cumæ, as given by Sixtus Senensis, Biblioth. Lib. ii. under the word *Elias*; Lactantius, Lib. vii. c. 14, de Divino

clear, that things *spiritual* are not now had in view, but things *temporal only*, as blessings to be realized within the said Millennium. This is as it should be; it shews the figment to be perfectly Jewish<sup>75</sup>: for of *spirituality* they then knew nothing, and even now they expect nothing from their Messiah, come when he will. And, let it be noted here as before, the Fathers, with their authorities the Jews, are opposed both to Mr. Mede and Dr. Todd: treating of *temporalities* only; these of both *spiritualities* and *temporalities* to be enjoyed in this Millennial period.

But, that we may the more clearly see how this error originated, it will be necessary to shew what course these early Fathers took. If then we turn to Tertullian ("Adversus Judæos, de Passione Christi," &c.), we shall find that, by a computation of Daniel's seventy weeks, he makes the first sixty-two to terminate in the forty-first year of Augustus, and the birth of Christ. He here tells us, that all Prophecy was now fulfilled: i. e. vision and prophecy was sealed: by which he appears to mean, that no Prophet appeared among the Jews after this: which is true: while his interpretation of this place is not<sup>76</sup>.

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præmio; Hilarius, Canon xx. in Matth.; Hieronymus, Epist. ad Cyprianum; Athanasius, Explicat. de die Dominica: ib. in Cap. 65 Esa. The Talmud, Tract Sanhedrin, cap. Helec, where 2,000 years are assigned to the Patriarchal dispensation, 2,000 to the times of the Mosaic, and 2,000 to those of the Messiah: and the Sabbatical Millennium is to follow! Augustinus, de Civitate Dei, cap. vii. and xxii.; also adversus Manichæos, Lib. prim. de Genesi, &c. To these are to be added Justin Martyr, Hippolytus, martyr; Cyril of Jerusalem in his Discourses on the Antichrist, &c.: where we shall find more than enough to convince us, that Judaism had made no small havoc in the Church in their times.

<sup>75</sup> It is evident enough too, as Cave has well remarked, that this pseudo-Barnabas had been a Jew. Still it is certain that in no case, did these Fathers lower the character of Christianity, in order to give importance to these their Judaizing notions. It is not so however now with us!

<sup>76</sup> It is curious to observe how the Ancients, as well as the  
Moderns,



Having then so far disposed of the first sixty-two weeks of this prophecy, he takes the next seven and a half; i. e. in all  $69\frac{1}{2}$ , and tells us it was now that Vespasian destroyed the Temple and the Sanctuary:—which the text places in the middle of the seventieth week (i. e. his  $69\frac{1}{2}$ )<sup>77</sup>. He also tells us, that now both oblation and sacrifice ended according to Daniel's prediction. Still it is certain, that he expected the coming of the Antichrist after this; for he tells us in another Tract<sup>78</sup>, that in his own times this coming of Antichrist was at hand; which is, in the main, true. The calculation of one Judas mentioned by Eusebius<sup>79</sup>, was perhaps Tertullian's authority here; for this tells us, that the seventy weeks of Daniel extended to the tenth year of Severus.

Now it was after the fall of this Antichrist, according to these Fathers, that the first resurrection should take place, the Sabbatical Millennium commence, and then continue to the end of all things, and be followed by the second resur-

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Moderns, have laboured in vain to shew, that Daniel's seventy weeks might be chronologically determined; without ever considering that, if this period was chronological in any sense, then must the positive declarations of our Lord, viz.—that none but the Father could know the period of Jerusalem's fall (Matth. xxiv. 36),—be false. Michaelis somewhere remarks, that no solution of Daniel's seventy weeks, prior to his time was satisfactory to him.

<sup>77</sup> Whence it must be evident, that Daniel's seventieth week was then divided, just as it is in the following work; the fall of Jerusalem marking the period of its first portion: while the close of the last, the Fathers never could see.

<sup>78</sup> De Fuga in Persecutione, cap. xii. his words are, "Antichristo jam instante, et in sanguinem, non in pecunias inhiante, Christianum." A sufficiently lengthy and humiliating account of the opinions of the Fathers, respecting the Antichrist, will be found in Suicer's Thesaurus, under the word, *Ἀντίχριστος*.

<sup>79</sup> Eccl. His. Lib. vi. cap. vii. The words are these (I give the Latin of Valesius): "Eodem tempore alius quoque scriptor Judas, de Septuaginta apud Daniele septimanis disserens, ad decimum usque annum Severi supputationem temporum perducit. Qui etiam decantum illum Antichristi adventum jam tum imminere existimabat."

rection. If we now examine Tertullian's Tract, "*De Resurrectione Carnis*<sup>80</sup>," we shall find, that the blessings of this Millennium were, according to him, to be *purely carnal*, just as the resurrection was to be solely of the flesh.

He first cites 2 Thess. ii. 1, seq.<sup>81</sup>, and adds on the words, "*he be taken out of the way*," "*Quis? nisi Romanus status, cujus abscessio in decem Reges dispersa, Antichristum superducet.*" He proceeds, "*Et prostituta illa civitas a decem regibus dignos exitus referat, et bestia Antichristus cum suo pseudo-propheta certamen Ecclesiæ inferat; atque ita Diabolo in abyssum interim relegato, primæ resurrectionis prærogativa de solis ordinetur: dehinc et igne dato, universalis resurrectionis censura de libris judicetur. Cum igitur et status temporum ultimorum scripturæ notent, et totum Christianæ spe frugem in exordio seculi*" (i. e. novi) "*collocent: apparet aut tunc adimpleri totum quodcunque nobis a Deo repromittitur....Aut si agnitio sacramenti, resurrectio est,...et sequitur...quod hæc spiritalis vindicetur, illa corporalis, præjudicetur.*" Whence it appears that, upon this new age or seculum taking place, all that had been foretold by the Prophets should be fulfilled, and that now the body should receive its blessings, just as the soul had in its spiritual resurrection; and accordingly, that this spiritual resurrection in Christ was, as such, complete and wanting nothing. He then reproaches the Jews for their loss of *spiritual* blessings, and congratulates the Christians, that both the spiritual and temporal blessings are ultimately to be theirs.

We need not perhaps, consult Tertullian further on this point; a few extracts only from Irenæus will put this matter out of all doubt. He tells us then (Lib. v. advers. Hæres. cap. xxv. Edit. Grabe, p. 438, seq.), that the Antichrist should come, and take his seat in the Temple at Jeru-

<sup>80</sup> Edit. 1580, p. 42.

<sup>81</sup> With which he joins Rev. vi. xv. and xx., speaking of the Martyrs.

saalem, for which he cites Matt. xxiv. 15, seq. He then carries us to Daniel (Chap. vii. 8, seq.) and tells us, that he has respect here to the end of the last kingdom, i. e. the last ten kings among whom their kingdom should be divided: for which, as we have seen above, not one word of testimony is to be found in the Scriptures. After citing verses 23—25, of this chapter, for the same purpose, we are conducted to 2 Thess. ii. 8—12. To this man of sin, Irenæus now tells us, the widowed earthly Jerusalem shall flee for vengeance on her enemies, (i. e. on the Church). After another citation from Daniel (Chap. viii. 12, &c.), we are brought to Chapter ix. and told, that from the middle of the week, when sacrifice and oblation should cease, three years and a half should follow for the action of this Antichrist<sup>82</sup>. And this again he limits to the period, in which the abomination of desolation should be set up, as foretold by our blessed Lord (Matt. xxiv. 15). We cannot now be very far therefore, from Tertullian's period for the coming of the Antichrist.

The next Chapter (xxvi.) professes to treat more clearly on the *last time*, and on its ten kings among whom, according to St. John, the kingdom then (i. e. in this Father's times) existing, should be divided. Rev. xvii. 12, 13, 14, is then quoted, as Daniel (Chap. ii. 33, 34, &c.) also is, and we have the conclusion: "Si ergo Deus magnus significavit per Daniele[m] futura, et per Filium confirmavit; et Christus est Lapis, qui præcisus est sine manibus, qui destruet temporalia regna, et æternum inducet, quæ est justorum resurrectio, ... confutati resipiscant qui Demiurgum respuunt" (i. e. the heretics of those times). He adds, "Quæ enim a Demiurgo prædicta sunt similiter per omnes prophetas, hæc Christus in fine perfecit." I. e. as before, whenever this time of the end

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<sup>82</sup> Here again we have Daniel's seventieth week divided as before: and the latter portion of it very properly assigned to the action of the Antichrist. The end of this it was impossible for him to see.

should come,—which could not be in the days of this Father<sup>83</sup>,—then should *all be fulfilled* as before.

If we now pass on to Cap. xxviii. we shall find the Sab-  
batical Millennium, grounded as before, on the seventh day's  
rest of Creation. This being settled, just as it is by Ter-  
tullian, we are brought, (Cap. xxxii. seq.) to the corporeal  
felicities of the just within this period: and here all is too  
plain to be misunderstood. Our Author proceeds thus:  
“Quoniam—sunt ignorantes” (i. e. the heretics) “disposi-  
tiones Dei, et mysterium justorum resurrectionis et Regni,  
quod est principium incorruptelæ, per quod Regnum qui digni  
fuerint, paulatim assuescunt capere Deum” (i. e. as it should  
seem, under the previous spiritual training of the Church):  
“necessarium est autem dicere de illis, quoniam oportet jus-  
tos primos in conditione hac quæ renovatur, ad apparitionem  
Dei resurgentes recipere promissionem hæreditatis, quam  
Deus promisit Patribus, et regnare in ea.” We have here  
— therefore, the promises made to the Fathers,—i. e. that in  
the Seed of Abraham all nations should be blessed,—trans-  
ferred to this Millennarian state, irrespective of all and every  
thing said either by the Prophets or Apostles: i. e. The  
Jewish figment of a Millennarian Sabbath over-rides all else!

Then follow the particulars: “In qua enim conditione  
laboraverunt, sive afflicti sunt omnibus modis, probati per  
sufferentiam, justum est in ipsa recipere eos fructus suffer-  
entiae: et qua conditione interfecti sunt propter Dei dilec-  
tionem, in ipsa vivificari: et in qua conditione servitutum  
sustinuerunt, in ipsa regnare eos. Dives enim,” adds this  
good Father, “in omnibus Deus.” We then have Rom. viii.  
19—21, and Gen. xiii. 14, 15, 17; xv. 18, quoted in support  
of this! It is then added: “Sic ergo huic” (i. e. Abraham)  
“promisit Deus, hæreditatem terræ, non accepit autem in  
omni suo incolatu, oportet eum accipere cum semine suo,

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<sup>83</sup> As shewn in its place below.

hoc est, qui timent Deum, et credunt in eum in resurrectione justorum. Semen autem ejus," adds he, "Ecclesia."

The Apostolic Church of Christ is here therefore, the Seed ; while the inheritance is that of the Millennial Sabbath. I ask, Is it possible to contemplate a more unhappy, puerile, or Judaizing, wresting of the Scriptures? But let us proceed. This Father next tells us that, as Christ's drinking of the fruit of the vine (Matt. xxvi. 27, seq.) could not be said of disembodied spirits, it must be referred to this possession of the heritage of the nations. He continues ; It is hence said, "*When thou makest a feast,*" &c. (Luke xiv. 12, 13), and again ; "*Whosoever hath left lands, or houses,... shall receive an hundredfold,*" &c. (Matt. xix. 29, &c.). He then asks, What are the things a hundredfold in this time, and the feasts given to the poor, and the suppers which are rendered? "These," he answers, "are in the times of the Kingdom; that is, in the seventh day, which was sanctified... which is the true Sabbath of the just, in which they shall do no earthly work ; but shall have the table at hand prepared by God, (thus) feeding them with every sort of feast." Isaac's blessing to Jacob is then cited (Gen. xxvii. 27), and we are told that "*the field*" so mentioned *is the world* (Matt. xiii. 38). The citation then goes on to the end of verse 29. We next have the Vines of Papias,—as it should seem,—each bearing ten thousand branches, &c., which need not be detailed<sup>84</sup>.

It may be said, perhaps with truth, that the opinions of Irenæus<sup>85</sup> were extreme in this respect, and are therefore,

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<sup>84</sup> I certainly misunderstood and misapplied all this in my work of 1830 on the Revelation. I had no doubt Irenæus was right in applying this to the Church on earth, rather than to the Saints in heaven. So far I was right, and so is Irenæus: but I was wrong in not seeing his Jewish Millennarian notions. Iren. Edit. Grabe, p. 454.

<sup>85</sup> Eusebius, (Ecl. Hist. Lib. iii. cap. xxxix.) makes Papias a man of but slender intellect, and the propagator among Christians of the Jewish Sabbatical Millennium. His words are (I give the Latin only), "Idem,"

not to be cited as testimonies to the belief of these early Fathers. I answer, these opinions were, most likely, those only of a portion of the Church which chose to Judaize. And as to *degree*, it has but little to do here: it is principle alone about which we are now concerned. Men may have varied to an indefinite extent, in the lengths to which they carried these notions: and, no doubt, they did. But, if we take the opinions of the most moderate (and Theodoret<sup>86</sup>,—a little later in time,—may perhaps be a good example), the case as to principle is still the same. The same Scriptures were misunderstood and misapplied: and in this the error evidently took its rise. The “*coming of the Son of Man in the clouds of heaven*,” they found it impossible to understand in any but a literal sense; although

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(i.e. Papias) “*præterea scriptor alia nonnulla nudæ vocis traditione ad se pervenisse testatur... fabulis propiora. Inter quæ et mille annorum spatium post corporum resurrectionem fore dicit, quo regnum Christi corporaliter stet in orbe terrarum. Quæ quidem ita opinatus esse videtur... ex malè intellectis apostolorum narrationibus, cùm ea quæ arcano... sensu et exempli causa ab illis dicebantur, non satis pervidisset. Fuit enim mediocri admodum ingenio præditus:—plerisque tamen post ipsum Ecclesiasticis scriptoribus ejusdem erroris occasionem præbuit, hominis vetustate sententiam suam tuentibus: puta Irenæo, et si quis alius ejusdem opinionis fautor extitit.*” From which it must be evident enough, that Eusebius, together with many others of the early Church, never held this opinion; and, that his notion of those who held it was, that it originated in mistaken views of the meaning of the Apostles and others.

<sup>86</sup> These opinions of Theodoret will be seen in his “*Hæreticarum Fabularum Compendium*,” Lib. v. Capp. xxi.—xxiii. inclus., as also in his Commentaries on Daniel, and 2 Thess. ii. &c., which however, evince no greater a difference under the same principles of interpretation, from those of Papias and Irenæus, than do those of Mr. Mede, Dr. Todd, and others, as now put forth among ourselves. Every real lover of truth however, owes much to Papias and Irenæus, for two reasons. One, that they bring us nearer to the source of this error, and exhibit it in *puris naturalibus*: the other, that they exhibit it in the extremes to which it may fairly be carried, and hence—by a sort of *reductio ad absurdum*—give us abundant opportunity for ascertaining both its origin, and its character.

the parallel gives, "*the Sign of the Son of Man.*" The judgments denounced too, they could understand of none but of those of the *last day*; although the prediction of our Lord limited the commencement of these to the *generation then existing*, and Daniel directed them first, to the fall of Jerusalem, and then secondly, to that of the Power which should desolate it. In like manner, the darkening of the sun and moon, the falling of the stars, the passing away of the heavens, the earth, the sea, the mountains, a new heaven and earth, and the like; were things of which they could have no conception generally, in any but a literal sense, although the usage and context of Scripture in which these are found, was abundantly sufficient to shew them the contrary.

The same is still the case generally among ourselves; and hence the literal, earthly, system of the Jews has been adhered to; and this to such an extent, that the absolute essentials of the New Covenant have been criminally disregarded, and Christianity itself treated as a mere makeshift; an inferior, and transient system, which is to end in something visible, tangible, and earthly, in exact conformity, and resting on precisely the same grounds, with that of the Jews! So far both Mr. Mede and Dr. Todd claim an alliance with the Fathers; with this difference, that Christianity does not with the Fathers lose any of its excellencies, on account of their Millennarian reveries. And, surely no one will doubt, upon a deliberate view of the case, that the claim is good, and ought to be conceded. But, whether the results so arrived at, are such as to claim acquiescence, is quite another thing, and one upon which readers are to pronounce judgment.

There is however, a consideration of importance here, which ought to be noticed; it is this: The earlier Fathers were so circumstanced, as not to be able to ascertain when the *time of the End*, as foretold by Daniel and others, should arrive; because they lived in times before this could happen:

it being obvious, that times, to be known only by the occurrence of certain events, given as signs of these, cannot possibly be determined before such signs shall have appeared: and, as shewn below, this was the fact. We need not therefore, be surprized at finding them groping, as it were, like men in the dark, in their endeavour to find this End; and hence wandering away to the Day of Judgment, as the only one, of which they had any definite notion. And hence,—as we shall see,—from the apparent nearness of *the End* in question, as obvious both from holy Writ and tradition, they entertained no doubt, the general day of judgment was at hand: and, on this account, prayers were then frequently offered up<sup>87</sup>, that this day of judgment should be delayed, in order to extend the times of the Church.

This again involves a consideration of great moment to our inquiry. For, if these Fathers actually held that the Antichrist was *at hand* and the *time short*,—whatever might have been their mistakes in applying this,—they must have been in possession of the true and Scriptural view of this subject: and it is but reasonable to suppose they would be, just as they were in holding that the Church had been *fully* and *universally* established, as the Prophets had foretold, and the Apostles had taught. This I have shewn is to be the case: and if so, then it will follow, that we have arrived at the true ancient and ecclesiastical view of Prophecy, as far as essentials are concerned.

The following are the remarks of Mr. Dodwell. In his "*Dissertationes Cyprianicæ*" ("*De Martyrum Fortitudine*," § xxi.) where, speaking of the inducements to martyrdom during the persecutions, he says: Of these, one was, *the nearness of the time of the end*; which they erroneously supposed would bring the day of judgment with it. "Nec

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<sup>87</sup> Tertullian (Apol. c. 39.) cited in Mr. Dodwell's *Dissertationes Cyprianicæ*, "*De Martyrum Fortitudine*," Cap. xxv. "Quorum," says he, "*illud, ni finis in propinquo, ab Ecclesia etiam crederetur!*"



enim illi," says he, "quod nos facimus, *spem*—illam *beatæ resurrectionis* futuram duntaxat *e longinquo* speculabantur, sed ὡς ἐν τάχει, ut loquitur *Apocalyp̄tes*<sup>88</sup>, nec ultra suam *ætatem* prorogandam crediderunt."

Mr. Dodwell proceeds, "Cum enim quæ prophetæ de ἐσχάταις ἡμέραις prædixerant<sup>89</sup>, illi ad *Evangelium* RECTISSIME retulissent, facilis inde erat erroris occasio ut post Evangelii brevi *mundum finiendum* existimarent." Nothing, I say, could be more easy than this; nor perhaps, can anything be more certain, than that it was the fact. "Proinde," adds he, "Dominum ipsum ante passionem consulebant Discipuli" (Matt. xxiv. 3)<sup>90</sup>, "de signo *adventûs* sui et *consummationis* seculi quam συντέλειαν<sup>91</sup>, appellabant *Platonici* et *Ægyptiî Hermetis Trismegisti* discipuli, et ἀποκαταστάσι, quorum etiam vocabula adhibuerunt hac in causa N. T. Scriptores. Nempe intelligebant his vocibus illi, quos diximus, *philosophi anni sui magni* circulum quo sphæræ omnes et stellæ ad eundem situm interque se aspectum essent redituræ. Tunc enim nova omnia etiam in hoc inferiori mundo reditura credebant quæ antea *ætate aurea*, prioris nempe circuli *initio* extitissent."

Mr. Dodwell is, I think, not quite correct here in saying that the writers of the New Testament so applied the terms συντέλεια, and ἀποκατάστασις<sup>92</sup>, in order to accommodate

<sup>88</sup> See on this, p. 232, seq. below.

<sup>89</sup> See ib. p. 90—132.

<sup>90</sup> See on this, p. 121, seq. &c. below.

<sup>91</sup> Pages 133—6 below.

<sup>92</sup> Of the first of these terms, the usage in the Septuagint is abundant, and as applying to these times. See Dan. ix. 27: xi. 36: xii. 4, 13, &c. Of its use in the New Testament, see p. 133, seq. below. The second of these does not occur in the Septuagint, while the verb ἀποκαθίστημι (from the same root) does, and with reference to the events before us: it is in some places too put for the Hebrew, הָשִׁיב, brought back, i. e. as from captivity. (See p. 84 below, note, and Schleusner, Lex. Vet. Test. under this verb,) Mal. iv. 6: Ps. xvi. 5: Comp. Hos. ii. 3: Jer. xv. 19: xvi. 15: xxiv. 6: Isai. xxiii. 17. The

themselves to the usages and notions of *Plato*, and the followers of *Hermes Trismegistus*. Nothing perhaps can be more certain than, that the Evangelists and Apostles accommodated both their notions, and expressions, to those of the Prophets. And, as the Septuagint Greek translation had applied certain Greek terms in translating the Prophets, &c., they could do no less than adopt them: and these are among those so adopted. That *Plato*, and others had applied these, when speaking of the *same things*, is sufficiently certain; but then, the probability is strong,—because these notions and terms did not *necessarily* arise out of anything they knew, or could discover,—that both were taken by them also from the Scriptures in one way or other<sup>93</sup>. I have no doubt this was the fact.

Mr. Dodwell proceeds; “Et quod propius ad hanc *Christianorum causam* spectabat, credebat *Plato* (in Politico) novi circuli initio λόγῳ esse mundi gubernaculo præficiendum, et bona omnia quæ ætatem illam auream comitarentur, ejus esse præfecturæ tribuenda. Nihil certè aliud voluisse *Hesiodum* ostendit doctissimus *Heinsius* in eruditissimis suis ad *Hesiodum* prolegomenis, quem et *Cumæi carminis* nomine denotat imitaturque *Virgilius*. Et tamen *Virgilium* tanquam

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word ἀποκατάστασις occurs but once in the New Testament, viz. Acts iii. 21, and there it evidently refers to the restoration of all things by means of Christianity: i. e. by the power of Christ, as coming in the clouds to establish His Kingdom, and to make “*all things new*.”

<sup>93</sup> It was a very general belief of the early Fathers, that all the notions of the Philosophers, agreeing with those of Sacred Writers, had been borrowed from these: and, on this assumption some of their best works were written: e. g. The *Præparatio Evangelica* of Eusebius: much of Justin Martyr, Tatian, Clemens Alexandrinus, Lactantius, &c. The expedient hit upon here by Mr. Dodwell, is the sheet-anchor of the Rationalists of Germany, and is quite as *irrational* as it would be, to ascribe the opinions of a father to the inventions of his son! See Tertullian on this subject, “*De anima liber*,” at the outset, the *Præp. Evangel.* of Eusebius, and my *Sermons and Dissertations* (1830), p. 143, seq.

sibi *ὁμόψηφον* ad suas partes traxerunt primævi *Christiani*<sup>94</sup>. Indè intelligimus," adds Mr. Dodwell, "quam recte, et pro horum quoque dogmatum tenore Christus Dominus, qui λόγος idem fuerit, etiam ἄρχων μέλλοντος αἰῶνος fuerit appellandus. Intelligimus præterea quam è *gentilium* pariter principiis quibus assueverant primævi *Christiani* è *gentibus* oriundi, pariter ac *Judæorum* de *Messia* suo traditionibus, proni omnes fuerint ad *mundi finem* jam jamque affuturam expectarent."—I do not see very clearly, I must confess, how the converts from the Gentiles could have expected the end of the world, upon their belief in the recurrence of the golden age, and the end of the *Cumæi carminis ætas*. Nor did the Jews necessarily hold, that their *הָבֵרָה לְהָיֵיתָּהּ* *world to come*, or ὁ αἰὼν ὁ μέλλων, should bring on with it the dissolution of all things. It was the Christians, who, not knowing how to separate *the coming of Christ in the clouds of*

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<sup>94</sup> A good account of the Erythræan Sibyl, with a copy of her verses, will be found at the end of Eusebius's "*Constantini Oratio ad Sanctorum cœtum*." The verses of Virgil, with others, will also be found in the same place as put into Greek by Eusebius, who thinks that the Sibyl was really inspired. The more probable opinion however is, that the substance of the whole of these verses, &c., was borrowed from the Hebrew Scriptures. Lactantius too, makes frequent citations from the Sibylline oracles, some of which are obviously fragments of Scripture. But, what is most important here is the fact, that, at this particular period, the appearance of a remarkable personage who should come out of Judæa to be Sovereign of the world, and the Author of an entirely new state of things, was generally entertained. This is an undoubted truth, and it is an important one. Such person did appear: and such renewal of the world did take place. This constitutes therefore, an independent testimony to the truth of our conclusions, of no mean character and value. There is another consideration of much moment here: it is the cessation of the Heathen Oracles throughout the world. Mr. Mede's Sermon on Jer. x. 11, has some excellent remarks on this (p. 76, seq.); Eusebius too declares (my *Theophania*, p. 135, and note,) that in the times of Hadrian human sacrifice everywhere ceased. The Oracular verses, cited by Mede, are very curious, and quite of a piece with those of our Sibyl.

heaven, from the general judgment of the last day, were the originators of this error.

We may pass over Sections xxii. xxiii. xxiv., as affording nothing of moment to our inquiry, and particularly as Mr. Dodwell throws his strength away in endeavouring to remove the *time of the End*, according to the New Testament, to some indefinitely distant period; in order, as it should seem, to make it quadrate,—as the early Christians did,—with the day of judgment. Let us now see what he has collected for us on this subject from the Fathers; we can then judge for ourselves as to its application and value.

We have already noticed Tertullian's account of the prayers of the Church for a delay of the end. "*Antichristum jam instare*," scripsit de Fug. in Persec. c. 12. This is enough for us at present. "Jam (§ xxv.) *Cypriani tempore quam propinquum crediderunt mundi finem....Antichristum et illi instare crediderunt. Decium majorem metatorem Antichristi appellat Lucianus*, metaphora à re castrensi deducta....De Galli persecutione ita ipse *Cyprianus*: 'Illorum flenda...concisio, quos sic diabolus excæcat, ut æternæ gehennæ supplicia non cogitantes, Antichristi jam propinquantis adventum conentur imitari.' Rursus ad *Thibaritanos* ita: 'Scire enim debetis, et pro certo credere, ac tenere, pressuræ diem super caput esse cœpisse, et occasum seculi atque Antichristi tempus appropinquasse.'"

And, as to the persecutions then going on (ib.), "Nec quisquam miretur persecutionibus nos assiduis fatigari, et pressuris urgentibus frequenter urgeri, quando hæc futuri in *novissimis temporibus* Dominus ante prædixerit....Neque aliquis ex vobis...futuræ persecutionis metu, aut Antichristi imminentis adventu sic terreatur, ut non...ad omnia inveniat armatus. Venit Antichristus, sed et supervenit Christus." Et ad Cornelium, "Agnoscitne...quos Antichristus impugnet?" After much to the same effect, which I think it unnecessary to transcribe, we have, "Adimplentur quæ-

cunque prædicta sunt, et appropinquante jam seculi fine, hominum pariter ac temporum probatione venerunt<sup>95</sup>."

"Eodem spectant," adds Dodwell (§ xxvi.), "et illa, in libro de *mortalitate* quibus *pestilentiam* illam, *bellum*, *famem*, &c. è dictis Domini S. Luc. xxi. *novissimis temporibus*, et *regno Dei jam proximo* assignat<sup>96</sup>. Et de proxime futuris persecutionibus illa: 'Excedunt ecce in pace tutæ cum gloria sua virgines, venientis Antichristi minas et corruptelas et lupanaria non timentes.' Postea... 'Antichristi tempus infestum appropinquare nunc cœpit,' &c. Mr. Dodwell adds, "Et quidem in primis persecutionibus id omnium commune ut *persecutores* omnes pro *Antichristis* haberentur," &c. And I say, RIGHTLY. Similar matter may be added from the Fathers to some extent; which, however, would add nothing important to our question.

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<sup>95</sup> It appears to have been generally held, that, whenever the Antichrist should fall, all prophecy would be fulfilled: but not a word have we of a restoration of the Jews! On this point the Fathers will generally be consulted in vain, except to deny it.

<sup>96</sup> The place alluded to is (p. 156,) "Dominus . . . hortatu instruens, Ecclesiæ suæ populum ad omnem tolerantiam futurorum, bella, et fames, et terræ motus, et pestilentias per loca singula exsurgere præ-nunciavit, et docuit. Et ne inopinatus nos et novus rerum instantium metus quateret, magis ac magis in *novissimis temporibus* adversa crebescere ante præmonuit. FIUNT," continues the Martyr, "*ecce quæ dicta sunt*; et quando fiunt quæ ante prædicta sunt, sequuntur et quæcunque promissa sunt, Domino ipso pollicente et dicente, *Cum autem videritis hæc omnia fieri, scitote quoniam in proximo est regnum Dei.*" (Luc. xxi. 31.) Which, I affirm, is an accurate application of this Scripture. See p. 128 and 459, seq. below, and Dodwell's note on this place: also ib. p. 162. To the same effect Tertullian ("De Anima," p. 549.) "Onerosi sumus mundo, vix nobis elementa sufficiunt . . . dum nos natura non sustinet. Revera lues, et fames, et bella, et voragines civitatum pro remedio deputanda, tanquam tonsura insolescentis generis humani: et tamen cum ejusmodi secures maximam mortalium vim semel cædant." Which should shew, that even in his times, these things had taken place to a very considerable extent.

Casting aside then, the notion about the end of the world (in a physical sense), let us see how this bears upon our question. There can be no doubt, I think, that these Fathers believed their own times to be those styled, "*the times of the end*"<sup>97</sup> in Scripture. The terms of our Lord's remarkable prediction alone, were sufficient to fix this belief; for he had actually placed the commencement of these within the generation then existing, and the end of them to be, when the Gospel should have been preached in all nations. The Apostacy too, which he had foretold, and to which St. Paul alluded (2 Thess. ii. 3) had now taken place. The persecutions had begun throughout the whole Roman Empire. Many of the Saints had fallen. The times moreover to abound in wars, rumours of wars, plagues, pestilences, famines, earthquakes, and the like, had actually arrived. The Gospel had been preached throughout the world, though it had not yet received the support which the Divine mind intended. Still all was in progress: all this these Fathers knew and believed. The full end had not come in their times; and, be it observed, it was out of their power to say when it should, as shewn above. All, therefore, that could be then known on this question, they certainly knew, they believed,

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<sup>97</sup> Nothing is more common in these Fathers, than to speak of the *times of the end*, as being those in which they lived: this is as much the case with those termed Apostolic, as with others. In these the usage was good, and truly Apostolic: but as they had it not in their power, from the nature of the case, to determine the scriptural limit of these: and, as their successors had not sagacity enough for the inquiry; this usage,—just as among ourselves,—became destitute of meaning, and has continued so to this very day! To what has been said below (p. 99, seq.) as to this period, I will now add a place (Heb. ix. 26,) which will be sufficient of itself to shew, that the physical world could not be meant: viz. "*Now once in the end of the world hath He appeared to put away sin,*" &c. As this is opposed to "*the foundation of the world,*" it may be imagined that, *an end* corresponding to this beginning, must be meant:—a canon not to be relied on, as shewn above:—the fact of the case however proves the contrary; as also does the establishment of the New Covenant: the old one having passed away.

they taught ; and upon the strength of this, they went to prison and to death, with the greatest alacrity, and indeed pleasure.

Dismissing therefore, every thing about the *Sabbatical Millennium* as a mere Jewish figment, every thing about the end of the world (in a physical sense), and the general day of judgment ; of the period of which prophecy knows nothing : I conclude that the Church was, in these early times, essentially in possession of the truth on this important question ; and of this too, very much as it is laid down in the following work. I have therefore a right to conclude, that the ancient mode of prophetic interpretation is here restored in the main, and that both Mr. Mede and Dr. Todd have not only misunderstood the Fathers on this subject, but they have endeavoured to set up a system of interpretation, at once in its character groundless, and in its results opposed to that adopted by them. And I will affirm, that, whatever the plausibilities may be, that have been, or may hereafter be, set forth by ingenious men on this subject, there is no other system that can be reasonably proposed for belief, or satisfactorily maintained.

Having then so far considered the systems of Mr. Mede, and Dr. Todd, it may be thought that something should now be said on the question relating to the Jews, and on the arguments usually advanced in favour of their restoration, &c. My reply must be : Enough perhaps will be found on both these points in our first Book on the Covenants (pp. 1—132), if not to satisfy every inquirer, certainly to shew that this subject has generally been very imperfectly understood.

On the arguments usually advanced in favour of a restoration of the Jews, something will be found in the notes on a Sermon preached, some years ago by the Bishop of London, before the Society for promoting Christianity among the Jews (pp. 5—6, 16, 23, 30, 33—34, 37, 39, 41—3, 86—7,

90, 97). I selected this Sermon, because it has been often brought forward, as the most authoritative and best written summary on this subject. If it be said that the high station of the Bishop should have shielded him from any searching inquiry on these matters, my answer must be, This has appeared to me to constitute the strongest reason for doing so. Station is apt to supply a power and popularity to arguments, which they would otherwise never possess ; and, as the arguments so advanced are ill-grounded, and at the same time derogatory to the character of Christianity, I deemed it my duty to meet them in their strongest hold, and to expose their weakness when recommended under the most commanding auspices. I have certainly been greatly surprised, that the Bishop should have thought of coming forward to advocate opinions, very popular indeed, but which are so destitute of any foundation in truth.

I may now advert to the darkening effect, which this popular mode of interpretation has had upon the Old Testament generally, and hence to a certain extent upon the New. No one, I am sure, can look through the Tomes of the *Critici Sacri*, the *Synopsis* of Poole, the *Scholia* of the younger Rosenmüller, the publications of Gesenius, Ewald, Hengstenberg, and even of the enlightened Vitranga and others, without feeling that much is involved in gloom impenetrable. Great ingenuity and critical learning will indeed ever secure to their possessors popularity at least : such were Bishops Lowth, Horsley, Warburton, and Jebb ; the school of Kenicott generally, in England, and of Mendelsohn in Germany. All has been elegance, ingenuity, and some learning : but the Theology of Scripture has been little regarded, and less understood. The fashion of modern Germany is still worse : the ingenuity put forth is great, the learning considerable ; but the Theology is heterodox, and heathenish ! With much less learning and show, the early Christian writers came much nearer to the intention of Holy Writ,



and put forth infinitely more of its spirit. The want of a knowledge of the world had, indeed, often the effect of recommending to them many plausible fancies which promised much, but gave little: such were their attachments to monastic institutions, ascetic exercises, excessive figurative interpretations of Scripture, and much too great an indulgence in the metaphysics of Plato and Aristotle. Judaism had moreover its effects upon them, as shewn above; as it certainly has had upon ourselves. I do hope and trust, that all such things will, in future, be superseded by those which shall make the study of the Bible more a work of investigation than of conjecture, and the fruits of this a much higher appreciation of its contents, and of the system of faith which it so mercifully lays before us.

I have now merely to notice a work published by me in 1830,<sup>99</sup> giving an outline of the system here proposed and carried out. My main object in this was to suggest, whether the system, generally adopted by the earlier Fathers of the Church, was not more consistent both with the letter and spirit of Holy Scripture, more conformable with the requirements of criticism, and with the character of Christianity as taught by the Apostles and believed among us, than that usually had recourse to. This outline occupied a little more than 150 octavo pages; and it was hoped, would be refuted *as to principle*, if it were found to be wrong; for in this its sole peculiarity consisted. On the question of its details it was not my intention to contend with any one. In these, I freely confessed that, in some instances, I felt nothing like confidence. The truth is, the question was to me a new one; and, on that account, I allowed I did not very clearly see the whole of my way before me.

All however that has appeared on this work, has been

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<sup>99</sup> Six Sermons on the Study of Holy Scripture, with two Dissertations, and an Exposition of the Book of Revelation. London, 1830.

confined to a few of its details;—and here I thank Mr. Elliott, and all others who have offered their opinions on these. Time had convinced me, that some of them were incorrect. On the question of principle, however, not a word has been said, as far as I know: although I know, that some endeavours were made on this point, by gentlemen quite equal to the task; and who were, by the requirements of their office, called upon to do so. Yet, for some reason or other, these proved fruitless. In the mean time, I received from some on whose judgment I could rely, the assurance that the principles advanced by me, deserved a better trial than I had given them. I determined therefore to continue my inquiries, which I accordingly did: and the result has been, the Work now before the Public. In the Dissertation (Part ii.), prefixed to my Theophania of Eusebius, the period of the *time of the end* was resumed and discussed; but here, as before, I failed in some particulars, while the conclusion was, in the main, correct.

I have still by me in manuscript, this inquiry prosecuted to a much greater length than it is here, and involving a much larger number of particulars: but, as I have deemed it best, first to investigate, and to publish, what was most important on this question generally, I have reserved these other particulars for publication (D.V.) at some future period, should it appear desirable to do so. This question is, as Dr. Todd has very truly remarked, in its infancy. It seemed to me therefore, unwise now to advance particulars, for which the public mind is not prepared, and into which it can hardly be expected to enter, until the grounds on which they stand, shall have been more extensively investigated and adopted. My principles, I am inclined to believe, are unassailable. To supply all the necessary detail, must be the work of time. I have offered that which has appeared to me sufficient for the present; others will no doubt see further, be able to add much, and to correct much. If how-

ever, I have succeeded in pointing out the better way,—which I cannot help thinking is the case,—then it will be my duty to thank God for having so far assisted me; and shall trust, that the great result will eventually be, the extension of His Kingdom, and the advancement of His Glory.

Having therefore shewn, as I trust, the necessity of some further effort for the solution of the great problem of prophetic interpretation, and having offered what I believe to be adequate to that end, I now commit the whole to the consideration and judgment of an impartial and generous Public.

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## BOOK I.

### ON THE COVENANTS.

#### CHAPTER I.

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ADDITION TO NOTE, p. 214.

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THE Deification of the Cæsars began with the very first of them, viz. Julius: for not only did he assume dignities and other privileges, beyond what his predecessors had done, "sed et ampliora etiam humano fastigio decerni sibi passus est: sedem auream in Curia et pro tribunali tensam et ferculum Circensi pompa, templa, aras, simulacra juxta Deos, pulvinar, Flaminen, Lupercos, appellationem mensis e suo nomine." (Suetonius, *Julius*, 76.) Where it is certain, that the honours of Deity are assumed. "Augustus" (Justin Mart. Ed. Thirlby, p. 40)... "Deus... Dum viveret, vocatus est, et divinus honoribus auctus."

Propert. iii. 4: (see also Od. iii. 5.)

Arma Deus Cæsar dities meditatur ad Indos.

Hor. *Ep.* ii. 1:

Præsenti tibi maturos largimur honores,

Jurandasque tuum pernumen ponimus aras.

The assumptions of Caligula were most gross, although he never had his edicts signed and sanctioned as those of Domitian were, with the name of *the Lord God*, "*Dominus Deus*." The title of *Optimus Maximus* he regularly assumed... "Verum admonitus, et principum et regum se excessisse fastigium, divinam ex eo majestatem asserere sibi cœpit," &c. (Sueton. *Caligula*, 22). Whence it should seem, that with Julius Cæsar both the feet of iron and miry clay of Rome, and the assumption of Deity, took their rise. It is certain moreover, that the Emperors from Augustus to the times of Constantine wore the radiated crown, and thus also put forth their claim to Deity.

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## CORRECTIONS.

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Page 38 line 3 from bottom, *for* Abraham, *read* Jacob.

„ 39 „ 16 *for* rejected, *read* no people.

„ 101 „ 23 *read* אֲרָאָה מִן הַיָּם

„ 128 last line, *read* that Holy Writ, &c.

<p>The Lord's day, or <i>hijrah</i> <i>al-shab</i>. The Sabbath day of the Patriarchs, and of the Christian times: restored at the resurrection of our Lord. Date, probably soon after our Lord's ascension.</p>	<p>1 Ephraim. Rev. Ch. ii. 1-8.</p> <p>Chap. ix. v.</p> <p>Heaven opened: the thrones set; Ministers; sealed Book: the Lamb takes it. The New Song, Christ in power: this being a Sabbath with divine service.</p>	<p>2 Smyrna. Ch. ii. 8-12.</p> <p>Preparation for the 2nd series. Ch. viii. 2, seq. Seven Trumpets given. Angel to offer the prayers of Saints: casts fire on the earth.</p>	<p>3 Pergamos. Ch. ii. 12-18.</p> <p><i>Repetition of the same events under other figures.</i></p> <p>Ch. xii. 1. A woman clothed with the sun, cries to be delivered. 2-3. A great red dragon appears ready to devour her child: he casts down 1/4 of the chiefs of the Church. She brings forth a man-child. Ver. 7 there is war in heaven: the Dragon is cast out. Christ has cast him down. Ver. 12, rejoice ye in the Church: he is now bound (i.e. during the first half of the week.)</p>	<p>4 Thyatira. Ch. ii. 18, 20.</p> <p>Ch. xv. The seven last plagues provided for: sea of glass: song of saints: sabbath worship ending with ver. 4. Heaven is then opened as before.</p>	<p>5 Sardis. Ch. iii. 1-7.</p>	<p>6 Philadelphia. Ch. iii. 7-14.</p> <p>Ch. xix. 11. Heaven opened as in the Seal, and Vial.</p>	<p>7 Laodicea. Ch. iii. 14-22.</p>
<p>The Lord's day, or <i>hijrah</i> <i>al-shab</i>. The Sabbath day of the Patriarchs, and of the Christian times: restored at the resurrection of our Lord. Date, probably soon after our Lord's ascension.</p>	<p>1 Ephraim. Rev. Ch. ii. 1-8.</p> <p>Chap. ix. v.</p> <p>Heaven opened: the thrones set; Ministers; sealed Book: the Lamb takes it. The New Song, Christ in power: this being a Sabbath with divine service.</p>	<p>2 Smyrna. Ch. ii. 8-12.</p> <p>Preparation for the 2nd series. Ch. viii. 2, seq. Seven Trumpets given. Angel to offer the prayers of Saints: casts fire on the earth.</p>	<p>3 Pergamos. Ch. ii. 12-18.</p> <p><i>Repetition of the same events under other figures.</i></p> <p>Ch. xii. 1. A woman clothed with the sun, cries to be delivered. 2-3. A great red dragon appears ready to devour her child: he casts down 1/4 of the chiefs of the Church. She brings forth a man-child. Ver. 7 there is war in heaven: the Dragon is cast out. Christ has cast him down. Ver. 12, rejoice ye in the Church: he is now bound (i.e. during the first half of the week.)</p>	<p>4 Thyatira. Ch. ii. 18, 20.</p> <p>Ch. xv. The seven last plagues provided for: sea of glass: song of saints: sabbath worship ending with ver. 4. Heaven is then opened as before.</p>	<p>5 Sardis. Ch. iii. 1-7.</p>	<p>6 Philadelphia. Ch. iii. 7-14.</p> <p>Ch. xix. 11. Heaven opened as in the Seal, and Vial.</p>	<p>7 Laodicea. Ch. iii. 14-22.</p>
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# BOOK I.

## ON THE COVENANTS.

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### CHAPTER I.

#### SECT. 1.—*General Remarks on the Nature of Revelation.*

**B**EFORE we can enter on the interpretation of the Bible with any prospect of success, it will be necessary to consider some of its leading characteristics. Any book indeed, coming down from ancient times, written in a language that has long ceased to be vernacular, and alluding to opinions and customs not now generally entertained, will demand a similar investigation: and this, I believe, is universally allowed. The reason is obvious; without this there would be no reasonable hope of understanding fairly, and fully, its contents. The Book now before us has moreover, its own peculiarities, and these constitute its chief excellencies. It claims to be a Revelation from the Author of our nature, and to propound fully and distinctly the knowledge and means of salvation necessary to every soul of man, and without which it never can attain to the happy immortality for which, even nature suggests, it has been created; and at which, by the means that this Revelation propounds, it can assure itself that it shall finally arrive. These means it has developed under various Dispensations, the nature of which will, of necessity, greatly influence the principles to be applied in its interpretation: of this we shall presently offer abundant exemplification. We claim therefore, for the due interpretation of this Book, nothing more than the nature of the case requires, and nothing more than what is granted in all similar cases; that is to say, a strict regard to its own character, and to the modes of thinking and acting, under which those who committed it to writing lived and died.

The *Dispensations* then, under which these means of salvation have been developed, are according to the Bible three: that is, the modes under which religious belief and worship have been conducted, have amounted to this number;—religion itself remaining essentially the same under them all. They have been termed the *Patriarchal*, the *Mosaic*, and the *Christian*. The Patriarchal and Mosaic however, differed not greatly, except in the number of their rites, and the extent to which these were applicable: the former extending to all mankind without reserve or limit; the latter, to the descendants of Abraham only, and this generally within the limits of Canaan. Both these exhibited in their various services and ceremonies types and shadows of things to come. The Mosaic indeed, added much to these, while it greatly contracted the sphere of their application. These two Dispensations therefore, so far resembling each other in object, may for all practical purposes, and as far as we are concerned, be considered as containing the essentials of the *First Covenant*<sup>1</sup>: and as such they have generally been understood. The *Christian Dispensation*, propounded in our Revelation as the last, and to which none other shall succeed<sup>2</sup>, may likewise be styled with propriety, the *Second, or New Covenant*: and by this name it is generally known.

Now any Book, claiming to be a Revelation from God, as our Bible does, ought at the same time to bring with it grounds sufficient to insure the belief of this: which cannot be done among men, except by advancing proofs such as mere man cannot; otherwise all may be deception and fraud: it may be only the production of man, while it claims to come from man's Creator; and hence may be made the means of seconding the views—it may be—of the most artful and worst of mankind, at the expense both of the lives and liberties of others.

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<sup>1</sup> By which I mean, the promise of a Redeemer given to our first parents in the garden of Eden, Gen. iii. 15. The covenant made with Noah, Abraham, and others afterwards, was, in fact, a renewal of this with some additional particulars.

<sup>2</sup> The united testimony of the Prophets and Evangelists is, that the kingdom of the Son of Man, i. e. Christianity, is everlasting. In Dan. ii. 44, we are also told, that *it*, i. e. *the kingdom*, shall not be left to any other people: i. e. as successors to it.

How then, could such proof be advanced in the first ages of the world,—and to these the Bible carries us,—that the document so put forth was of Divine authority? The answer is, This could be done only in one of the two following ways: either by the immediate appearance of the Deity Himself, or else by the performance of acts, to which men as such are unequal. Nothing, I say, short of one or other of these, could be satisfactory to reasonable beings in those days. To men of succeeding times, the fulfilment of predictions then made, and of which they could judge at all times, could, in like manner, alone be satisfactory. No other kind of evidence can be deemed sufficient in this latter case. I now affirm,—and the following pages will supply abundant proof of this,—that such evidence has been afforded in the richest variety, and to an almost incredible extent; and that this is so obvious and plain, that he who runs may read it, and that he who reads cannot but understand it. This point then, being established, the authority of the Bible will be binding upon us: and this again being done, our belief will be reasonably demanded on those earlier revelations of the Almighty Himself which are said to have been made, and also on those miraculous events recorded as having taken place. But of many of these we also have other evidence, as of the Deluge, the Call of Abraham, the Deliverance of the Israelites from Egypt, the Fall of Jerusalem, the Dispersion of the Jews, the Destruction of the Roman Empire, and the miraculous propagation of Christianity.

It has been said that the two former Dispensations, known generally under the name of the *First Covenant*, exhibited typical rites and ceremonies, i. e. indicating or shadowing out,—dramatically as it were—things to come. Under this *First Covenant* a promise was made, even in the earliest times, of a future Redeemer, who should be born in a miraculous way, and should then overcome the tempter and ruiner of mankind. The very peculiar manner in which this promise is worded, must have been given for the purpose of enabling us to know, whether any one making claim to this were, or were not, the Person so promised. For this purpose too, many other marks were given by the pro-

phets, such as to determine the time, place, circumstances, and consequences, of his birth; and this again in such a manner as to make deception quite impossible. But, under this First Covenant, the very rites and ceremonies, as well as many other particulars, presently to be noticed, were also made declaratory, i. e. typically, of this great event, of its privileges, and of its consequences. So that under this *First Covenant*, we may be said to have had two distinct and different sorts of enunciations or predictions of the same things: the one in words, the other in rites and ceremonies performed; both of which should receive their fulfilment when the great Antitype, attended by the particulars and consequences so foretold, should have appeared.

The revelations so made under this *First Covenant*, must have been *visible*, *tangible*, and, in other respects, such as men could examine and pronounce upon, from the evidence of their senses. And such they were: such was the deliverance of Noah at the time of the Deluge; of the Israelites from Egypt; of their sustenance during their forty years' sojourn in the desert; the appearance of God on mount Sinai; the passage of the Jordan under Joshua; and the conquering of Canaan. Of these things, I say, men could see and judge; and the testimony of the Bible is here that of those who lived when they took place. Of many of those that happened under the Mosaic Dispensation, profane history gives similar testimony. We have therefore, in these cases, all that we can reasonably require.

If then, under this *First Covenant* many of these occurrences, as well as the rites and ceremonies, were generally shadowy and typical, it will follow,—supposing that the *New Covenant*, or *Christian Dispensation*, was shadowed out by them;—and this we shall shew is the case,—that the *realities*, *tangible* and *visible*, so typifying or shadowing out others, not being the *very things*<sup>3</sup> shadowed out, would necessarily imply those of a different and, as it should seem, of a supe-

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<sup>3</sup> In St. Paul's words, *not the very image of the things*. Heb. x. 1. The words seem to imply, *a shadow as cast by an image*: the image, in such case, will be the reality, as opposed to the shadow.

rior character: and, according to the reasoning of the Apostle Paul and of others his fellows, this was actually the case. The *visible* and *tangible* system of the *First Covenant* typified or shadowed forth, and so foretold, others—as we shall presently see,—which should not be *visible* or *tangible* to the senses, but by the apprehension of faith. *Spiritual* things were here shadowed forth, and these can only be *spiritually discerned*<sup>4</sup>. The system of evidence therefore, afforded by the *real and substantial* character of these, would in “*the fulness of time*,” and when the *New Covenant* should be established, no longer be wanted: it would have been continued through a period long enough to make it binding, and then would be superseded by another, claiming the entire faith of men in all its appointments. To look therefore, for a system *purely* spiritual under the *First Covenant*, would be to look for that, which would neither suit the circumstances of those times, nor could contribute satisfactorily to our information now: as indeed every one must see. And in like manner, to think of retaining any thing of the tangible and visible elements of those times under the *New Covenant*, which is *purely and exclusively spiritual*, cannot but evince an utter disregard of its character<sup>5</sup>. Jews,

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<sup>4</sup> 1 Cor. ii. 14.

<sup>5</sup> And yet the Bishop of London tells us, in his sermon preached before the Society for the Conversion of the Jews (London, 1843. p. 8), that even *the Jews* are yet to act some very important part towards perfecting the Christian Church. His words are: “It has been too customary with Christians to look upon the Jews as a people who, having performed the part allotted to them, have been laid aside... Their continued existence... has been pointed out as a verification of the word of God.” The place here had in view is perhaps Lev. xxvi. 44, 45: *When they shall be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them... that I might be their God.* It is positively declared here, that God would not *utterly destroy* them, so as to annul the covenant on His part, which He had made with the fathers. This would have been *fatally* to have rejected them, so as not to have left them the means of a return to mercy: a thing which St. Paul positively denies (Rom. xi.), as we shall shew hereafter. Their preservation therefore, has two objects before it; one, the verifying of God’s word, as to their rejection and sufferings under this; another, His

under their spiritual blindness, can be expected to know and to do no better; while Christians, professing to live under the new and spiritual system of the Apostles doing so, must be altogether inexcusable.

If then this may be relied on, it will follow that we must, in interpreting both the *words*, and signs, of predictions given under the First Covenant, be careful to bear in mind the *exclusively spiritual* nature of the things so foretold. If, for example, the land of Canaan was given to the Jews during "*their generations*" only, and until *the fulness of time should come*, when Abraham (the Father of many nations) should become the spiritual "*heir of the world*," and his *spiritual seed* should accordingly take possession of the heritage of the heathen;—and the same is true of Circumcision, the Priesthood, the Sabbaths, and every thing peculiar to the Theocracy,—as we shall presently shew;—then can no prediction made under the *First Covenant*, and mentioning by name any one of these things, be so interpreted fairly under the *Second*, as implying in any sense the shadowy system, persons, rites, ceremonies, or places, *then* in being. Abraham's<sup>7</sup> (not Abram's) seed are now *that spiritual seed*

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His faithfulness to the covenant on His part, and His mercy and love for the sake of their fathers. In this case therefore, they *may* return: but it is not hence to be inferred that they *certainly* will. And if they return at all, it must be to Christ: and then they will cease to be Jews; they must now receive the "*new name*" (Isai. lxii. 2; lxxv. 15): and again, this return and new name they can receive only through the mercy of the Church (Rom. xi. 31). It is absurd therefore, to imagine, that the Jews have been preserved, in order that they might, *as Jews*, and *as a nation*, come into the Church, and thence bring about some important improvements in it. Besides, as a *nation* they are unknown to holy Writ. See Hos. i. 9, and Rom. ix. 25, 26. When the bishop tells us then, that "the Jews have still an important part to act in the development of the Christian Dispensation," I must be allowed to tell him, that he is mistaking Christianity for Judaism; the requirements of the New, for those of the Old, Covenant; and indeed acting over again the very things which St. Paul has so strongly, frequently, and justly, reprobated.

<sup>6</sup> Rom. iv. 13.

<sup>7</sup> It is interesting to observe that, while the Jews pertinaciously cling to the name of *Abraham*, they cast behind their backs the great truth which it was intended always to carry with it!



which tread in the steps of the faith of Abraham: circumcision is now, that of the heart: the true scriptural Jew is now, the Jew who is one inwardly: the inheritance of Abraham is now, not merely Canaan, but Canaan absorbed in the inheritance of the whole world, of which Abraham was the spiritual heir, and which must necessarily now be possessed by his spiritual seed. The Jerusalem which is above,—the spiritual Head and Temple of which is now there,—is *the mother of us all*: while that which now is, and is represented tangibly under Sinai in Arabia, and under the system there delivered seeks to live, is in bondage with her children<sup>8</sup>: while believers of that nation, in the days of the Apostle, assembled together in the “*Heavenly Jerusalem*”—as far as that could be known on earth—and in “*the City of the Living God*,” the Zion which He has declared *He loves more than all the dwellings of Jacob*<sup>9</sup>. Not indeed, that the earthly Jerusalem was then, or is now, excluded. The first assemblies of our Zion met there, and there received the consecration necessary to their calling; which, in truth, sealed the new holy of Holies on earth<sup>11</sup>, i. e. the Church of the Living God: that, I say, to which the Law, the Prophets, and the Holy Ghost,—its invisible, but sensible, Shekinah,—give their powerful and united testimony<sup>12</sup>.

If then, the *First Covenant* has now passed away,—and this inspired authority declares is the fact<sup>13</sup>; and to this, as we shall presently see, the nature of the case gives the most abundant testimony;—then is *Canaan* no longer the

<sup>8</sup> Gal. iv. 25, 26, seq.

<sup>9</sup> Heb. xii. 22, seq.

<sup>10</sup> Ps. lxxxvii. 2.

<sup>11</sup> Dan. ix. 24. Acts ii. 2, seq.

<sup>12</sup> Heb. viii., ix., x.

<sup>13</sup> This consideration will supply us with the best solution of the question, as to when we are to interpret *literally*, or *not*; it involves the necessary elements of this most important point, and will never fail to shew us how we should act with reference to the subject-matter before us. If Origen and his followers on the one hand, and the Judaizers of all times on the other, had duly attended to this, the confusion, which has so greatly perplexed the Church, would have never had an existence.

peculiar and exclusive country of the descendants of *Abraham*, who must now be the *spiritual* seed : and, in this sense, *they* succeed to the heritage of the Gentiles : of which they have indeed long ago taken possession, as we shall shew hereafter. No return from captivity therefore, foretold under the Theocracy, and which did not take place within its times, can possibly be now made to signify a return to the Canaan of the Theocracy : no more than can a return “to *Zion, the heavenly Jerusalem, and City of the Living God*<sup>14</sup>,” be supposed to imply a return to the services of the Jewish Temple, to the Jerusalem which now is, and is in bondage with her children, or to any mere earthly locality whatsoever. The thing is, on principle, at once absurd and wrong : absurd, because it recurs to the times of a system which have long ago passed away : wrong, because the mere locality to which such return would be made, would be adverse to the requirements of the *New Covenant*, and would therefore be to a place of bondage, not of deliverance, for this also is now exclusively *spiritual* : it is therefore only to be had where the Law and the Prophets declare, with one voice, it should be found, when the fulness of time should have come, that is,—as we shall shew more particularly hereafter,—when the *Old Covenant* should have wholly passed away, and the *New* have been fully established.

Besides, *Captivity* can now be considered, under our *purely and exclusively spiritual system*, as *spiritual* only. We can now know, for the same reasons, of no *earthly* Babylon, Edom, Moab, or the like. Any Babylon, &c. so now existing, and oppressing the spiritual seed of *Abraham*, can only be viewed as *spiritual*. The whole world is now the inheritance of Abraham’s spiritual seed. In such case therefore, Where, I ask, can be the place from which a return can be made ; place being now entirely out of the question ? And, again, Who shall point out the locality and *place* of return ? Canaan having long ago lost its *exclusive peculiarity* in this respect. The *Old Covenant* must, to make this necessary, be re-established either wholly, or in part : which would be to Judaize to the same extent, and to bring every one doing so,

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<sup>14</sup> Heb. l. c.

immediately under the anathema of the Apostle Paul<sup>15</sup>. And once more, The *New Covenant* knows of no exclusively favoured land whatsoever. To claim any locality as a possession under it, would be manifestly groundless: to claim any whatsoever under that Covenant which has passed away, clearly foolish.

And once more, should even the land as *given* to the Fathers, and as *possessed* by them, be named as the place of such return; still, this would limit such prediction to Canaan only, supposing it be confined to the times of the Theocracy: but, supposing it to extend to the times of the *New Covenant*, then—under its governing principle—must *the land given*, signify that given to Abraham by the Covenant properly termed “*everlasting*,” and must include *the heritage of the heathen*: the *land so possessed*, must be that possessed by faith, which in them realized the substance of things not seen. And this, we shall presently see, the terms of prediction absolutely require.

Before, however, we can bring what has now been said to this test of the revealed Word, we must offer a few more considerations on its nature, and on the principles necessary to its interpretation: we shall then be in a situation to come to our proofs more fully and particularly. We have seen then, that certain things foretold under the *elementary* system of the *First Covenant*, and which should come to pass under another of an entirely *spiritual* character, must be regarded and interpreted as exclusively belonging to it, and as partaking of its nature. We have now to shew then, that it was also customary under this first system, not merely to speak of things relating to the rites, ceremonies, and the like, of that system, as shadowing out others of a more spiritual one; but also of persons, things, and even of events, as implying others likewise to take place of an entirely spiritual nature. This usage, as to speech only, prevails to some extent in all languages and countries, and is termed Metaphor. It consists for the most part, in applying language, naturally and primarily expressive of things visible and

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<sup>15</sup> Gal. i. 8, 9. The last verse of which limits this to the Gospel,—not as developed by some hocus-pocus of Romish cunning,—but to that then received by the Galatians.

tangible, to others having some analogy with them, but which are of an abstract, invisible, and untangible character. Without such usages indeed, the appliances of language would be extremely limited, and quite unsuitable to the purposes of life. This every one must see. But it is not of this, carried out only as far as necessity requires, that we now speak; it is of an extraordinary extension of it, taken apparently from the shadowy and typical system of the *First Covenant*, and then applied to the common occurrences of life, or the acts, or characters, of individuals, or of kingdoms, whether as subjects of history, or of prophecy.

Under this usage, Zedekiah<sup>16</sup> made him horns of iron, and said to the king of Israel, “*with these shalt thou push the Syrians,*” &c. Isaiah walked naked and barefoot<sup>17</sup>, Ezekiel was made to exhibit himself as carrying on a siege<sup>18</sup>, took a quantity of hair, and beat it about with a knife<sup>19</sup>: digged a hole through the wall, and carried out his stuff as if going into captivity<sup>20</sup>. So also Isaiah and his children were made signs to Israel<sup>21</sup>; their names, enunciations of future events, as in *Shear-Jashub*, *Mahershalalhashbaz*<sup>22</sup>, and the like. Jeremiah bought a portion of land in Anathoth<sup>23</sup>: cast his girdle into the Euphrates<sup>24</sup>; was sent to pull down, destroy, build, plant<sup>25</sup>, &c.; where the *declaration* only, was made equal to the events themselves, and all were made subjects of prophecy.

As to Events which are the subjects of prophecy, both in their primary and secondary acceptations. The predicted fall of Babylon by Isaiah, Jeremiah, Ezekiel, and others in their times, and literally to take place, was intended also to shadow out the fall of a *mystical* and *spiritual* Babylon under the New Covenant, and can fully be understood under no other view of it, even in the Prophets, as will be shewn in its proper place. The same is true of the predictions of the fall of Egypt, Idumea, Moab, Ammon, Philistia, Tyre, Zidon, Damascus, Assyria, Gog, Magog, &c., as we shall also shew hereafter; which, although real predictions, and as such received a literal fulfilment, do nevertheless mys-

<sup>16</sup> 1 Kings xxii. 11.

<sup>17</sup> Ch. xx. 3.

<sup>18</sup> Ch. iv. 3.

<sup>19</sup> Ch. v. 2.

<sup>20</sup> Ch. xii. 3. seq.

<sup>21</sup> Ch. viii. 18.

<sup>22</sup> Ch. vii. 3; viii. 1.

<sup>23</sup> Ch. xxxii. 7.

<sup>24</sup> Ch. xiii. 4.

<sup>25</sup> Ch. i. 10.

tically shadow out—as enemies of the true Church in their several days—their entire fall also as its heathen enemies, when God should *make bare his holy arm in the sight of all the nations*. And hence it is, that in the New Testament the fall of these powers, as also that of Sodom and Gomorrah, is made to describe that of the Antichrist and his fellows, and even hell itself, as inflicting the vengeance of eternal fire<sup>26</sup>: the judgment too foretold in Daniel to be inflicted on the little horn, which should make war on the saints, that of the final judgment of the great day, as we shall shew in its place.

But it is not to places only that such declarations apply: it is also to persons. The king of Babylon is in this way made, in his assumption of Deity and claimed place among the constellations<sup>27</sup>, to shadow out the Antichrist who should also make a similar claim, and should fall in like manner, and by the same power. This has been done as we shall shew hereafter, by Isaiah, Daniel, Jeremiah, and others, in their predictions of the fall of this king, or rather system of rule. The same is also done with regard to the king of Egypt, Tyre, and others: and in this way Jannes and Jambres opposing Moses, are made by St. Paul to represent the opposers of the Apostles. The enemies of the Israelites in the desert, particularly Amalek, Moab, and Edom, should, it is said, fall, i.e. in a *spiritual* sense, when He, who is foretold as the Star to come out of Jacob, should appear, and smite all its corners, and destroy the children of Sheth<sup>28</sup>.

And again, it is in this way that Moses is, as a prophet, leader, lawgiver, and king<sup>29</sup>, likened to Christ; so also is Joshua, David, Solomon, Eliakim, Joshua the high Priest<sup>30</sup>, and even Adam in some sense<sup>31</sup>. In this way too, Jerusalem and Zion are, in their best days, made to represent the Church under the *New Covenant*, as Canaan also is the whole world, when it should have become the *spiritual* heritage of Abraham's seed<sup>32</sup>. In like manner also, the establishment of the Christian Church, and the deliverance which it should afford to fallen man, was to be "*after the manner*

<sup>26</sup> Jude 7.<sup>27</sup> Isai. xiv. 13.<sup>28</sup> Num. xxiv. 17.<sup>29</sup> Deut. xviii. 15.<sup>30</sup> Zech. iii.<sup>31</sup> Rom. v. 14.<sup>32</sup> Ps. cv. 9—11.

of *Egypt*<sup>33</sup>:" the Woman<sup>34</sup>, i.e. *Zion*, its spiritual mother, to be delivered from the *spiritual Egypt*, and *Sodom*<sup>35</sup>, of its first days; that is, from the Jerusalem which then was, and still is, in bondage with her children, and is its enemy: she too escaped into the desert; was in like manner there to be tried, and made white and clean: to be there beset by the Edomites, Ishmaelites<sup>36</sup>, and others of those days, headed and instigated by the great red Dragon, that old Serpent, the Devil: there she was to sustain the warfare in much suffering, much faith and patience: there to lengthen her cords even to the extremities of the earth, to strengthen her stakes, and to become more than a conqueror under the powerful guidance, unceasing love, and favour of her husband and spouse, who is, and ever shall be, THE KING OF KINGS, and LORD OF LORDS.

It would be endless to pursue this subject to the extent of which it is capable: it shall suffice now to adduce a few instances connected with it, happening in the usages of the New Testament. "*Lazarus is not dead, but sleepeth*," said our blessed Lord to His disciples: when they mistook His meaning for that of taking rest in sleep<sup>37</sup>. On another occasion he says, "*Lift up your eyes, and look on the fields; for they are white already to harvest*." It is added<sup>38</sup>, "*And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together*." Where, let it be observed, the transition is most abruptly made, and can be perceived only from a careful consideration of the nature of the context: this is true in all such cases, and therefore requires the greatest possible care in the interpreter; and from the want of which, the greatest confusion possible to be conceived has resulted.

In like manner<sup>39</sup>, "*The harvest truly is plenteous, but the labourers are few*," our Lord directing His followers, probably to what was then taking place before their eyes. He adds, "*Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest*." (Comp. Isai. v. 1. seq. with Matth. xxi. 33, seq.)

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<sup>33</sup> Isai. x. 24.

<sup>34</sup> Rev. xii. 1.

<sup>35</sup> Rev. xi. 8.

<sup>36</sup> Ps. Lxxxiii. 6.

<sup>37</sup> John xi. 11.

<sup>38</sup> John iv. 35, 36.

<sup>39</sup> Matth. ix. 37, 38.

So again, in the case of the Samaritan woman (John iv. 10, seq), "*If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*" And here, as it might be expected, the woman failed to catch his meaning. She could see nothing beyond the tangible and visible things before her, just as it is the case now with the Jews, ignorant, — as indeed are all such, — of the Canon, which alone could supply to his discourse its true and proper interest; viz. (as v. 24), "*God is a Spirit; and they that worship him, must worship him in spirit and in truth.*" She had no conception whatever of his meaning. A similar case occurs a little lower down, viz. in verses 31—35.

Of this sort too is the place, "*I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat, and not die*<sup>40</sup>." Here, be it observed, the Jews, Romanists, and many others, seeing that a natural death is intended in the first case, should conclude that a natural death must also be meant in the second; which would be manifestly absurd, and at variance with the fact. The verse next preceding, is moreover sufficient to determine the *spiritual* truth intended: but, should this fail, verse 63, in which the principle regulating the whole discourse is given, must set all right. The principle which guides Jews, Romanists, and some others, in such cases, is indeed a very plausible one; but it is *as false* as it is plausible, and is never to be relied upon. The context alone in all such cases will, if duly considered, supply the sense intended.

Of this sort again, are all *Parables*: they put a case as a fact, just as facts are put and taken in the instances noticed above. From this some moral or spiritual inference is then drawn, recommended, and urged, as in the remarkable example, "*Go, and do thou likewise*<sup>41</sup>." Parables also are occasionally made predictive, as in Isaiah (v. 1), as compared with what is given by our blessed Lord (Matth. xxi. 33): for it can be of little consequence in what way a truth, prophetic or otherwise, be delivered, provided the means used

<sup>40</sup> John vi. 4. seq.

<sup>41</sup> Luke x. 37.

be clear and precise. The Fables of Æsop, the Hitopadésa of the Hindoos with its various versions, are all of this sort, except that they rise no higher than moral lessons, and can make no pretence whatever to prediction properly so called. All these several modes of stating truths have these advantages, that they embody them as it were, that is, they present them under visible and tangible forms; hence they are readily comprehended, and easily remembered. They are moreover, never put forth without exciting, at the same time, all the interest peculiar to valuable historical relation.

In all such instances, the *case* so put, or the *event*, *person*, *place*, or *circumstance* so stated, prophetically or otherwise, may be considered as the *theme*, or *substratum*, of such discourse, and as introduced, not indeed to claim our principal or main attention, but rather, to direct us to some other thing, so intended to be taught and urged. The predicted fall of Babylon was a circumstance of interest and importance to the Jews, as it implied their deliverance from that power. It likewise afforded an incontestible proof, that the hand of God was to be so put forth. But the main thing intended was, the intimation to believers of the fall of *the mystical Babylon*, the source and mother of idolatry and of sin; and, at the same time, of the establishment by Divine Power of the Church of the *New Covenant*. In this way it was, that the Prophets of those days ministered "*not to themselves, but unto us, the things which are reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven.*" (1 Pet. i. 12.) The same may be said of the fall of *Egypt, Assyria, Moab, Ammon, Idumea*, and other places. The main thing intended was, the Divine institution of the Christian Church: and of this, the actual and literal fall of these Powers and Places, was given as a voucher. So likewise, in the fall of the king of Babylon, assuming as he did the attributes of Deity, and prefiguring in these respects the Antichrist, the main and principal thing intended was, the power of Christ to be put forth in the fullness of time for his destruction: where, as before, these facts subserve the purpose of evidence for the confirmation of our faith, while faith itself is more particularly exerted and enjoyed, in dwelling on the Power, the Faithfulness, the Love, the Mercy, and Grace of the Saviour, so revealed, and



made available to all believers. In like manner too, the Jerusalem and Zion of old, established, defended, supported, made to triumph, by the immediate power of God during its times, serves to assure us, as evidence, that none but the Almighty could have been its founder and king; while the glories and consummate grace of the universal and never-ending empire of the New Jerusalem, and Zion, under the Son of Man, was intended to be the great object put forth; the unspeakably glorious consummation, under which Jew and Gentile, Barbarian, Scythian, bond and free, should be made the sons and daughters of the Lord Almighty; the waste howling wilderness of the world, then filled with the habitations of cruelty, should not only be made to blossom as the rose, but also thus to represent—as far as this could be done,—an *inheritance*, and *mansions*, even in the heaven of heavens, such as ear had not heard of, nor eye seen, neither hath it entered into the heart of man to conceive; of an immortality as glorious as it should be enduring, and as happy and blessed as it should be glorious and eternal<sup>42</sup>.

SECT. 2.—*On the purely religious nature of Revelation, and its necessary requirements of real religion in those professing to receive it. Prophecy and its necessary character and requirements.*

THE same considerations may also be extended to other things contained in our Revelation or Covenants: for, inasmuch as their objects are *purely religious*, i. e. the inculcation of *true Spiritual religion*, the events of its history, whether of creation, time, persons, or place, are in truth

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<sup>42</sup> Hence those highly spiritual descriptions of the Church, as given in the Psalms, Prophets, and in the book of the Revelation in particular, afford to us the only intimations of the state of glorified spirits in heaven, of which we can have any adequate conception. The Christian Church, considered in the abstract, is hence termed "*The kingdom of heaven*," and often "*heaven itself*," in the New Testament; because it is the beginning of that glorious state: and, because, when carried out to its highest point, affords a full assurance of hope, that it shall be consummated there; of which indeed the imperfect nature of man is incapable here.

but subordinate to others of far greater moment, and of infinitely greater extent and value: namely, the means of salvation as thus afforded to every soul of man, through the amazing condescension, humiliation, suffering, and triumphs of the Redeemer. This is the one thing needful to all: all can understand it: all stand equally in need of it; and all are capable of being made partakers of its riches and its glories. The things subordinate to this, and on which it is necessarily suspended, are valuable, nay indeed absolutely necessary, as affording the information that our God is the world's Creator and its Governour, and that He is also our Redeemer<sup>43</sup>, our Elder Brother, Prophet, Priest, and King. The knowledge of the former here, subserves the purposes of faith as to the latter, and affords a ground, visible and firm as creation itself, on which this faith can stand. But then, as to the knowledge of this only—like all other mere knowledge—the head only will be informed, the heart not improved: it will carry a man to the *New Jerusalem*, but it will neither admit him there, nor give him the garment white and clean, which alone can make him an acceptable guest at the supper there prepared. The same may be said of its chronology, topography, its Canaan<sup>44</sup>, its theocra-

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<sup>43</sup> John i. 1.

<sup>44</sup> It is worthy of the remark,—particularly as opinions must in ancient times have greatly influenced language,—that the Hebrew knows of no such expression as *holy land*, *holy city*, &c., because *things*, *places*, and the like, could not, by a people abhorring idolatry, be called *holy*. Hence, *land of holiness*, *city of holiness*, &c. are the usages adopted by them: and this necessarily implied the presence of *holiness*, either in God, or His peculiar people. But take these away,—as it is the case with everything Jewish,—and Jerusalem is no city of holiness: Canaan, no land of holiness. It is a gross misnomer therefore, to style *Jerusalem the holy city* now, as it is *Canaan the holy land*, in any exclusive sense: and in no other are they so called. It is equally erroneous to consider the Jews a *holy people*, *the holy people*, or the like: both because Isaiah has plainly declared, as also has Saint Peter, that another is the holy people; and because Divine authority has also affirmed that they have ceased to be a people. How the Bishop of London could then, in his Sermon (p. 9), as cited above, say that the Jews should as a *nation*, “be principal agents in its (i. e. Christianity's) closing, as they were in its opening scenes,” let the candid reader judge.

tical rites and ceremonies, the miracles attending these; the Jews its once favoured people, and all its other shadowy circumstances and particulars. Everything, going no farther than its letter, constitutes not its great object: while everything connected with this has also its use, and that such as cannot be dispensed with. To talk now therefore, of Jews, or of the land once known as that of holiness<sup>45</sup>, as if connected in any way with the *essentials of the New Covenant*, and as if *this* were to be influenced, in any degree, by things never rising in their best times higher than things subordinate, is to mistake the instruments for the things to be effected by their use; the shadows for the substance; the times, persons, and things, of an *elementary dispensation*, for those to which they were intended to lead as schoolmasters, and as ministering servants only.

When therefore, we say that predictions,—whether given by symbols, as in the sacrifices and the like of the Theocracy; or in parables, as noticed above,—may be taken as foretelling certain events, adumbrating under these *mystically* certain moral or spiritual truths; we do not inculcate a *double, triple, &c. interpretation of prophecy*, in the true sense of those terms: and by which is usually meant, that any prediction may at one time receive a partial fulfilment; at another, another; and, at last, its complete literal one<sup>46</sup>. For if *events* as such, are thus to be dealt with, it will be impossible for any one to say, before the final day of judgment, at what time any event whatsoever has received its last and complete fulfilment: which, to my apprehension, is to make *prophecy*,—*the more sure word* in the days of St. Peter<sup>47</sup>,—the most unsure one that can be imagined; and virtually to commit all prophecy to the *fancy* of every individual interpreter; and hence again,—as the fact has proved,—to render prophecy a thing rather to be dreaded than loved; to be avoided than had recourse to in any case.

To come more particularly then, to the consideration of Prophecy, as to its several bearings. Prophecy, *properly so called*, must be precise: it must mean some *one Event* or

<sup>45</sup> See p. 16, note.

<sup>46</sup> See Bishop Horsley's Sermons, *passim*.

<sup>47</sup> 2 Ep. i. 19.

*Thing*, of which its reader can seize, and of which it must be in his power to obtain the assurance, that he is not mistaken: Isaiah, for example, foretells the fall of Babylon, and so does Jeremiah. Believers living at that time must, I say, have seen and felt, that the *Event* so foretold, would at some future time come to pass. The same may be said of the fall of Egypt, Assyria, Idumea, and other places so denounced. And the fact is, all these events *did once* take place. It was in like manner foretold, that our Lord should be born in Bethlehem; should be of the house and lineage of David, and this, at the time when the sceptre should depart from Judah. And again, that at a certain period He should be cut off; that after this, the people of the Prince who should come, should destroy the Temple and the Sanctuary; and finally, that this Prince,—here *kingly Rule*—and people, should themselves, as *Desolators* in this case, also fall<sup>48</sup>. Now, I say, all this has once taken place to the very letter: the *Events* had in view have been *completely fulfilled*: and, I will affirm, they never will, and never can, be fulfilled again. This is, in the nature of things, impossible, and it is wholly repugnant to the word of prophecy. But if the system, under which these predictions were made, was itself *typical* and *shadowy*, and had the property of pointing to another which should be considered as its antitype, or fulfilment in a *mystical* sense, that is, as to the things *spiritually* had in view under it; then the fall of a *mystical Babylon* would be no *second* fulfilment of the predictions made, as to the first and literal one: it would be the *first*, and *only*, fulfilment of the thing thus *mystically* intended; and which may, in that acceptance, be considered as a distinct and different prediction, having, indeed, an analogy with the first; but no more constituting the *same thing*, than the sacrifice of Christ did, the sacrifices which typified it. We have only that which is necessary in such a case, viz. the *type* looking onward to its *antitype*.

In *Prophecy* however, improperly so called (that is, preaching<sup>49</sup>), the case is wholly different: for here, the

<sup>48</sup> Dan. ix. 27. See the margin.

<sup>49</sup> And hence preaching is occasionally styled prophesying in the New Testament. Rom. xii. 6, &c.

declarations made, sometimes perhaps involving predictions, are of general and perpetual application. "*All the wicked shall be turned into hell, and all the people that forget God*<sup>50</sup>," is at once a doctrine and a prediction of this sort. "*We shall all stand before the judgment-seat of Christ*<sup>51</sup>," is another, equally general in its applications, but limited in the *Event* had in view, which can take place but once. But the *Event* here, is not sufficient to bring this declaration under the denomination of *prophecy*, properly so called. As a prediction, indeed, we are taught of its occurring only once: but of the period, or of any thing indirectly bearing on this,—as usually given in the case of real Prophecy—we have not so much as a syllable in Revelation. This is therefore, more properly *doctrine*.

It is incumbent on us then, as Interpreters of the terms of our Covenants, carefully to bear these things in mind, as elements of primary importance: otherwise we shall be apt—as many have been, and still are—occasionally to substitute doctrine for prophecy, and prophecy for doctrine; and indeed, so to mix these up together, as not only to perplex ourselves, but all others with whom we may have to do; not to insist on the consideration, that the Bible so confused and obscured, may be made subservient to any, and every, purpose that interpreters may wish; and hence again, in the estimation of the many, be wholly deprived of its authority, if not made an object for ridicule and contempt.

We have seen, that the great object of our Revelation is to inculcate *true spiritual religion*<sup>52</sup>. Its encouragements are therefore, necessarily held out to those only, who receive and apply it as such; its denunciations, made against those who do otherwise. And in all this, its primary object is, to

<sup>50</sup> Ps. ix. 17.

<sup>51</sup> Rom. xiv. 10.

<sup>52</sup> It is greatly to travel out of the record here to imagine, as some have done, that the Bible was intended to teach the sciences, physical or otherwise, chronology, political economy, the mere destinies of the Jews, or the political events of the world to the period of its dissolution, or even any thing whatever of this dissolution. Its business, and its only business, is, to inculcate true religion: much valuable information as to history, chronology, and some other things, may indeed be collected from it; but then, these have been given in subordination to its other greater objects.

infuse good principles: its ultimate one, to insure virtuous practice. And here again, it admits of nothing short of an entire reception, and faithful carrying out, of these. In its precepts it extends to the thoughts and intents of the heart: and then demands an entire devotion, attachment, and obedience to them all: affirming at the same time, that man has fallen from original righteousness, and that in his natural state he knows not, either what he himself is in the sight of his Maker, or his Maker is with respect to him, and as sustaining the character of Judge both of the quick and the dead. And here, what man cannot, from his ignorance and weakness, do for himself, it graciously promises, and actually presents, the means of his effectually bringing about. It provides therefore, not only instruction, but power; not merely morality in its highest degree, and its most vigorous exercise; but also a faith, such as will enable its recipient to overcome the world, and a hope that is full of immortality: and these, again, even to the extent of a full assurance.

In *principle* therefore, the system proposed is complete and perfect. As such it necessarily describes itself, its provisions, and powers: keeping these distinct—as it ought to do—from the very imperfect character of those on whom it is intended to act. If, indeed, we could suppose a *perfect state* of society to exist,—a thing necessarily unknown among men, and which nothing short of compulsion on the part of God could make them;—then would the description of the Church be an exact counterpart of that of professing Christians, and the saints on earth would fully exhibit the character of those in heaven. But this is a consummation rather to be aimed at, than expected: for, considering what man is, perfection is unattainable; still, the higher the measure of his requirements is fixed, the higher the character of his calling is raised; the greater must be his efforts, and the more earnestly the divine aid sought, for the attainment of its great and inestimable ends. To estimate Christianity, therefore, as some do, by the general character of individuals professing it, is to reason in a wrong direction; it is to view the object from the wrong end of the perspective, and then to pronounce *that* small, inconsiderable, and unequal to the end for which it has been given, which we have had the mis-

fortune to misunderstand and misapply: but which, when rightly viewed and applied, is found to possess at once both the magnitude, and the power, to which it has laid claim.

This being the state of the case then, as to the character of our Revelation and its appointments, it will follow, that some would be found in every age so far beneath its requirements, as to be altogether aliens to the privileges which it proposes to confer: others, on the contrary, such as to receive, and fully to enjoy them. And hence it is, that we find one family only in the Patriarchal times—that of Noah in his days; that of Abraham, in his<sup>53</sup>—at all in a

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<sup>53</sup> It is a pleasing consideration however, that, even in these times, God had not left himself without witness in the world, but that a true spiritual Church always existed. It is evident, I think,—in opposition to the commonly received opinion,—that, neither was Abraham, nor were indeed some of his lineal predecessors, ever involved in the sin of idolatry. The contrary opinion has originated in a mistaken view of Josh. xxiv. 2, where the versions generally have, “*Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor; and they served other gods.*” Now, Who are meant when it is said, *they served other gods*? I answer, neither the language here used, nor the circumstances of the case, require us to believe, that Terah, Abraham, &c. are meant. For i., the verb, *they served*, Heb. *עָבְדוּ*, cannot be referred to Terah as the nominative: and the other names are not in a situation to act as nominatives. And ii., if the preceding, “*your fathers*,” is to be so taken; then, Terah, &c. will not be necessarily included with these as idolaters: but iii., it is not necessary to take any terms found here for the nominative at all. Nothing is more common in the Hebrew Bible, than to take such constructions as this impersonally, or rather, as indefinitely referring to persons implied in the context: e. g. Gen. xv. 13...*Thy seed shall be a stranger in a land...not theirs, and shall serve them; and they shall afflict them, &c.* Now the “*they*” here, must mean the inhabitants of such land; and accordingly, the first and second “*them*” must signify different people. The context here sufficiently determines this. And as “*the land*” here supplies a nominative, in its inhabitants understood, to the verb, “*they shall afflict*,” so also does, “*the other side of the flood*” in Joshua, in its inhabitants so understood. Of these it is then said, “*they served other gods*,” Terah therefore, is not the nominative here, nor necessarily is “*Your fathers.*” And this, I say, the circumstances of the case absolutely require. For i., there is no reason whatever for supposing that Abram’s call,—and in which Terah and Lot, concurred,—is to be understood as implying his

situation to be partakers in these blessings. When we come down to those of the Theocracy, the same also is generally the case. It is the *few*, and the *few only*—often termed a *Remnant*—who are considered the true seed, and children of God; and to these accordingly, are the promises *exclusively* and *universally* given<sup>54</sup>: while the *multitude* is denounced as “*Rulers of Sodom, People of Gomorrah*,” and the like. The whole nation of the Jews was indeed, considered and called *holy* in a *general* sense: that is, as generally chosen and admitted to certain privileges; but the fact is, a few only were found willing to accept, and faithfully to apply these: and the consequence was, the nation, so characterized, was continually upbraided with its disobedience; and for this it was finally cast out.

The same has been the case under the *New Covenant*. Paul styles all the Corinthian converts (1 Cor. i. 2) *saints*, and speaks of them as separated from the world, and gathered into the Church. This was their general character: but

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his conversion from idolatry. St. Paul speaks of it certainly, as a proof of the strength of his faith; and this implies a previous conversion. The same may be said of both Terah and Lot. Again, II. The family of Bethuel, from whom Abraham obtained a wife for his son, were clearly true believers (Gen. xxiv. xxviii.) Nor, hence, was Laban an idolater,—his gods, or *Teraphim*, might have been nothing more than statues of his ancestry, but which in the house of a heathen, would be worshipped as gods; for heathenism had no gods beyond deified ancestors. So David had *Teraphim* in his house (1 Sam. xix. 13). Again, III. Job, and his friends, as far as we can ascertain their genealogies, were all true believers. Most of these were of the family of which Terah was (see my Introduction to the Book of Job); and, what is most remarkable, they speak of their ancestry, up to the very times of Adam, as all being of the true faith. And IV. Shem, in whose tents God promised that He would dwell, (Gen. ix. 27,) must have lived till within a few years of the death of Abraham: and was, in all probability, *Melchisedeck*—as head of the family of the faithful,—who met and blessed him. There never could have been therefore, a period, from the flood to the times of Abraham, in which true religion was not preserved.

<sup>54</sup> Under the New Testament the same is, on principle, necessarily the case, and to this allusion is made (John x. 4, &c.) “*When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for THEY know His voice.*” Much the same is meant by theologians, when they speak of the *Invisible Church*.



then, there were among them those, who were guilty of practices unknown even among the heathen, and were therefore such, as should justly be delivered up to Satan: that is, be denounced as under his influence<sup>55</sup>, and consigned to his condemnation, unless they should repent and do the first works. The same is of necessity the case still; and, according to the predictions of the prophets, as explained by St. John in the Revelation, for ever shall be, even *within* the territories of the New Jerusalem; many may be within its *literal* inheritance, but few be partakers of its *spiritual* privileges.

SECT. 3.—*On the means provided under the first Covenant, for the establishment of the last.*

BUT to come more particularly to the Theocracy, and the means by which it became merged in the Church of the New Covenant. The nature of the case then, would seem to require,—under the guidance and control of an all-wise, faithful, and powerful God<sup>56</sup>,—that those who constituted the *true seed* and *holy family* under the first of these, would *primarily* be those also who should under the second; and this we shall find was the case. First then, as to God's

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<sup>55</sup> See my Letter to Dr. Pusey *On the Keys*, p. 65 seq.

<sup>56</sup> The Bishop of London however, speaking of the mysterious providence of God in his dealings with the *unbelieving* Jews, talks as if the judgments under which they are deservedly suffering for their sins, were eventually intended to bring about some hitherto unseen state of glory in the Church. "His providence" (p. 6.) "may mysteriously interrupt the course of events which seems to be leading to their fulfilment, but it is only to render that fulfilment more conspicuous and complete." This is certainly a most extraordinary passage. Surely, if His providence interrupts such course, that providence must be right, and the course *seeming* to lead to the fulfilment of some events be a figment. But the truth is, this is not a subject for Christians to dilate upon, except only as God's revealed Will shall enable them: and this Will has plainly declared, that *unbelieving* Jews are under the curse, and are not the objects of promise: which indeed S. Paul has affirmed too plainly to be misunderstood, as will be shewn hereafter. Of the imagined restoration of the Jews to Palestine,—the events here had in view probably by the Bishop,—more presently.

*peculiar people* under the Theocracy. The scriptural distinction ever is, "*Between him who serveth God, and him who serveth him not*" (Mal. iii. 18). It must be evident therefore, from the nature of the case, that, in any covenant delivered by God to man as an accountable being, by means of which salvation was to be obtained, *conditions*, such as man could and should comply with, would be laid down: and in the case of his refusal to obey these, he would fail to obtain the salvation so proposed. Now it is evident from the terms of the first Covenant, that, upon obedience to its conditions alone, all the privileges both temporal and spiritual of the Theocracy were to be expected and enjoyed: and, also that upon the contrary, all such privileges would be withholden; and that those, before whom these had been placed, would cease to be the objects of God's favour. From the nature of the case therefore, from the terms of this Covenant, and from the events which have happened to the Jews, not only was all this likely to take place, but it positively has taken place. Let us now see how all this stands in the declarations of the Law and the Prophets.

The first place we shall consider occurs in Deut. xxxii., where we have a brief, but very strong prophetic, outline of the character and fate of the Jewish nation. And first, as to the *disobedient* portion of it (ver. 5): "*They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.*" We then have a recital of the favours conferred on them generally, as chosen to be the people of God (6—15). "*But,*" it is added, "*Jeshurun waxed fat, and kicked,*" &c. In verse 21, the calling in of the Gentiles, "*to move them to jealousy,*" is brought before us (comp. Rom. x. 19, &c.), as noticed by St. Paul. We then have (ver. 22) the fire predicted which should "*burn to the lowest hell, consume the earth (land?), and set on fire the foundations of the mountains*"<sup>57</sup>. Not, be it observed, so to consume the *physical world*, and set on fire the foundations of its moun-

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<sup>57</sup> This is the first place in which this destruction by fire is mentioned: we shall hereafter find it frequently repeated in similar terms; which some have imprudently imagined foretells a conflagration of the physical world. Hence, no doubt, the notions of the Stoics, that the world should be destroyed by fire.

tains,—which is perhaps impossible,—but to destroy that disobedient people by fire, sword, pestilence, and famine, and to scatter them throughout the whole earth, as the following verses expressly tell us (25—27).

Here again (ver. 31, seq.), Moses makes the necessary distinction between those who should then serve God, and who should not serve him. “*Their rock*,” says he, “*is not as our Rock* ;” ... “*their vine is of the vine of Sodom*” (so John, “*Sodom, where our Lord was crucified* ;” and so Isaiah, as cited above) ; while that of which I (i. e. Moses), and those who are really God’s children and bear His mark are, is that true vine of Sorek, of which God Himself is the husbandman, and the Man Christ Jesus is the spiritual representative.

Again, (ver. 36), “*For the LORD shall judge His people*,” (i. e. those who are truly his) “*and repent himself for His (true) servants, when He seeth that their power is gone*” (i. e. that they are under the tyranny of their sinful and oppressing brethren, as *a poor and afflicted people*), “*and it is not*, (i. e. their power has ceased, and they are) *shut up and forsaken, and one shall say, Where is their God*<sup>58</sup> ?” &c. Then follows a denunciation of the judgments to fall upon both wicked Jew and Gentile, i. e. from the beginning of these judgments, even to their end. It is added (ver. 43), foreseeing the calling and gathering in of the Gentiles : “*Rejoice, O ye nations, with His (i. e. true) people : for He will avenge the blood of His (i. e. true) servants*,” (which the Prophets, with St. John, reëcho again and again), “*and will render vengeance to His adversaries, and will be merciful unto His land, and to His people*.” That is, as before, *He* will heap mischiefs

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<sup>58</sup> This place has been misunderstood, from the circumstance that no distinction has been made between those who served God, and those who served him not. Heb. בִּיָּדָאֵלֶיךָ וְאֶפֶס. *That the hand* (i. e. power) *hath departed, and is not*. It is under these circumstances that “*the LORD shall judge His people, and repent Himself for His (true) servants*” (v. 37.) *And one* (not “*He*”) “*shall say*” (i. e. their enemies generally) “*where is their God, the rock in whom they trusted?*” (Comp. Ps. xlii. 3, 10 ; lxxix. 10 ; cxv. 2, &c., where, of necessity, the true Church is suffering oppression from its heathenish enemies.) The Translators, not understanding the place, have given, “*where are their gods?*” &c.

upon the disobedient Jews<sup>59</sup>, while to His *people*, now joined together with the nations, *He will shew mercy*: and not to them only, but to *their land*: which must of necessity now comprehend *the heritage of the Gentiles*; for this was given to *Abraham* by Covenant; and here, the establishment of that Covenant must have been had in view by Moses.

We have before us therefore, the line distinctly and strongly drawn, even from the very first, between the true and the false Jews; and the promises directly and exclusively given to the former, while threats and judgments fearful in the extreme are dealt out against the latter: and this, as we shall find, is constantly and consistently done by all the sacred writers. It would be endless to point out all the places. I will supply a few of the most remarkable.

Isaiah, chap. i. 2, seq. "*I have nourished and brought up children, and they have rebelled against me*"<sup>60</sup>." And so on

<sup>59</sup> And let it be observed here once for all, that, as *prophecy* has denounced the *unbelieving* Jews generally, e. g. "*God shall slay thee*" (i. e. pronounce thee spiritually dead), "*and call His servants by another name*" (Is. LXV. 15); *prophecy* cannot, in direct opposition to this, also foretell their restoration, as *life from the dead*. *Prophecy*,—to use a familiar expression,—cannot blow hot and cold out of the same mouth. It is the word of that God, with whom there is neither variableness nor shadow of turning, and whose gifts and callings are without repentance. Denunciations of this sort are very numerous in the Old Testament, and they have, alas! taken abundant effect. Still, the word of *Doctrine* has not been rendered ineffectual by this. If they will return, then will the *Lord* their God return to them: this the writers of both Testaments dwell upon perpetually, as we shall see abundantly hereafter.

<sup>60</sup> To an attentive reader, the Psalms will be found to present innumerable instances of this sort: e. g. Ps. i. 1. seq. "*Blessed is the man,*" &c. (v. 4). "*The ungodly are not so,*" &c. On Ps. ii. 1. seq. See Acts iv. 25—28. Ps. iii. . . . "*How are they increased that trouble me,*" (i. e. Christ, and His poor but faithful people). In ver. 7, we have a prediction, as in Deut. above, of God's avenging these. Ps. iv. 3, "*The LORD hath set apart him that is godly for Himself:*" i. e. He has made *this distinction*: and, that these were but few, and as a remnant, is obvious from (v. 6), "*There be many that say*" &c. i. e. the *multitude*, (for by this term the reprobates are designated in the Prophets), "*Who will shew us any good?*" The same is discernible in perhaps every Psalm: and in many of these, where the times of the New Covenant are had in view, this *chosen* party are those termed by Sts. Paul and Peter, "*the Election*" and "*Elect*," as we shall see presently.

down to verse 8, foretelling their destruction. We then have the better party noticed thus: "*The daughter of Zion is left as a cottage* (lit. a tent), *as a lodge* (rather a lodging) *in a garden of cucumbers, as a besieged*" (rather, a preserved<sup>61</sup>) *city.*" Which is explained by "*Except the LORD of hosts had left us a very small REMNANT, we should have been as Sodom*" (i. e. all destroyed), "*we should have been like unto Gomorrah*" (i. e. entirely overthrown). The heads of the Jewish nation are then addressed as "*the Rulers of Sodom,*" and the people generally as those "*of Gomorrah.*" (That is, perfectly in the spirit of Moses, and the Apocalypse, ch. xi. 8.) Whence it should seem, that this real and true Israel was a very small and uninfluential party. It is added nevertheless, and with the foresight just now noticed of Moses (ver. 26), "*I will restore thy judges as at the first, . . . afterward thou*" (now a mere tent, and temporary lodging) "*shalt be called*" (i. e. shalt be) "*the City of righteousness, the faithful City.*" "*Zion,*" the Prophet adds, "*shall be redeemed with judgment, and HER CONVERTS*" (i. e. both of Jews and Gentiles) "*with righteousness.* And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." That is as by fire, just as Moses had also foretold, keeping up strongly the same figure and distinction.

We shall likewise find this distinction kept up, as we proceed, and often connected with the coming of the Messiah. It was then to become visible in its effects, namely, in the glories to be realized by this remnant or better party, and in the judgments to be inflicted on their enemies, the worse. In Isaiah ch. iv. 2, it is accordingly said: "*In that day* (necessarily the day of Christ) *shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are ESCAPED of Israel.*" Now, if judgments, dreadful in the extreme, were to be poured out on the wicked, and from which they should not escape,—and this is particularly foretold of the rebellious Jews; then must the "*escaped*" here mean the better party, to which all the promises extended, and as spoken of above in the terms of "*a preserved city:*" and this is the case.

<sup>61</sup> Heb. נִצְרָה. It will be seen, after a little inquiry, that "*besieged*" is perhaps never the sense of this word.

Our blessed Lord Himself moreover, warning His disciples of the very judgments so to be poured out soon after His decease, counselled them to *escape* to the mountains<sup>62</sup>: and the fact is, they did so escape, and that not one of them suffered in the fall of Jerusalem. In Chapter LXVI. 19, of the same Prophet, we are also expressly told, that the work of calling in the Gentiles to "*rejoice with God's people*," should be effected by the persons so designated. "*And I will set a sign among them*" (i. e. both Jews and Gentiles, Matth. xxiv. 3, 16), "*and I will send those that ESCAPE of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord,*" &c. We have here therefore, of necessity, the Apostles of our blessed Lord sent forth as the *escaped* from the judgments of Jerusalem,—then a spiritual Sodom,—and going far and wide on the great errand of mercy proposed in the *New Covenant*, and for the purpose of blessing the nations in the promised seed of Abraham. And we shall presently see, that the Apostle Paul has identified himself, and the believers of his day, with this party.

It is to be observed here moreover, that some are to be brought as *the brethren of this holy party, for an offering upon horses, mules, chariots, and the like, to God's holy mountain Jerusalem*. Now, it may be asked, Did the Apostles or their coadjutors, or Could they, bring all these *out of* all nations upon horses, and the like, to the Jerusalem of Ju-

<sup>62</sup> Euseb. *Hist. Eccl.* Lib. III. c. v. Where we are told that Believers, being admonished from above, left Jerusalem for Pella before the war broke out. The remark of Eusebius on this is valuable, as bearing on the matter of our note p. 16: viz. ὡςὰν παντελῶς ἐπιλειπομένων ἁγίων ἀνδρῶν αὐτὴν τε τὴν Ἰουδαίων βασιλικὴν μητρόπολιν καὶ σύμπασαν τὴν Ἰουδαίαν γῆν. κ. τ. λ. Ita et regia urbe, quæ totius gentis caput est, et universa Judæa viris sanctis destituta, &c. i. e. its holy people having left it, it was no longer holy in the estimation of God, but a place for His vengeance, which was accordingly poured out upon it.

daism? It does not any where appear that they ever entertained any such notion, nor could they with any propriety: no; the Jerusalem to which these should come, was to be a *new Jerusalem*, situate in a *new earth*, both of which should be created for this very purpose: and so our Prophet expressly tells us (chap. LXV. 17, 18): "*Behold, I create new heavens, and a new earth*" (i. e. not physically, but *morally and religiously, new*): "*and the former*" (i. e. heaven and earth) "*shall not be remembered...But be ye glad*" (i. e. this holy party or remnant) "*and rejoice for ever in that which I create; for behold, I create*" (my true) "*Jerusalem a rejoicing, and HER PEOPLE a joy.*" And so again (chap. LXVI. 22): "*For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed*" (i. e. of the spiritual family then in Jewry) "*and your name remain.*"

Let us now see how St. Paul deals with this question, with regard to the converted Jews of his day, men necessarily interested in this question (Hebr. xii. 22). Contrasting the character of the *New*, with that of the *Old Covenant*, he says, "*But ye are come unto mount Sion, and unto the City of the living God, the heavenly Jerusalem,*" &c. And (Gal. iv. 25), "*Jerusalem which now is,...is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.*" This Jerusalem or Zion moreover, *to which all nations were to flow*, was, according to Isaiah (ch. ii. 2), to be established *in the top of the mountains* (i. e. of many mountains), and to be "*exalted above the hills.*" This could not be, therefore, either confined to the *earthly Canaan*, or be the Jerusalem which then was; but should be within that new earth of which Abraham was, by covenant, made the spiritual heir (Rom. iv. 13), and which his spiritual seed should possess throughout the heritage of the Gentiles. This *new Jerusalem*, or *Mountain of the Lord's house* moreover, *this Zion and City of the living God*, was to be so created and established on the tops of many mountains, that all nations might flow to it: but this could not take place within the limits of Canaan: nor did the Apostles of our Lord ever say, either directly or indirectly, that it should; on the contrary, they taught that in Christ Jesus there was no difference: Jew, Gentile, Bond and Free, being all (as) *one*;

and that in every nation, those who truly served God were accepted<sup>63</sup>.

Let us now examine a few more places in Isaiah, in

<sup>63</sup> Col. iii. 11; Acts x. 35. But the Bishop of London (Serm. p. 12) has found a place which foretells the restoration of the Jews, and also of Jerusalem to its imperial state: "and this," continues he, "by the concurrent testimony of Prophet and Apostle, is connected with their acknowledgment, as a nation, of Jesus Christ, as their promised Messiah." The places cited here are Zech. xii. 10, and Rom. xi. 25. As to the first: Are we to understand by "*the house of David*," and "*the inhabitants of Jerusalem*," those properly so called, i. e. in a spiritual sense, or those who are not so? For it is certain, that two such parties were continually had in view by the Prophets. We shall presently see, that Ezekiel designates the better party by the title of "*all the house of Israel wholly*," to the exclusion of the other. The nature of the case, too, makes it impossible, that both these can be addressed indiscriminately. In dealing with the promises and threats of God in His word, we must "*discern between the righteous and the wicked; between him who serveth God, and him who serveth Him not.*" But we have promise here, not threats. "Righteous judgment" therefore, requires that it be applied to the holy party. And accordingly, verse 8 here tells us that this "*house of David shall be, in that day, as... the angel of God.*" And (ver. 14), this party is designated by the terms, "*all the families that remain*" (Heb. הַנִּשְׁאֲרוֹת, lit., *who have become a Remnant*): which is perfectly equivalent to the Remnant of the Prophets, and the apostle Paul. And, once more, the terms "*in that day*," as already cited, must of necessity refer to the same period, that they do in the beginning of the next chapter (xiii.): "*In that day there shall be a fountain opened to the House of David*" (i. e. to the Believers, for none else would approach it), "*and to the inhabitants of Jerusalem*" (here necessarily the same party), "*for sin and for uncleanness.*" Which must mean the fountain opened by the shedding of the blood of Christ. And this, the 7th verse here proves beyond all doubt: "*Awake, O sword, &c.*" It is added, "*I will turn my hands upon THE LITTLE ONES:*" i. e. here, of necessity, the same house of David, termed "*feeble*" (ver. 8. ch. xii). This holy party is again (xiii. 8, 9) made "*the third part*" which should be saved, and become *God's people*" (i. e. which He foreknew): while the other two-thirds should be cut off, and die. The period and people therefore, here had in view, must be those of the Apostles of our Blessed Lord, and of their converts who then received Christ as their Messiah. And this period has long ago passed, leaving Jerusalem trodden down of the Gentiles, not restored to imperial power and dignity. The Bishop is here therefore, manifestly wrong. That he is equally so on Rom. xi. 25, his other citation, will presently appear.



which mention is made of this holy *Remnant* or *party*. We have, then (ch. x. 20, seq.), “*It shall come to pass in THAT DAY, that the REMNANT of Israel, and such as are ESCAPED of the house of Jacob, shall no more again stay upon him that smote them*” (i. e. the Assyrian); “*but shall stay upon the LORD, the Holy One of Israel, in truth.*” It is added, “*The REMNANT shall return, even the REMNANT of Jacob, unto the MIGHTY GOD. For though thy people Israel be as the sand of the sea, a REMNANT*” (i. e. only) “*of them shall return: the consumption*” (i. e. consummation) “*decreed*” (i. e. in this) “*shall overflow with righteousness.*” Where, be it observed, by the *escaped*, and the *remnant*, must be meant the same party; and these were to stay *themselves upon the holy One of Israel in truth*. It must also be clear, that by *that day* must be meant the period in which this should come to pass; and this, we shall see, can be no other than that of the Apostles. The fate of the multitude, or unholy party, is plainly foretold in the beginning of this Chapter.

Now, “*the mighty God,*” to whom it is here said the *remnant* and the *escaped* of Israel should return, can be no other than the person so named (i. e. אֱלֹהֵי גִבּוֹר ch. ix. 6, seq.), where He is also styled *The Father of an age*, or *dispensation*<sup>64</sup>, a *Wonder*, *Counsellor*, and the *Prince of Peace*, as promised in the birth of the Child there mentioned, and of whom, as we are further told, “*of the increase of his government and peace, upon the throne of David, there should be no end henceforth and even for ever.*” “*The mighty God,*” here spoken of, must necessarily be the Person there so named: and the same must also be the Person who should sit upon David’s throne, even for ever: and he must as necessarily be the *Messiah*, or *Child*, also promised to Mary by the Angel Gabriel. (Luke i. 32, seq.) His words are: “*He shall BE GREAT, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.*” It is impossible to doubt here, I say, that the Prophet and the Angel have the same Child in view, and that He should be the Messiah, the *Mighty God*, and the *Prince of Peace*. And if this is cer-

<sup>64</sup> See my Heb. Lex. under גִּבּוֹר.

tain, it also is, that *to Him should the remnant, and the escaped of Jacob, at "that day," return.* This, I say, must be inevitable, if any reliance can be placed on language. This foretells therefore, no *return* of Jews to Canaan; and of no *return* but this, have we any prediction whatever.

If we now turn to the New Testament, we shall find this very place of Isaiah interpreted by St. Paul, in exact conformity with what has now been said. "*Esaias,*" says he (Rom. ix. 27, seq.), "*also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, A REMNANT shall be saved: for He will finish the work*" (i. e. consummate it), "*and cut it short in righteousness.*"... "*And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.*"

Now, How does the Apostle apply this (ver. 23, ib.)? "*And that He*" (God) "*might make known*" (i. e. by the Scriptures of the Prophets) "*the riches of His glory on the vessels of mercy*" (i. e. those whom *He had foretold* should be such), "*which He had afore prepared unto glory*" (i. e. had said by the same Prophets that they should be so). He adds, "*Even us, whom He hath called, not of the Jews only*" (for of them only could this *remnant* come, and of them the Apostles were), "*but also of the Gentiles.*" He then cites Hosea to shew that it had been foretold of the Gentiles, that God would "*call them His people*" (i. e. make them really so) "*which were not (once) a people; and her beloved, which was (then) not beloved.*" That is, he would call and save those of the Jews, whom Isaiah names *a remnant*, and likewise those of the Nations, who had hitherto been aliens. And Paul speaks of these as being, *in his days, both called and saved.* The *Remnant* had therefore, now actually returned to "*the Mighty God, the Prince of Peace.*" and numbers out of the nations had become a constituent part of that *Zion*, whom God Himself had now established in conformity with the requirements of the *everlasting* Covenant made with Abraham. It will also follow from this place, that the *days of the Apostles*, must be identical with "*that day,*" cited above from Isaiah (ch. x. 20, seq.): but more on this presently.

But the Apostle does not forget to remind us of the

other, and *sinful party* of the Jews, which may, as we have seen, properly be termed "*the multitude*," in opposition to that termed "*a very small remnant*:" for indeed *the multitude* refused to accept this call, as it had been foretold they would. Paul's words are (v. 31): "*But Israel*" (i. e. generally) "*which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law.*" (Comp. ch. x. 10, seq.) That is, by imagining that a mere outward obedience to the things commanded, was all that could be required. They washed cups and platters; they kept the sabbaths; they paid tithe scrupulously; and they circumcised as the letter of the commandment required; but the hidden man of the heart remained unclean: no circumcision reached it<sup>65</sup>; their sabbaths too afforded them nothing beyond a cessation from secular labour; the repose and rest of the spirit, its acquiescence and peace in the faith of an atoning Redeemer, they never sought, felt, or enjoyed: and, while they tithed their mint and cummin, they utterly disregarded the weightier matters of their law, justice, mercy, and faith; as indeed their own historian Josephus most abundantly testifies<sup>66</sup>.

There is another place also in the writings of St. Paul, which bears very fully on this subject. The words are (ch. xi. 1, seq.): "*I say then, Hath God cast away His people*"<sup>67</sup>?

<sup>65</sup> Acts vii. 51.

<sup>66</sup> Jewish War, Book v. et passim.

<sup>67</sup> The Bishop of London (in his Sermon) so far misunderstands this place, as to apply it to the unbelieving Jews of our times; the very class whom St. Paul in this chapter marks as directly opposed to God's people, and as *branches broken off*, people *blind, fallen*, and *cast away*! Is not this marvellous? Paul makes himself here one of the people so foreknown, and one of that *Remnant* so frequently spoken of in the Old Testament, as those who should make God known among the Gentiles; and hence they are styled *the Election, the Elect*, and the like, obtaining that which Israel generally did not. And yet the Bishop casts all this to the winds, as matter of no moment! "The supposition," says he, "of their entire and final rejection . . . was too dreadful for him (Paul) to contemplate with patience." He then cites this verse. I might ask, Are the Jews generally here meant? or only a portion of them, usually termed *the Remnant* (see ver. 5 here)? Surely, no one can for a moment doubt, that the *Remnant only* is here had in view; or, that if the Bishop had given himself the trouble to

*God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:*" virtually affirming that God, as a God of faithfulness and truth, could never cast away those who *were really His*. The question will now be, Who were these? Some of the seed of Abraham *are cast off*, others are not. Who then are both these? The answer is too plain to be misunderstood, viz. "*God hath not cast away His people which he foreknew*" (i. e. has in prediction acknowledged as *His*. Comp. Ps. xciv. 14). "*Wot ye not,*" continues St. Paul, "*what the Scripture saith of Elias? how he maketh intercession against Israel*" (i. e. generally), "*saying, Lord, they have killed thy prophets,...and I am left alone, and they seek my life.*" "*But what saith the answer of God to him?*" It is this: "*I have reserved*<sup>68</sup> *to myself seven thousand men*" (i. e. an indefinite number), "*who have not bowed the knee to the image of Baal.*" There was therefore, in the days of Elijah, just as in those of Moses and Isaiah, *a remnant, an invisible Church*, unknown even to Elijah, but constituting God's true Zion, and holy family. The Apostle adds, "*Even so then at this pre-*

consider the context, he would have seen this. But, when he says (ib. p. 6), "*He foresaw,*" i. e. St. Paul, "*the seeming abrogation of that Covenant which had yet been declared again and again to be an everlasting covenant,*" &c., he says that which is groundless; for, neither was the covenant, here had in view, *everlasting* in the sense intended by him, nor has it ever been said that it was so by any sacred writer whatsoever! But, more on this presently.

<sup>68</sup> We have notices of this holy portion of Israel in the following places: Luke i. 6. Speaking of Zacharias and his wife Elizabeth, *They were both righteous,*" &c. Comp. verr. 13, 17. . . . "*to make ready a people PREPARED for the Lord,*" i. e. as it would seem, really waiting for him. So of Mary (ver. 28), *Thou art highly favoured, the Lord is with thee.* (Comp. ver. 41, 42, 45). In ver. 67, Zacharias is filled with the Holy Ghost, and prophesies. In ch. ii. 25, Simeon is said to have been "*just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.*" Ib. ver. 36, 37. "*Anna, a prophetess, departed not from the temple, but served God with fastings and prayers night and day.*" "*She,*" it is added, . . . "*spake of him*" (i. e. the infant Jesus) "*to all them that looked for redemption in Jerusalem.*" Whence it would seem, that there was a considerable number of such there. Of this party too, was Joseph of Arimathea, Mark xv. 43; John xix. 38: as was Nicodemus, John iii. 1; xix. 39: but both these were secretly so. Again, Acts i. 15 gives 120 of such assembled with the Apostles in

*sent time also there is a REMNANT according to the election of grace; and, if by grace, then it is no more of works,"* &c.; as it had been vainly supposed and sought by the Jews generally.

St. Paul moreover, makes himself here (ver. 1) *one of this remnant and people*, whom God had so foreknown (i. e. foretold) and preserved, as he also does of the seed of Abraham: and hence he styles himself,—what indeed he was,—“an *Israelite*,” in the proper sense of that term. A little lower down too (ver. 7), he contrasts the party of which he was one, both as a *true Israelite*, and as *of the remnant* to be saved and which he terms the *Election*, with that other rejected party, whom he declares *were blind*, just as it had been foretold they would be. “*What then?*” says he, “*Israel*” (i. e. generally) “*hath not obtained that which he seeketh for; but the ELECTION hath obtained it, and the rest were blinded*” (i. e. foretold as such), (according as it is written, “*God hath given them*” (i. e. ascribed to them<sup>69</sup>) “*the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.*” We have also the places quoted, in which these predictions are found. We are next reminded of the *fact*, that they had actually *stumbled and fallen* (vv. 11, 12), though not beyond recovery; that they had been now *cast away* (ver. 15), and *broken off*, from the true stock (ver. 17), as abominable *branches*<sup>70</sup>. All of which had likewise been made matter of prediction. We have

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an upper room; and again, Acts ii. 5, “*there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven,*” i. e. of “*the dispersed of Israel and Judah.*” And upon this occasion, 3000 souls were added to the Church by Peter’s preaching to them. Surely many of these must have been before “*prepared of the Lord:*” which will perhaps be the best comment on ver. 47, here. Again, Ch. iv. 4. gives the number of 5000 so saved. And, on the other hand, ver. 5. seq. affords a good specimen of the “*Rulers of Sodom and people of Gomorrah,*” reprobated in the times of Isaiah, ch. i. 10, &c.

<sup>69</sup> In all such expressions as these, e. g. “*The LORD hath put a lying spirit in the mouth of all...thy prophets,*” (1 Kings xxii. 23). “*God hardened the heart,*” “*closed the eyes,*” “*has deceived,*” and the like, are to be understood, as implying nothing more than the ascribing of these properties to any given people, person, &c. See my Heb. Gram. Art. 154, 8: 157, 6; and Heb. Lex. under שֵׁטָן, שָׁטָן.

<sup>70</sup> Comp. Isai. xviii. 5, seq.; xxvii. 10, 11. Jer. xi. 16.

here then as *events* fulfilled, the *holy remnant*, or *Election*, of which this Apostle and his associates formed the one part, and those who had been called in from among the Gentiles, the other: and these, forming one true and *spiritual Zion, Jerusalem, and City of the Living God*, as opposed to that other sinful party "*the multitude*," who sought salvation in an unacceptable way, and were therefore now a *fallen and castaway race*; *branches* broken off from the true vine; and therefore, aliens to the covenant of promise, and to the *commonwealth of Israel*, in the true acceptance of these terms.

The Apostle asks, however (ver. 11), "*Have they stumbled that they should fall? God forbid.*" He declares nevertheless, in this very verse, that they had *now fallen*. His words are: "*but rather through THEIR FALL salvation is come unto the Gentiles, for to provoke them*" (i. e. the Jews) "*to jealousy.*" This latter member too, has respect to prediction<sup>71</sup>. How then is this to be understood? I answer, from the nature of the following context, which goes to shew that, although the Jews had fallen from grace, and lost its privileges, still they had not so far fallen, as to be utterly ineligible to these in future. But this rested on the *condition*, that they acceded to its terms. We have here therefore, no *finally* and *fatally predestinated fall*, in the Calvinistic sense of those terms. Prophecy had indeed foretold it, but had foretold it as a *fact*, and as a consequence of a deliberate choice of the ways of sin in the Jews. This foretelling had nothing to do with their conduct, so as to remove their responsibility: their obduracy had indeed been foreseen, and the legitimate end of this foretold: but then, this involved no *fatality* in the case, either as to their conduct at that time, or as to that of times to come: and the same is necessarily true of the whole of this argument and context.

But, to put this matter out of all reasonable doubt, St. Paul adds (ib. ver. 23, seq.): "*And they also, if they abide not in unbelief, shall be grafted in*" (i. e. again be inserted in the true *stock* of Israel). We now have a succession of parentheses, all bearing upon the previous reasoning of the Apostle, as to the grafting in, and the possibility of the

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<sup>71</sup> Deut. xxxii. 21.

casting out again, of the Gentiles; shewing as plainly as words can shew, that we have nothing here at all allied to Calvinistic predestination. Each of these parentheses commences in our authorized version with "*For:*" and then at the end of these comes the conclusion (or ἀπόδοσις) to the words given above: "*And so* (lit. *and thus*, in this way, Gr. καὶ οὕτω; that is, "*if they abide not in unbelief*," but receive the Gospel, then) "*all Israel shall be saved*"<sup>72</sup>: *as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.*" But the place quoted

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<sup>72</sup> The Bishop of London, however (Sermon, p. 8), comes to this consummation in a very different way. His words are: "In the fifteenth verse of this chapter, he," i. e. Paul, "speaks of the rejection of the Jews as temporary: *If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*" I must confess I can find no such thing said here: i. e. that the rejection of the Jews is temporary. Paul argues indeed, that their return is not impossible, and that "*if they abide not in unbelief they shall be grafted in again:*" but this is a very different thing from saying, that their rejection is temporary. *If then, they abide not in unbelief*, the Church will receive them: but this involves a condition; it is no prophecy; for prophecy knows of no condition. And, if the Church should so receive them—they having obtained mercy at its hands (Ib. ver. 31)—to whom would life from the dead now accrue? To the Church, or to the converted Jews? It has been thought by many, that, because "*the reconciling of the world*," occurs in the first member here, the world so reconciled must likewise be meant. I remark: No reliance can be placed on reasoning of this sort. It might equally well be argued from John vi. 58, that, any one eating the bread of which our Lord there speaks, could never die a natural death, because the preceding member requires this: which however, would be absurd. The Church is not therefore, necessarily meant here. Nor can it be, from the nature of the case. It was already "*complete*" in Christ Jesus (Col. ii. 10). Its ministrations were conducted under the guidance and power of the Holy Ghost. Could then the accession of myriads—it may be—of Jews, add in any way to the power or excellency of this? It might administer great joy to it, and much strength as a Church. It had already received the Holy Remnant; they were its first master-builders, and its *firstfruits to God and the Lamb*. Can the influx now of those, who have remained without for ages, confer some great spiritual benefit on this Zion, which these master-builders have not, and could not? Impossible, surely. But to the Jews themselves, as returning prodigals, *life from the dead* would really and truly be administered. And this is, most likely, what the Apostle intended.

(Isai. lix. 20) stands thus: "*The Redeemer shall come to Zion, and unto THEM THAT TURN FROM TRANSGRESSION in Jacob, saith the Lord.*" That is, The Redeemer shall surely come to them, who shall constitute the *converts of the true Zion* among the Jews<sup>73</sup>; to that *remnant* which should turn to the *mighty God*; and, by implication, to *as many also as should ever after turn from transgression in Jacob*. The declaration here (viz. "*There shall come,*" &c.) is *Prophecy properly* so called, and it has been *literally* fulfilled: and which, *mystically* applied, may be fulfilled again and again, even to the end of time. The Jews are not here therefore, *fatally* excluded from the covenants of promise: faith will again reinstate them, i. e. upon the condition that they receive it. They have not therefore, either so stumbled or fallen, as to be irrecoverably lost. The gates of our spiritual Jerusalem and Zion are ever open<sup>74</sup>; and the *Election* gathered in long ago, from both the Jews and Gentiles, are ready to receive them, and to impart to them those spiritual provisions, of which they alone have been made both the Preservers and Ministers (ib. v. 31).

If it be said,—as it is indeed by some,—that the conclusion just noticed (ver. 26), is really a *prophecy* in the strict sense of that term; and that reference is made not to verse 23 above, as I have said, but to ver. 25 immediately preceding it; I answer, we shall now therefore, have, "*Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.*"

We have now to infer then, by virtue of the particle "*until*," that, when the fulness of the Gentiles shall have come in, then shall all Israel be saved: and, we are to take it for granted, that such fulness has not yet come in. Let us for a moment allow this latter point, and then ask the question, Can we reasonably rely on the supposition, that by this particle (*until*), something future to take place must have been implied? If so, the same must be the case in all such places. It is said of Abraham (Gen. xxviii. 15): "*Behold, I am with thee...for I will not leave thee, UNTIL I have done that which I have spoken to thee of.*" I ask, Are we

<sup>73</sup> Isai. i. 27.

<sup>74</sup> Rev. xxi. 25.



to infer from this, that when God should have done that of which he had spoken to the Patriarch, he would leave him? Again (Isai. xxii. 14), "*This iniquity shall not be purged from you till ye die, saith the Lord of hosts.*" Will this imply, that "*this iniquity*" should be purged away from the Jews after they should have died? If it does, then have we as good a support for the doctrine of purgatory here, as any sophist can desire. The truth is however, on no such inference, drawn from the use of this particle, can one moment's reliance be placed, as every one but moderately acquainted with holy Writ must know: and this Jerome has shewn long ago. Instances do occur, I very willingly allow, in which such inference may be made; but then, the context, and the general analogy of the Bible, must not be against it; which is manifestly not the case here: it being certain, as we shall shew hereafter, that the period assigned by prophecy for the coming in of the Gentiles, has long ago passed away<sup>75</sup>. It is too much therefore, to deduce from the use of this vocable an event of prophecy, when the whole positive voice of prophecy is clearly to the contrary: and this, we shall presently shew, is the fact.

There is nevertheless, a very important consideration connected here with the term "*until*" (Gr. *ἄχρις οὗ*): this vocable has its importance, and this is such as ought not to be passed over. It had been foretold positively, that the Jews should at some time *be rejected*; and this *when the Gentiles should*. This is given in the language of prophecy

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<sup>75</sup> See on Dan. ix. 26, 27, below. Yet we find the Bishop of London saying upon the place (Luke xxi. 24), "*Jerusalem shall be trodden down . . . until the times of the Gentiles be fulfilled,*" &c. "from which words it is a necessary inference, that when the times of the Gentiles shall be fulfilled, Jerusalem shall cease to be trodden down, and shall be restored to her ancient state. As the *city* of Jerusalem was trodden down, so the *city* of Jerusalem shall be built up." I remark, One would hardly have expected from the use of so small a word as "*until*," consequences so truly great as these. No prudent Divine would, perhaps, have ventured to prophesy of such events as these from the mere occurrence of a particle! The truth however, is, the Bishop's prediction here, rests on the most hollow grounds imaginable. I have no hesitation in pronouncing it utterly groundless: proof will be given hereafter.

*properly* so called. It was also foretold in the same prophetic language, that Christ's kingdom among the Gentiles should *never end*, but should be as *the days of heaven*, and as *the sun, moon, and faithful witness in heaven* (the rainbow), *ever before God*. These terms will of necessity, admit of no limitation, short of that of the existence of the present state of things : they imply *the continuance* of a state then to be set up, and to continue. Shall the Jews then, continue to be *rejected*, in the Scriptural sense and extent of these terms, and Jerusalem be trodden down *for ever* in this abstract sense? Or in some other, had in view by both the Evangelist and Apostle, in the term "*until*"? I answer, In some other, and that marked by Daniel and others, as *the period*, during which the Gentiles should be so called in : and this, as we shall see hereafter, must close of necessity at the end of Daniel's *seventieth week*, when kings and their queens should become the nursing fathers and nursing mothers of the Church. To this point, and no farther, as we shall see, does prophecy *properly so called* extend ; and, until this should have arrived, it was the intention of the Apostle to inculcate here, that blindness in part should attach itself to Israel. But, how far beyond this it should continue, Prophecy is altogether silent. And once more, If prophecy *properly so called*, has no such limiting period as this ; then, of necessity, must the Jews be *for ever* excluded by virtue of the predictions just now cited ; and, in the language of the Psalmist, their backs must *always*, and *for ever*, be bowed down. (See Ps. lxi. 22—29 ; cix. 8—21, &c.) This must also suffice for the Bishop of London's appeal, noticed above, to Rom. xi. 25.

We have here therefore, no prophecy : we have nothing more than argument in the words of St. Paul. We clearly have a condition laid down, and the consequence of complying with it declared, viz. "*And they,*" i. e. "*if*" Israel generally, "*abide not in unbelief, (then) so, thus, or in this way, all Israel shall be saved,*"..."*for there shall come out of Zion the Deliverer, unto them that turn from transgression in Jacob.*" It is added, in order to shew that we have no exception here from God's constant dealings with the Jews, and, that all this is in strict accordance with the terms of the Covenant ; "*For this is my covenant unto them, when I*

*shall take away their sins;*" namely, that they abide not in unbelief, but, on the contrary, that *they believe and repent.*

To this fully respond all the Law and the Prophets. The Law (Lev. xxvi. 40, seq.): "*IF they shall confess their iniquity, and the iniquity of their fathers...and that I have brought them into the land of their enemies; IF then their uncircumcised hearts be humbled...Then will I remember my covenant with Jacob,*" &c. And again (Deut. xxx. 1, seq.): "*It shall come to pass, when all these things*" (i. e. so predicted) "*are come upon thee,...and thou shalt call them to mind among all the nations whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee*" (i. e. as doctrine) "*this day,...with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath scattered thee,*" &c. And again, that no fallacious use may be made of the vocable "*when*" here, it is added (v. 10), "*IF thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes...and IF thou turn unto the LORD thy God with all thine heart, and with all thy soul,*" &c. Now, that all this is not *Prophecy*, but *Doctrine*, it must surely be too plain to admit of doubt<sup>76</sup>.

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<sup>76</sup> The Bishop of London says however, on this subject, (p. 7. Sermon,) "It is obvious that while the curses have been fulfilled to the very letter, in the fortunes of that wonderful people, the blessings can hardly be said to have received their full accomplishment." The Bishop here refers us to Deut. xxviii. and the two following chapters. Now, let it be asked, Have we prophecies, *properly* so called, in any one of these places, with regard to this point? or, Have we doctrines only? Let the Reader judge, Deut. xxviii. 1. "*If thou shalt hearken diligently, &c. the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee,*" &c. i. e. "*IF thou shalt diligently hearken, &c.*" But they have not diligently hearkened; they have done directly the reverse of this. The curses following have therefore, justly fallen upon them to the very letter. This is what the doctrine so delivered requires. And, *pari ratione*, when they shall have diligently hearkened, &c. then, and in like manner, will the blessings come on them also to the very letter: but with this difference; When they do this, then will they cease to be Jews.

As to the Prophets, their continued expostulations with the Jews of their day; their threats, their promises, their rebukes, all tend to the same point. "*Turn ye, turn ye,...*

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Jews. They will now have embraced the *New Covenant*; and under this, there is no difference, the Jew, Greek, Barbarian, &c. are all one people, in the Scriptural sense of that term; and the blessings to be received will be spiritual, and far greater and more enduring than Canaan could ever give, even to the very letter. All the other places referred to by the Bishop are equally unpropitious to his theory. But the strangest and most inconsiderate of all, is this (ib.): "The thread of their," i.e. the Jews', "destiny is interwoven with the history of the world, from the moment when it first fell under the captivity of sin;" i.e. of course, in the garden of Eden. I should be glad to know where his Lordship finds any thing about the "thread of Jewish destiny" in these times? that is, nearly two thousand years before the calling of Abraham: The Bishop also favours us with some other very curious matter in the said Sermon, (pp. 12, 13), which I shall now notice. "Whether the conversion of the Jewish people... shall precede, or follow, their restoration to the inheritance of Abraham and his seed, is not, I think, distinctly foretold in Holy Scripture." I remark, "*the inheritance of Abraham*," as given by the *everlasting* covenant, is that of the whole heathen. To this the Jewish people can succeed only, "*if they abide not in unbelief*." Canaan is out of the question now. They must be converted therefore, before any restoration can take place; and the *New Covenant*, which is *everlasting*, knows of none to Canaan. This must suffice on this point. The Bishop next speaks of the Gentiles having "dominion over God's ancient people," and holding "Jerusalem in bondage." My remark is here: The Jews are now "*no people*," in the scriptural sense of that term. The Covenant under which they profess to live, has long ago passed away. Nor do the Gentiles hold Jerusalem in bondage: it is Satan who does this: and *this bondage is sin*. The Bishop next tells us, that "two things appear to be *plainly revealed* in Scripture; that the Jews, towards the close of the Christian dispensation, are to be brought as a people into the Church of Christ; and that they are to be reinstated in... their ancient patrimony." I answer, that none of these things is either plainly, or obscurely, revealed in Holy Writ; but directly the contrary: 1st, That the Jews shall never be reinstated, either converted, or otherwise, *in the land of Canaan*. 2ndly, That the Christian dispensation shall *never close*. Of all which abundant proof will be found in these pages. The truth is, the Bishop has wholly lost sight of the nature of the great Covenant made with *Abraham*, and established in Christ; as he also has of the *everlasting requirements of this Covenant*, viz. a *spiritual*, not a merely *national*, people. The consequence is, this Sermon exhibits one of the most singular instances of Judaizing, that Christian

for *why will ye die, O house of Israel*<sup>77</sup>?" can admit neither of a prophetic, nor Calvinistical interpretation. They all imply the power to return, and that there existed *no fatal necessity* to the contrary; they are all addressed to the will but, alas! that *will* was corrupt, and refused to hearken; it chose and delighted in ways that were not good: and was eventually compelled to eat the fruit of its own doings. This, Moses and all the Prophets positively foretold; and, in many cases, with much anguish and sorrow of heart. Still, the foresight of it all, neither could, nor did, influence the *will* of that sinful nation. It was the love of self, of sin, and of the world, encouraged in *a heart above all things deceitful, and desperately wicked*<sup>78</sup>, urged on by the influence of the father of lies, that originated and kept all this up, while means and powers, sufficient for their deliverance and salvation, were daily urged upon them as a gainsaying and disobedient people. And hence it is, that Moses lays down both the threats and promises of the Law, always conditionally. In the Chapter before us (ver. 17), "*But if thine heart turn away, so that thou wilt not hear...I denounce...that ye shall surely perish.*" And (ib. 10), "*If thou shalt hearken,*" &c. "*then the LORD will turn thy captivity,*" &c. And so in every other place touching on this subject. To the same effect also St. Paul (2 Cor. iii. 14, 15): "*But their minds were blinded.*" "*But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it*" (their heart) "*shall turn to the Lord, the vail shall be taken away.*" Where this "*when*" of the Apostle must have the same meaning as it has in Moses, and imply a condition, but not declare prophetically. We have therefore, in all this, no *prophecy* of any conversion whatsoever of the Jewish people: we have nothing more than the doctrine, that *If they abide not in unbelief, they shall all be saved.*

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Bishop ever wrote, preached, or published! I have now done with it, and should not have noticed it for its own sake. The authority of its author is the only consideration that gives it any importance.

<sup>77</sup> Ezek. xxxiii. 11, &c.

<sup>78</sup> Jer. xvii. 9.

SECT. IV.—*On the Question, whether any return of the Jews to Canaan is to be expected.*

BUT it may still be said, as it often is, that in the very places here referred to in the Law, as also in many in the Prophets, direct and positive predictions are made of the return of the Jews to *their own land*, and this to come to pass after their last and general dispersion; which must also *imply their conversion*. Some indeed, have gone so far as to *affirm*, that there is no allowed principle of interpretation which can justify any other conclusion. In Lev. xxvi. 42, it is said, e. g. "*I will remember the land.*" And more particularly in Deut. xxx. 5: "*The LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it.*" And to the same effect, the Prophets are full and frequent. But some of these do also declare positively, that to this land of *Canaan*, the Jews should, after this last dispersion, *never return*. How then, are we now to deal with this question? Let us first see, what is said on this last point.

Ezekiel (chap. vii. 7, seq.) delivers himself in these words: "*The morning is come, O thou that dwellest in the land; the time is come, the day of trouble*" (i. e. the great day of the Lord. Comp. Dan. xii. 1.) "*is near, and not the sounding again*" (i. e. never again, as in the gathering in of the vintage) "*of the mountains...And mine eye shall not spare, neither will I have pity*<sup>79</sup>; *...The time is come, the day draweth near; let not the buyer rejoice, nor the seller mourn: for wrath is upon all the MULTITUDE thereof. For the seller shall not return to that which is sold, although they were yet alive: for the vision,*" adds the Prophet, "*is touching the whole MULTITUDE thereof, which SHALL NOT RETURN*<sup>80</sup>." "*...The sword,*" adds he, "*is without, and the pes-*

<sup>79</sup> This expression is taken from the Law. See Deut. xiii. 8. as also is the matter. See Lev. xxvi. 14, seq. Deut. xxviii. 15, seq.

<sup>80</sup> There can be no doubt, I think, that the term "*multitude*," introduced here and in some other places, is intended to suggest the distinction to be made between the Jews generally, and that small party termed the "*Remnant*," &c. Isaiah (v. 14), to the same effect: "*Hell hath enlarged herself, . . . and their glory, and their MULTITUDE, and their pomp, . . . shall descend into it.*" Again, (xxix. 5.) "*The mul-*

*tilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.*" Which last portion is only an echo of the words of Moses: and all is *prophecy properly so called*.

Now, I may perhaps say, we have quite enough given here to enable us to arrive at certainty, as to the drift of this prediction. There can be no doubt, in the first place, that the prophecy of Moses (Deut. xxxii. 25, &c.) is imitated here: and, in the second, there can be none, that it refers to the period in which "*the nations should rejoice with God's people*" (ver. 43); that is, the period commonly designated their "*latter end*" (ver. 29), and "*the great day of the Lord,*" of which more presently. It is obvious moreover, that we have here in Ezekiel this *latter End* of the Jewish polity—for no other end concerns them—and this is particularly urged in this Chapter, and repeated again and again (ib. verr. 2, 3, 6).

If we now turn to Deuteronomy (chap. xxviii. 21), we shall find another prediction of Moses answering exactly to this of Ezekiel. "*The LORD,*" it is said, "*shall make the pestilence cleave unto thee, until He have consumed thee*" (i. e. completely) "*from OFF THE LAND, whither thou goest TO POSSESS IT.*" And, again (ver. 49—58), we have the siege of Jerusalem by the Romans<sup>81</sup>, with all its horrors,

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*itude of thy strangers . . . and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant, suddenly.*" The next verse repeats the judgments generally denounced against the great body of the Jewish nation, as in Lev. and Deut. just cited. Isai. xxiv. presents the same judgments on the same party: and, be it observed, all this is *prophecy properly so called*; and cannot, in the nature of the case, be opposed by prophecy to the contrary. See also Zeph. i. 1, seq. where, ver. 8, "*clothed with strange apparel,*" will afford a good key to the meaning of "*thy strangers*" in Isaiah. And here all this was to take place in the *great day* of the Lord, (ver. 8, &c.) Ib. (Ch. ii. 3.) we have the better party styled, the "*meek of the earth,*" (read *land*).

<sup>81</sup> Ezekiel too (Ch. vii. 24), quite in the spirit of Moses, predicting the fall of Jerusalem by the Romans, (Deut. xviii. 49—58) says, "*Wherefore I will bring the worst of the heathen*" (i. e. as portrayed in Daniel's Little Horn, of which more when we come to the place), "*and they shall possess their houses: I will make the pomp of the strong*  
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too graphically depicted to be misunderstood. Much to the same effect our blessed Lord alluding to this event (Matth. xxiv. 17, 18) says, "*Let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes.*" And again (ib. 16): "*Let them which be in Judea flee*" (i. e. escape) "*into the mountains.*" Again (Luke xxi. 21, 22), "*Let them which are in Judea flee to the mountains... and let not them that are in the countries enter thereinto. For these be the days of vengeance*" (i. e. so frequently predicted by Moses and others), "*that ALL things which are written may be fulfilled.*" These, we shall presently see, are the times of THE END predicted by Moses and the Prophets, and explained as such by the Apostles themselves. And certainly, during these, the Jews were not restored to Canaan, but were expelled from it; nor, as to "*the multitude thereof*," did they turn, nor have they yet turned, to the Lord.

There is another particular in the prediction just cited, which cannot fail to suggest to us its real drift and object; it is this: It is said that *the multitude shall not return*: that is, the Jewish people generally, as opposed to that small party, styled "*a very small remnant*," and of which Ezekiel makes specific mention here also (ver. 16), and even

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*to cease; and their holy places shall be defiled.*" That is, both their city and sanctuary shall be *for ever* profaned (comp. Isai. xxiv. 5, seq.) where the same events are obviously had in view, and where it is accordingly declared, that "*the land should fall, and not rise again.*" i. e. *any more at all*, (ver. 20). We have again in Amos ii. 4, 6, some similar denunciations, which our translators have not understood, viz. "*I will not turn away the punishment thereof*:" which should have been, *I will surely not bring him back*; i. e. *restore him* (Heb. לֹא אֲשִׁיבָנִי).

To the same effect, ib. ver. 2. "*The Virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.*" The next verse provides for the preservation of the holy seed or remnant, in these words: "*The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred, shall leave ten, to the house of Israel.*" Isaiah, too, makes this party a *tithe* or *tenth* (Ch. vi. 12, 13): "*There be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return.*" Which is much the same thing as saying, that no other portion shall: and this is really the drift of the places from Amos.



places them on the mountains, whither our Lord Himself directed his disciples to flee, as just noticed. Ezekiel's words are: "*But they that ESCAPE of them*" (i. e. out of the multitude), "*shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.*" It is not therefore, the holy seed or Remnant that is denounced in this place: it is *the sinful multitude*, which constituted the bulk of the Jewish nation: it is the multitude who never yet did mourn as doves for their sins.

Let us see, in the next place, whether Ezekiel so describes the captivity from which *this multitude* should not return, as to exclude the Babylonian, in which he was then a partaker. His words are (ver. 12, seq.): "*Let not the buyer rejoice, nor the seller mourn...for the seller shall not return to that which is sold,*" &c. Now, let it be observed, Jeremiah buys a piece of land in Anathoth (chap. xxxii. 7, &c.), for the purpose of assuring the Jews, that they should return from the Babylonian captivity, and possess both *houses and fields in that land* (ib. ver. 15). This again, is further and more particularly urged, from verse 36 to the end of the Chapter. It must be obvious therefore, that Ezekiel had in view a captivity, altogether different from that foretold by Jeremiah: and history recognizes none, but that effected by the Romans in the fall of Jerusalem, and which continues to this day. According to Ezekiel therefore, from this captivity the Jews *never shall return to the land of Canaan*: neither land bought, nor land sold there, shall any more afford grounds either for rejoicing in the Buyer, or of mourning in the Seller.

We have here therefore, a *positive* prediction that *the multitude*, or whole body of the Jews, shall never return to Canaan: that is, within the space of time assigned to prophecy in the Scriptures: and I will affirm, that in every place, in which the fall and dispersion of the Jews is foretold, the same thing is *virtually* predicted: because prophecy cannot, in the nature of things, be opposed to prophecy. And in the facts of the case here, it never is. We shall now proceed to shew that, whenever a promise or prediction of a return is made to the Jews, it is made to the *holy Remnant alone*; and that then, from the nature of the case, the return cannot be to the land of Canaan.

We must never forget, that when *promises* are made in the Bible, these must be understood in its own sense, that is, as intended for those only who are God's *peculiar people*. This again, will introduce another consideration; viz. that these constitute spiritually *the whole* of His people: they cannot but be *all Israel*, in the true sense of this term: and in this way the Prophets express themselves when they speak of them, just as St. Paul does when he says, "*They are not all Israel which are of Israel*,"... "*the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.*" So Ezekiel, in the true spirit of this (chap. xi. 15, seq.), "*Son of man, thy brethren, even thy brethren, the men of thy kindred, and ALL THE HOUSE OF ISRAEL WHOLLY, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.*" We have here therefore, the Prophet's *brethren*, his *kindred*, and *all the house of Israel wholly*, opposed to the inhabitants of Jerusalem generally; which latter must necessarily designate the reprobate part of the Jews: the former, the *Elect*: and observe, these are styled here, "*all the house of Israel wholly*:" virtually proscribing the rest, as *not being of this house at all*.

We have also in Isaiah (chap. lxvi. 5, &c.), a place perfectly in unison with this. "*Hear*," says the Prophet, "*the word of the LORD, ye that tremble at His word* (comp. ver. 2); *your brethren that hated you, that cast you out for my Name's sake, said, Let the LORD be glorified; but He shall appear to your joy, and they shall be ashamed.*" It is impossible, I say, not to be struck with resemblance of these two passages, and the pointed distinction made in them between Israel after the spirit, and Israel after the flesh: i. e. in the hypocritical profession and tyranny of the one, and in the trembling and suffering *as Outcasts* of the other. Not less remarkable moreover, are the threats here denounced against the former, than are the glorious promises made to the latter. (See especially verr. 19—24.) Quite of a piece with this is a passage in the Acts (chap. xiii. 26, seq.): "*Men and brethren, children*" (truly) "*of the stock of Abraham, and whosoever among you FEARETH GOD*" (i. e. *tremble at His word*), "*to you is this salvation sent. For*

*they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning Him.*" We have here, I say, "*the inhabitants of Jerusalem*" of Ezekiel's days, quite of a piece with the *dwellers at Jerusalem* of those of Paul; or, in the terms of Isaiah, with the *rulers of Sodom, and people of Gomorrah*, (see also Acts xiii. 40, 41; and xxviii. 25, seq., where the Apostle cites prophecy to shew that this party would not believe). Parallel again, with these places of Ezekiel and Isaiah, is the following one of Micah (chap. ii. 12): "*I will surely assemble, O Jacob, ALL OF THEE; I will surely gather the Remnant of Israel: I will put them together as the sheep of Bozrah,*" &c. Where "*Jacob, ALL OF THEE,*" must be the same with "*THE REMNANT OF ISRAEL,*" immediately following it. Again (chap. iii. 11), we have likewise a description of the wicked party: "*The heads thereof judge for reward, the priests thereof teach for hire, and the prophets divine for money: yet they will lean upon the LORD, and say, Is not the LORD among us?*" i. e. joining again a hypocritical profession with their base practices!

To the same effect again, is Isaiah (chap. xlix. 3, seq.); which, under any other point of view, must be quite unintelligible. It is said, "*Thou art my servant, O Israel,*" (i. e. the spiritual Israel) "*in whom I will be glorified. Then I said,*" (i. e. this same Israel), "*I have laboured in vain, I have spent my strength for nought, and in vain*" (i. e. in the language of despondency,—as is too often the case): "*yet surely my judgment is with the LORD, and my work with my God.*" The Prophet adds: "*And now, saith the LORD*" (i. e. in answer to the despondency just noticed), "*that formed me from the womb to be His servant, to bring Jacob to him*" (i. e. some party not then so brought), "*though Israel be not gathered*" (i. e. the greater part of the nation, improperly so called; viz. its multitude), "*yet shall I*" (i. e. the true Israel) "*be glorious in the eyes of THE LORD, and my God shall be my strength. And He said,*" adds the Prophet, "*It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob*" (i. e. as from the

dead<sup>83</sup>), “*and to restore the preserved of Israel*” (i. e. that holy *Remnant* to whom alone the promise of restoration had been given): “*I will also give thee for a light to the Gen-*

<sup>83</sup> This will afford a good comment on St. Paul, (Rom. xi. 15), which has been so often cited, and misunderstood: “*What,*” says the Apostle, “*shall the receiving of them be, but life from the dead?*” It can scarcely be supposed that the Apostle meant to say, the return of the Jews to the true faith should so act upon the Church, as to give it a sort of new life, as remarked above (p. 37.) This figure is also used in Ezek. xxxvii. where the receiving of the Holy *Remnant* into the Church is foretold: and might well be adopted by Paul when speaking of the Jews generally. They would, in such case, be like the returning prodigal, and considered as those who had been lost, and now found; *dead*, but now *alive*. The circumstances of this context (viz. Ezek. xxxvii.) require this, as we shall presently shew. For, in the first place, a *Remnant* only returned after this captivity to the land of Israel; and these must have been, on the whole, *the more pious portion* of the nation: the rest remained in Chaldea: and many of them are there still. It is remarkable moreover, that the return of this *Remnant* is made by Isaiah (Ch. xi. 11. seq.) a sort of voucher for that of which St. Paul was one. His words are, “*The Lord shall set His hand the second time*” (that of Babylon was the first) “*to recover the Remnant of His people . . . from Assyria &c.; and He shall assemble the outcasts of Israel.*” All of which clearly refers to the establishment of the *New Covenant* in Christ. The same must appear to every one, who carefully examines this chapter of Ezekiel, particularly from ver. 24 to the end: the following one relates to the same thing. This return to the land of Israel and subjection to David their king, must therefore be taken in a *spiritual sense*: i. e. as the “*return to the Mighty God:*” and *the land*, as that of promise, given in the first covenant with Abraham, and shadowed out by the Mosaic.—And, as to this resurrection, Daniel xii. 2. speaks thus of it: “*Many of them that sleep in the dust of the earth shall awake,*” &c. So also Isai. xxvi. 19: “*Thy dead men*” (i. e. O Zion, Those who are considered as *dead* in thee: comp. Rev. xi. 9—12, and its Com. below) . . . “*my dead body*” (Zion says this, identifying these with herself), “*they shall*” (surely) “*arise*” (Heb. יָקִימוּן). It is added, “*Awake and sing*” (i. e. with the Redeemed Church), “*ye that dwell in the dust;*” for thy “*dew*” (O Christ) “*is as the dew of herbs*” (i. e. it is life-giving: Comp. Ps. cx. 3.) It is added as a prediction, and thou shalt bring down the *Rephaim* to the earth) i. e., Thou, O Zion, shalt bring down tyrants: Heb. וְאַרְצֵךְ תִּפְּאֵל רִפְּאִים תִּפְּאֵל. See my Job, on רִפְּאִים. The next verse, 20, addresses these. See also Luke ii. 34: Eph. ii. 5: v. 14: Isai. Lii. 2.

tiles," (i. e. to be the means, or ministers, of light under *Him* who is "*the true light*<sup>84</sup>"), "*that thou mayest be my salvation unto the ends of the earth.*" There can be no doubt here, I think, that the *Israel* of verses 3 and 6, is neither the *Israel* of verse 5, nor the *Jacob* of verse 6. The one is to bring Jacob back to God, and (verse 6) to raise up, as from the dead, his tribes: the other is in a situation to be so brought, and to be so raised up. It is here therefore, by the context alone that the party can be determined: and the same is the case in Ezekiel in the place just noticed: the one party is moreover, *the true and ENTIRE Israel*; the other is not.

Places similar to these occur in the Psalms: e. g. (lxxxvii. 2), "*The LORD loveth the gates of Zion more than all the dwellings of Jacob.*" Where, be it observed, *Zion* is opposed, as in Ezekiel, to "*all the dwellings of Jacob.*" The first verse affords the true key to this: it is because "*His foundation is IN the*" (truly) "*holy mountains.*" (*His*, i. e. of each one composing it, so that *this and that man*, ver. 5, 6, is said to be born there). Much of the same sort is Psalm xlvi. throughout: and, most likely, the lxxixth and lxxxth. They evince the language of prayer true and sincere, and can designate none but God's people who *really prayed*. The same might be said of many others. So also (Pss. xiv. 7; liii. 6): "*Oh that the salvation of Israel were come out of Zion! when the LORD,*" it is added, "*bringeth back the captivity of His people*" (i. e. by so giving them salvation, not in a return from some foreign land, but from strange servitude), "*Jacob shall rejoice, and Israel shall be glad.*"

We may now return to our place in Ezekiel (chap. xi. 16, seq.). The Prophet proceeds: "*Although I have cast them far off among the heathen, and...have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.*" All which is said, not of "*the Inhabitants of Jerusalem,*" mentioned just before, but of "*all the house of Israel* (i. e. properly so

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<sup>84</sup> It should be observed, that it is a very common usage of Holy Scripture to apply language, *properly* belonging to Christ alone,—as in this case,—*improperly* to His *true* people. The Psalms abound in this usage, as remarked by St. Augustine long ago.

called) *wholly*." It is added in the next verse, "*And I will give you the land of Israel.*" That is, to this *Israel* constituting the *real*, and whole *family* of Abraham. And this *land of Israel* must, of necessity, be that heritage of the heathen extending to the uttermost parts of the earth (Ps. ii. 8, &c.), which the whole series of prophecy assigns to Abraham's promised seed: i. e. under the *typical system*, looking onward to its *antitypical one*. It is added (ver. 19), "*I will give them one heart, and I will put a new spirit within you*" (i. e. such as the *New Covenant* alone could give),... "*That they may walk in my statutes*" (because by this power alone could they effectually do so). "*And,*" it is added, "*they shall be my people, and I will be their God.*" This is not therefore, the *multitude* of the Jews that should not return; it is only that *Remnant* which should, *to the Mighty God*.

We next have (ver. 21, respecting the sinful party who said above, "*Get you far from the Lord*"), "*But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.*" Where, in each case, the spirit of the Law is fully preserved; the promise of protection by God himself as "*a little sanctuary,*" ever accompanying *His own*, and the denunciations of wrath cleaving to their oppressors, His enemies. The restoration to the true land of Israel, the "*holy Jerusalem,*" and "*City of the Living God*" is *here* therefore, where it should be: and so is the judgment denounced. And yet, How often has this place been made to speak a totally different language!

SECT. V.—*On some particular places in Jeremiah and Ezekiel, which have been supposed to foretell a return of the Jews to Canaan.*

As it has been generally imagined, that predictions of the return of the Jews to Canaan are to be found in the Prophets, we need not be surprised at certain places being selected, as the most clear and positive on this point. The following, taken from Jeremiah and Ezekiel, are places so singled out. Let us then enquire, how far these Scriptures will, or will not, bear such an interpretation.

We have then (Jer. xxx. 3, seq.): "*Lo, the days come, saith the Lord, that I will bring again the captivity of my*

*people Israel and Judah...and I will cause them to return to the land that I gave to their fathers, and they shall possess it."* It will shorten our work here, not to enter into any inquiry, as to whether the return from Babylon is had in view, or not; because it is sufficiently evident from the context, that it is not, but that some greater and more important restoration is, which should take place within the period termed "*the latter days*" (ver. 24). We shall take it for granted therefore, that the place before us predicts the return from some such captivity, both of Israel, and Judah. Let us now endeavour to ascertain from the context, its nature, and its period.

We are told (ver. 7) as to the period, that "*that day is great, so that none is like it: it is even the time of Jacob's trouble*" (so Ezek. vii. 7, above); "*but,*" it is added, "*he shall be saved out of it.*" And again (ver. 9), "*They shall serve the Lord their God, and David their king, whom I will raise up unto them.*" At this time therefore, and in this *great and incomparable day* (see Dan. xii. 1, and Matth. xxiv. 21, 22, which will sufficiently determine it), David was to be raised up, and to receive the homage of God's people of both Israel and Judah. But we know of no such David, and can find no such times as these, except in those of David's lineal descendant and spiritual successor, Jesus of Nazareth. This return from captivity must therefore, take place some time after his appearing in the flesh. And, if this may be relied on, the period here had in view must be within that of the *New Covenant*, and which has been termed "*the fulness of time*"<sup>85</sup>. It must follow accordingly, that the terms "*my people*" here, must apply to those, and to those only, who should make themselves partakers in this *New Covenant*, and so be the subjects of this spiritual David; or, which is the same thing, those whom the Apostle Paul terms "*the Remnant,*" and "*Election,*" Peter, "*the Elect.*" And these consisted of converts from both the houses, and indeed from every tribe of Israel (see James i. 1).

We have arrived at the times then, in which the shadowy observances of the Law have come to an end, and a

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<sup>85</sup> Gal. iv. 4: Eph. i. 10.

system wholly and purely *spiritual* has been established. And if so, then must this return from captivity be viewed in a *spiritual* sense likewise. *Abraham* had now become the heir of the world in a *spiritual* sense: and to the same inheritance had all his spiritual seed of right succeeded, in strict accordance with the terms of the first and *everlasting* Covenant made with him. The return from captivity here therefore, could not be to the earthly Canaan, but to the true and spiritual Zion. And this the Apostle Paul expressly says of the converts of his days (Heb. xii. 18, seq.): “*Ye are not come unto the mount that might be touched*” (i. e. was tangible), “*and that burned with fire.*”... “*But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born... And to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*” In this case there was, of necessity, no particular land to which a return could be made: all the heritage of the heathen, including Canaan, was now the domain of the *Son of Man*: and the Sion of this was the *new Jerusalem, the City of the living God*, i. e. the Church of Christ.

Let us now see how the rest of the context before us will agree with this. In the first place then, We hear of no *great day* in holy Scripture, and to which none shall be like, except that in which our blessed Lord was to appear: and again, We know of no David, Israel's King, but Him alone. David had too been consigned to the grave of his fathers long before the times of Jeremiah. He could not therefore, possibly be had in view here. It must necessarily be his spiritual successor that is meant. Again, the promises made (in verse 10) could not be made to unbelieving and rejected Jews, who were to be “*not a people*,” and much less were they God's people in these times. The terms therefore, “*Fear not, O my servant Jacob... neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest,*” &c. can apply to none but the children of that Jerusalem which is *the mother of us all*<sup>86</sup>.

<sup>86</sup> Gal. iv. 26. Comp. Ps. cvii. 2. seq.



Similar declarations are made again and again by the Prophets, every one of which is inapplicable to the carnal Israel, and can by no just principles of interpretation be referred to it. See Isaiah, chap. xlix. in particular.

The same must be true of (ver. 16, seq.) "*Therefore all they that devour thee shall be devoured<sup>87</sup>; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all they that prey upon thee will I give to the prey;*" which can hardly be taken literally. Of every one of those going literally into captivity, the impossibility must appear at first sight, supposing this to apply to any general persecution of the Church: but if the persecuting Jews themselves are meant,—which is evidently the case,—then the captivity meant must be their long-continued dispersion; not their re-assembling in Palestine. In no case therefore, can these words predict a restoration of Jews to Canaan.

The Prophet goes on (ver. 17): "*I will restore health unto thee, and I will heal thee of thy wounds...because they called thee an OUTCAST, saying, This is*" (the) "*Zion, whom no man seeketh after.*" Now it is certain, that to no party is the term "*Outcast*" so applied in Holy Writ, except that of "*the Remnant,*" or true Zion: and to this party expressly does the Prophet bring us in his next chapter,—which is clearly a continuation of this. "*Sing,*" it is said (ver. 7), "*with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, THE REMNANT of Israel.*" Where, be it observed, "*thy people*" is explained by "*the Remnant of Israel:*" and this shouting to take place among the chief of the nations, must be sufficient to shew, that the times of the *New Covenant* are had in view. *God's people* here therefore, cannot be the now rejected Jews, but those accepted in the Apostolical period. (Comp. Ps. cxlvii. 2.)

Again verses 23, 24, declare the vengeance of God to be executed upon the "*head of the wicked*" (comp. Ps. cx. 7, &c.), together with that general outpouring of wrath to be

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<sup>87</sup> Comp. Isai. xlix. 26. The context of which makes the distinction, too strong to be overlooked, between the good and bad party in Jewry.

inflicted on both the opposing Jews and Gentiles; to which perpetual reference is made by the Prophets, in their announcements of *the great and dreadful day of the Lord*,—as we shall abundantly see hereafter. We are next informed, that this should take place in the period termed "*the latter days*," which, as we shall presently shew, can refer to none but the times in which the Christian Church was to be universally established: i. e. when *the dominion under the whole heavens should be given to the Son of Man*.

The land therefore, given to the fathers (ver. 3) cannot be confined to that of Canaan, which was, at best, only of a temporary tenure: it must be that of the whole earth, given to Abraham under the *first and everlasting Covenant*; and to this, as from captivity, should his spiritual seed return under David their spiritual King; whose service should be *perfect freedom*, and whose deliverance should be *from the power of Satan*, to the glorious kingdom and liberty of Christ.

When it is said (ver. 11), "*I will make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee*," it is obvious, that a strictly literal sense could not have been intended. "*A full end of all nations*," must, in such case, imply a total physical destruction of these; which would be to rid the world of the far greater portion of its inhabitants, but which can hardly appear necessary to the subject, or to the context here. But, if we understand the place *mystically*, then the meaning will be, that a summary destruction of the then moral state of things should take place: *old things* should, in this sense, pass away, and *all should become new*. And this, we shall see in the sequel, is the great event continually so foretold by the Prophets. In like manner, "*So shall your seed and name remain*"<sup>88</sup>, must be understood of the *spiritual seed*, not of that which is merely *carnal*; and of this so long as the kingdom of the Son of man should endure.

This "*scattered*"<sup>88</sup> people therefore, sometimes styled

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<sup>88</sup> This holy party is termed, Isai. xviii. 7, "*scattered and peeled*." In ver. 2 here, the whole nation of the Jews receives this title, as a people to whom the Egyptians sent ambassadors. The whole nation seems to have sought this (Ch. xxx. 2. seq.). Hence Egypt is said to be

"the Outcasts," "the Dispersed," and the like, can be no other than the *Dispersed* (διασπορά), and *Elect*, of St. Peter; and their restoration actually took place within the period termed here "*the latter days*." The same must, of necessity, be true of the twelve tribes of St. James "*scattered abroad*," and to whom he sends greeting as brethren in Christ Jesus. And, I ask, In what way did either of these Apostles appear to believe the captivity of these was brought back? Was it in a return to the earthly Canaan, and to the Jerusalem that then was, and was in bondage with her children? If so, this would have been only to bring them from one place of captivity and bondage, to that of another! But this the Apostles never did. They have only instructed us, either directly, or indirectly, that these "*converts of Zion*" had now returned, and had come to the true "*Mount Zion*," and "*City of the Living God*," "*the heavenly Jerusalem*," and spiritual mother of all true believers. Some of these converts moreover, sold their possessions in Canaan; and hence they plainly declared, as Abraham had done before them, that they sought a better, that is, a heavenly country; a City built upon indestructible foundations, whose Builder and Maker is God: while unbe-

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"a land" צִלְצַל כְּנָפַיִם, i. e. offering the shadow of the wings, as a hen doth: and hence the Jews are blamed for seeking it. In ver. 3 however, all the inhabitants of the world are called upon to hear, when God should lift up an ensign on the mountains, (comp. v. 26,) and when He should blow the trumpet (comp. Zech. ix. 14. evidently marking the times of the Messiah. See verr. 9—12). We then have (ver. 5, 6,) the fall of the wicked Jewish multitude, as branches cut off to be consumed by the birds and beasts of the mountains. The distinction between those who served God, and those who served Him not, being now so made, it is said (ver. 7), "*In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled . . . to the place of the name of the Lord of hosts, the*" (true) "*mount Zion*." Which however is not a correct rendering: it should be thus:—*shall be brought to Jehovah of hosts a people scattered* (i. e. far and wide as seed sown) *and peeled, even out of a people terrible, &c.* This bringing is therefore, out of, or from, such a terrible people, &c.: and seems clearly to point out the better party of the Jewish nation, which was then to be gathered in among the nations. Comp. Ch. Lxvi, 19, 20, &c.

lieving Jews and others, who have been carried away with their dissimulation, would have us believe, even under the full establishment of *the New Covenant*, that we must still look for all the glories of the Church to a land, the possession of which was only temporary, and the times of which have long ago passed away !

From verse 12 to the end of verse 17, we are told of the bruises, wounds, sins, and sufferings, of this portion of Israel, in such terms as might seem to imply, that the reprobate part of the nation should rather be understood. I am induced to think differently, for the following reasons : It would be out of place to imagine, that even the true Zion of God would be wholly sinless, and hence exempt from chastisements. Holy Scripture certainly teaches no such thing. For scarcely has it a Worthy, of whom it does not record some grievous lapse. The great difference between the good and bad, in a scriptural sense, is, that the one, labouring after perfection, even in the way that God himself has prescribed, suffers, either from his weakness, ignorance, or inbred corruption, many falls ; while the faith that he cherishes will powerfully convince him of this, humble him in the consideration of it, and stir him up more effectually to repentance, watchfulness, and the use of every means of grace. In such an one, all things work together for good ; and the consequence is, he proceeds from strength to strength, from grace to grace, until he is meet for glory. In the other class, sin is rarely viewed as sin. The purity of God's law is not felt, and hence it is disregarded. The habit of impiety extends itself in every direction, and the world's will and ways finally take possession of the whole man : the certain consequence of which is, Pride, Ambition, Avarice, and the like ; which will necessarily produce as their fruits, Cruelty, Oppression, and indeed, every affection and work that is earthly, sensual, devilish.

Now it is precisely in this way, that we always find the good and bad parties of Holy Scripture respectively described. In the context before us, it is said, "*Thy bruise is incurable, and thy wound is grievous.*" And, Is this too much to say even of the best of men, the thoughts of whose heart naturally are only evil from his youth ? And not only so, but the evil, whence this has arisen, is, as to all that man

can do as such, utterly incurable, and hence is, indeed, very grievous. And so it is said (ver. 17),—which can apply to none but those, who seek by repentance and prayer the only and necessary remedy,—“*I will restore health unto thee, and I will heal thee of thy wounds.*” The very nature of the Scriptures makes it impossible, that this can be said of those who are incapable of viewing sin as sin, and who never have therefore, recourse to repentance and prayer for its cure: and in this predicament were the *unbelieving* Jews of the Theocracy, and in the same they still are. Nor can it apply as prophecy to this unbelieving party, as believers in time to come; for the period assigned to the fulfilment of all prophecy has long ago passed, as we shall presently shew.

That the people, here had in view, was the *Remnant* or *Election*, may also be gathered from what is said in verse 15: “*Why criest thou for thine affliction? Is thy sorrow incurable for the multitude of thine iniquity? (because) thy sins have been increased, (and) I have done these things unto thee?*” That is, Thou criest out as one whose case is desperate: but, Is it really so? As far as man’s art or power can go, it is indeed incurable and desperate; but it is not so with God’s. We have a similar instance in Isaiah (xlix. 14, seq.): “*Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.*” (See also ver. 4.) The answer is, “*Yea, they*” (i. e. the mothers of infants) “*may forget, yet will I not forget thee. Behold, I have engraven thee on the palms of my hands; thy walls are ever before me,*” &c. The very circumstance of crying out, must imply a cry for help; and, in the true Zion, a crying to God<sup>90</sup>. And that this was the case here, is evident enough from the answer received,—just as in that now cited from Isaiah. “*Therefore*” (i. e. because thou hast so cried out to me), “*all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity...For I will restore health to thee,*” &c.; which is but an echo of what is said again and again, with reference to this *Remnant* of Israel; and it can be understood of nothing short of an answer to sincere and effectual prayer.

If then we have God’s true Zion here, and the period

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<sup>90</sup> Isai. xix. 20.

of "*the latter days*,"—that of "*the great day*"—here spoken of, then must the following also be understood in a manner consistent with this: viz. (ver. 18), "*And the city shall be builded upon her own heap*" (hill)<sup>91</sup>, "*and the palace shall remain after the manner thereof*." Some have understood this as a prediction of the rebuilding of the natural Jerusalem, and therefore to be *literally* interpreted. But this cannot be true; for Jerusalem was not generally built upon a *hill*. The hills, we are taught, were round about this Jerusalem; and the fact is, they are so still: but surely this must imply any thing, but that Jerusalem was built on its hill or heap. If however, we understand the place of the *spiritual*, or *new Jerusalem*, the description will be quite of a piece with that usually given of it by the Prophets, e. g. Isai. ii. 2: "*In the last days*" (the very period marked here) "*the mountain of the Lord's house shall be established in the top of the mountains*," &c. So again Ps. lxxxvii.: "*His foundation is in the holy mountains. Glorious things are spoken of thee, O city of God*." And be it observed, the "*Zion*" here mentioned is not the same thing with "*the dwellings of Jacob*." It is the city of the *Elect* only. It should be observed too, that the foundation of this Zion is on "*the holy mountains*:" more literally and true, on *the mountains of holiness*: that is, on every mountain and hill where the holiness, taught and required under the New Covenant, is truly known. This place cannot therefore, be understood of any rebuilding of the earthly Jerusalem: it clearly refers to the times and circumstances of the New Covenant; and this knows of *no earthly Jerusalem*. A heavenly one alone is the object of its converts;

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<sup>91</sup> It is remarkable enough that Jerusalem is mystically styled in Zeph. i. 11. *Maktesh*, that is, a mortar or bason. See my Heb. Lex. under מִכְשֶׁת. p. 359 seq. It is said, "*For all the merchant people are cut down*," &c. i. e. its wicked traders, priests, prophets, and others, who trafficked in the souls of men, should be cut down, bruised, and broken, as in a mortar. And in the verse preceding, . . . "*A great crashing*" (i. e. breaking to pieces) "*from the hills*." In this place, the *bason*, or *mortar-like*, figure of Jerusalem seems to have suggested the term used by the Prophet. It could hardly be said therefore to be built upon a *heap* or *hill*.

and a spiritual one they find it, in all its characters, promises, and blessings.

"*There is none to plead thy cause,*" &c. (ver. 13), is no more than what is said of the true Zion by Isaiah (chap. li. 18, seq.), viz. "*There is none to guide her of all the sons she hath brought forth: neither is there any that taketh her by the hand of all the sons that she hath brought up,*" &c.; where, as before, we have in the sequel promises that she shall be fully delivered, and her enemies recompensed. In the Apostolic times, i. e. "*the latter days,*" all this was indeed fully realized. The foundations of the Church of the first-born, were laid upon the mountains of holiness, primarily on Him who is emphatically and truly styled "*the Rock of ages:*" and secondarily, on those his Apostles who were indeed pillars and grounds of the truth<sup>92</sup>; and who, as precious stones, formed its foundations<sup>93</sup>; while they also laid these far and wide<sup>94</sup>. At the same time too, the nominal Zion and Jerusalem,—sons in some sense, whom the true Zion had brought forth and brought up,—instead of taking her by the hand to console and help her, became her fiercest enemies and persecutors; and consequently, they received the full cup of trembling, were fed with their own flesh, and made drunken with their own blood! Which is but a repetition of what we have here (Jer. chap. xxx. verr. 23, 24), and which, it is said, should come to pass in "*the latter days,*" as already remarked.

Again verses 19, 22, bring us to the blessings everywhere promised to this *Elect* and *holy Remnant*. "*Out of them,*" it is said, "*shall proceed thanksgiving and the voice of them that make merry: and I will multiply them...I will also glorify them.*"... "*And ye shall be my people, and I will be your God.*" So St. Peter (1 Ep. ii. 9), "*Ye are a chosen (elect) generation, a royal priesthood, an holy nation, a peculiar people.*" And as these blessings were, according to our Prophet, to be known and considered in the period termed "*the latter days;*" they cannot be extended beyond these: and these comprehend the period assigned to the establishment (de facto) of the *New Covenant*: they cannot therefore, possibly refer to any rebuilding of Jerusalem, or

<sup>92</sup> 1 Tim. iii. 15.<sup>93</sup> Rev. xxi. 14.<sup>94</sup> Rom. x. 18.

restoration of the Jews, hereafter to take place; and of this the context of the following Chapter, connected as it is with this, will afford us ample proof.

*Jeremiah, Chap. xxxi. 1, seq.*

*"At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people."* Now it must be evident from this, that, at whatever period *"the latter days,"* with which the preceding Chapter ends, should be,—for to these must reference here be had,—at the same should *"the LORD be the God of all the families of Israel."* This, I say, the terms used absolutely require. We shall presently shew, that this can be no other than the period, commencing with the resurrection of our blessed Lord, and ending with the universal establishment of his Church.

We have moreover, matter identical with this in object in Isaiah xi. 10, seq.: *"In that day,"* it is said, *"there shall be a"* (rather *the*) *"root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek; and His rest shall be glorious."* It is added (ver 11): *"It shall come to pass in THAT DAY, that the LORD shall set his hand again the second time to recover the Remnant of his people...from Assyria, and from Egypt"* (the first time, as already remarked, being that in which a Remnant only was recovered from Babylon). *"And He shall set up an ensign for the nations,"* &c. That all this has reference to the times in which Christ's kingdom should be set up, there can be no doubt; and for this, those of *"the latter days"* have, as we shall presently see, been especially marked out by the sacred writers. And if this be the case, then can *"all the families of Israel"* in Jeremiah, mean nothing more than *"the Remnant of His people,"* as mentioned by Isaiah. And, in the strict purport of those terms, can none other possibly be meant; and so Ezekiel (chap. xi. 15) as noticed above: *"Son of man, thy brethren, even thy brethren, the men of thy kindred"* (i. e. of the same spiritual family with him), *"and"* (read *even*) *"ALL THE HOUSE OF ISRAEL WHOLLY, are they to whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession."* Where it must be obvious, as already shewn, that *"all the family of Israel wholly,"* are those, and those only, against whom the wicked inhabitants of Jeru-



salem acted as enemies : and the same is true of these places of Jeremiah, Isaiah, and others noticed above.

Again, that these are God's *Elect* and holy *Remnant*, is evident from what immediately follows (Ezek. xi. 16): "*Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be unto them as a little sanctuary in the countries where they shall come;*" as already noticed. Of the other party (ib. ver. 21): "*But as for them whose heart walketh after their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.*" That there is a palpable distinction made here, no one can for a moment doubt. The promises are made to the good, the threats denounced against the bad, i. e. "*the inhabitants of Jerusalem*" generally. The promises are (ib. ver. 17): "*Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will bring you into the land of Israel.*" That is, I will gather you who are really my people, and all the house of the spiritual Israel wholly : while I will execute my fierce judgments upon the heads of those, who call themselves Israel but are really not so. This holy family of Israel was therefore, to be gathered, while the curse of dispersion should, with all its accompanying evils, rest upon the unholy one. It is added of the holy party (ib. ver. 19, seq.), "*I will give them one heart, and I will put a new spirit within you...and they shall be my people, and I will be their God.*" And that the other party should not be so gathered, the same Prophet thus fully asserts (chap. vii. 13), "*The vision is touching the whole multitude thereof, which shall not return,*" (ver. 14)..."*for my wrath is upon all the multitude thereof,*" i. e. of the transgressors. That this holy Remnant, scattered as they were—or abiding, as the case might be, in Canaan,—were not, within the period termed "*the latter days,*" gathered in to the earthly Jerusalem, we shall see hereafter : and Prophecy assigns no other period, for the gathering in of the Jews in any place whatsoever, or in any sense.

But to return to our Prophet (Jer. xxxi.) If we now pass on to verse 7, we shall find this holy Remnant expressly mentioned ; and this must consist of those called "*all the*

families of Israel," in the first verse. The words are : "*Thus saith the LORD ; Sing with gladness for Jacob, and shout among the chief of the nations,*" (i. e. just as in Isaiah) : "*publish ye, praise ye, and say, O LORD, save THY PEOPLE, THE REMNANT of Israel.*" Where the Remnant of Israel are clearly designated as *God's people*, and they must have comprehended all His truly spiritual people : and, from what we have seen of their opponents, it must be evident that, in truth, they were not *God's people*.

Again (ver. 8), "*Behold, I will bring them from the north country, and gather them from the coasts of the earth...a great company shall return thither.*" Whither? Of necessity, to the land and privileges of Israel as granted by Covenant to *Abraham*, when he became the spiritual father of many nations : and in this, as Isaiah said in his days (chap. x. 21), "*The Remnant should return, even the Remnant of Jacob, unto the Mighty God ;*" i. e. to *Him* who should (chap. ix. 6, seq.) be born as a child, and thence sit on the throne of David, to exercise a rule as the Prince of Peace, which should know no end. Jeremiah proceeds (ver. 10) : "*He that scattered Israel will gather him, and keep him as a shepherd doth his flock.*" By which must necessarily be meant "*all Israel*:" no faithful shepherd ever neglecting a part of his flock. But all were not Israel, who were of Israel<sup>95</sup>; and this distinction must, of necessity, be kept up here. The promises of God are in this place the subject-matter of our context, and these cannot be applied to those on whom vengeance is so constantly denounced, and is to this very day executed ; unless we choose to set all discrimination at nought, and to make the word of God say that, to which his holy Law is in principle altogether opposed.

We have too in the next verse (11), "*The LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.*" Isaiah, speaking on the same subject, asks (chap. xlix. 24, seq.), "*Shall the prey be taken from the mighty, or the lawful captive delivered ?*" The answer is full, and to the point : "*Thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with*

<sup>95</sup> Rom. ix. 6.

*thee*," (i. e. the true Zion) "*and I will save thy children.*" And what does He here say of those who were His Zion's oppressors? "*I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood...and all flesh shall know*" (i. e. at that time) "*that I the LORD am thy Saviour, and thy Redeemer, the Mighty One of Jacob.*" All of which literally took place within the period so often styled "*the latter days.*" The conclusion of our Prophet (Jer. ib. ver. 12) is, "*Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow*" (i. e. spiritually) "*any more at all.*" Which must apply to "*all the families of*" (the true) "*Israel:*" while it is obvious from the whole context, that *the holy seed and Remnant of Israel alone* must be meant, to the exclusion of "*the multitude.*"

If we now pass on to verse 15 here, we shall find a circumstance well suited to determine the period had in view by our Prophet: viz. "*A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted,...because they were not.*" Of this the Evangelist St. Matthew (chap. ii. 17, 18) gives the following interpretation: "*Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*" The occasion of this was, the slaughter of the infants of Bethlehem, and its object was, the destruction of our blessed Lord, because He, as it was feared, would occupy the throne of David, and so set aside this murderous heathenish King. That St. Matthew's interpretation is the true one here, there can be no doubt entertained by believers in the New Testament.

"*Refrain,*" continues Jeremiah, addressing the true Zion (ver. 16), "*thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they*" (i. e. thy children) "*shall come again from the land of the enemy. And there is hope in THINE END, saith the LORD, that thy children shall come again to their own border.*" By "*thy end,*" must necessarily be meant here *the end* of Judaism,

as a peculiar and exclusive system: and, in this sense, it will be equivalent to the usage, "*the latter days*," presently to be noticed: and to this very period St. Matthew, under the guidance of the Holy Ghost, refers this prophecy for its fulfilment. By "*thy work shall be rewarded*," and "*they*" (thy children) "*shall come again from the land of the enemy*," must be meant, as it should seem, the same that is both by Isaiah and Jeremiah as cited above, when it is said, "*Even the captives of the mighty shall be taken away*," &c.... "*and I will save thy children*:" and again, "*The LORD hath redeemed Jacob from the hand of him that was stronger than he*," &c. The coming again therefore, of Zion's children (ver. 17, ib.) "*to their own border*," must signify their coming again, not to the temporal Jerusalem which then was, and still is, in bondage with her children, but to *that Jerusalem and holy City*, to which, as St. Paul informs us, the converts of Zion of his days actually did come (Heb. xii. 22).

We have again, a little lower down (Jer. chap. xxxi. 22), express reference to the miraculous birth of Christ. "*The LORD*," it is said, "*hath created a new thing in the earth, A woman shall compass a man*" (more literally surround, comprehend, inclose, i. e. within her, a great or eminent man<sup>96</sup>). And again (ver. 31, seq.), we are also brought to the times of the New Covenant in these words: "*Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah...I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people*." Which is just what Ezekiel has said of the same people, as cited above, viz. "*I will give them one heart, and I will put a new spirit within them...and they shall be my people, and I will be their God*." But we have an authoritative interpretation of this place

<sup>96</sup> Heb. נִקְבָּה תְּסֻבֵּב נָבִיר. It is well known that the term נָבִיר differs greatly from אִישׁ, אָדָם. It may here be considered perhaps, as intended to suggest to us the נָבִיר, of Isai. ix. 5, and נָבִיר of Ps. xlv. 4. Its being mentioned here as a *new thing in the earth*, cannot but remind us of the extraordinary declaration, that the seed of the woman (alone) should bruise the serpent's head; and also of Isaiah's, "*Behold, THE Virgin shall conceive, and bear a son, and shall call his name Immanuel*." We have a similar intimation of this new

(Heb. viii. 13, and x. 16, seq.). The Apostle's words are : "*In that he saith, A new covenant, He hath made*" (i. e. declared) "*the first old. Now that which decayeth and waxeth old, is ready to vanish away :*" and again, "*Now where remission of these is, there is no more offering for sin. Having therefore, brethren*" (i. e. of this whole house of Israel), "*boldness to enter into the holiest by the blood of Jesus...let us draw near with faith,*" &c. From which, as well as from the context of this whole Epistle, it is evident St. Paul held, and here laboured to have it believed, that the days of the *New Covenant* had arrived : and that he, and his believing brethren of the *whole house of the true Israel*, the *Remnant* that had escaped, had been brought back from the land of the enemy, had been redeemed and delivered fully, from the hand of him that had been stronger than they ; and that they had actually returned to the heavenly Jerusalem, and real spiritual City, of the Living God.

After declaring in the sequel here, that no more should the seed of Israel, that is, the seed of all the true Israel, fail from being a nation (and the Jews, merely as such, are now *no nation, no people*) before Him for ever, than should the ordinances of the heavens, the sun, moon, and stars ; it is added (ver. 38), "*Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hanael unto the gate of the corner ;*" which is best explained by the *new city* described by Ezekiel in his forty-eighth chapter, and thence taken and shewn by John in the Revelation, to be that *new Jerusalem and City of the Living God*, in the light of which the nations of them that should be saved should walk, and into which their kings should bring their wealth and glory ; that is,—as we shall hereafter shew,—it is none other than the Christian Church. There is not therefore, in any part of this whole context, so much as one syl-

thing in the earth in Prov. xxx. 19. Auth. Vers. "*The way of a man with a maid,*" which is without point or meaning here : but is quite of a piece with Jewish grossness ; and from the Jews has it been taken. Better thus, *The way (manner, how) of a (mighty) man within a virgin.* We have in this place moreover, the very word (עַלְמָה *virgin*) of Isai. vii. 14. It has already been remarked, that this extraordinary occurrence was to attend the birth of the Redeemer. Nothing can be more likely therefore, than that it would be thus adverted to.

lable promising a general return of the Jews to Palestine: on the contrary, the whole is strictly conversant about Christ's Kingdom to be established by His Apostles: in this point of view, the whole is in perfect harmony with the declarations of all the Prophets, and in exact accordance with the requirements of the case, as brought before us in both Covenants.

*On Ezekiel, Chapters xxxvi, xxxvii.*

WE now come to Chapters xxxvi. and xxxvii. of Ezekiel: and, it must be confessed, the context of these is by no means so precise and clear, as of those which we have been considering. Still, I think we shall find, that to the same conclusion we must come, namely, that in these no return of the Jews to Palestine is to be found. The address of the Prophet is directed, in the first part of Chapter xxxvi., to the mountains of Israel: "*Also, thou son of man,*" it is said, "*prophecy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord.*" Let us endeavour, in the first place, to ascertain what is meant by "*the mountains of Israel.*"

Nothing is more common in holy Scripture than to speak of a land, when its inhabitants are really meant. If it be supposed that a personification is intended, the result will be much the same; for then we shall have a land personified, and this for the purpose of representing the character of its inhabitants. In any case therefore, people must be meant: but whether the better or the worse party, or both, the context alone can determine. In the context before us, these mountains, or people, of Israel are represented as beloved of God, and their enemies as hated: and, whether we here consider these Israelites beloved, as constituting the people of God *generally*, or only the better part of them, our result will be the same. For first, this whole nation was preserved, and maintained as such, for the purposes of mercy to the whole world: for salvation was, generally speaking, to be of the Jews. And in this sense they may have been generally addressed. And secondly, supposing the better party only to be meant, then the address must be considered as particular. It will be upon the particular application which we here make in each case, that our result will depend.

The Prophet proceeds then (ver. 2), "*Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession; Therefore...thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen.*"... From which it is evident, that this discourse is directed against those, whose object it was to destroy the Church of God, then in Judea. The claim made to "*the ancient high places*" here, shews plainly, I think, that the contest is between heathenism and revealed religion. A little lower down (ver. 5), Idumea and the residue of the heathen are mentioned as the enemies had in view. And, according to the Scriptures generally, these were Moab, Ammon, Gebal, the Hagarenes, Tyre, Zidon, Philistia, Egypt, Syria, Assyria, Babylon, Gog and Magog. And in all these, the enmity was against the Church in Jewry generally.

The declaration of the Prophet against these is (ver. 7), "*Thus saith the Lord God, I have lifted up my hand*" (i. e. in making oath), "*Surely the heathen that are about you, they shall bear their shame.*" But this overthrow of the heathen, is always limited to the time of the *New Covenant*. Then comes the promise, that the Church shall prevail and prosper (ver. 8), which must necessarily refer to the same period: "*But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come*" (in). By "*my people Israel*" here, must be meant those of the *New Covenant*; for whom indeed, the ministrations under the Old were all continued; and for this purpose was that polity supported until the *set time* should come. Nor is it easy to see in what other sense, the place "*they are at hand to come*" (in), can be understood.

Verses 12—16, here have been misunderstood by the Translators. They should have been rendered to this effect: "*I have even caused men to walk upon you, (O) my people Israel, and they have possessed thee, and thou hast been to them for an inheritance: but thou shalt no more (be) a bereavement for them*"<sup>97</sup>. *Thus hath the Lord Jehovah*

<sup>97</sup> I. e. be so bereaved by them.

said; *Because (men) say of you, Thou art a devourer of men, and hast been a bereaver of thy nations. Therefore thou shalt devour men no more, nor shalt thou bereave<sup>98</sup> thy nations any more, is the word of the Lord Jehovah. Nor will I cause (or allow any) to hear against thee more a reproach of the nations, nor shalt thou bear any more the contempt of the heathen; nor shalt thou bereave<sup>99</sup> thy nations any more, is the word of the Lord Jehovah."*

The reproach here had in view, can be no other than that urged against the true Church in the times of the Prophet, and to be urged against it, in the view of prophecy, up to the times in which its redemption and universal establishment should take place. The answers of God too are quite sufficient to shew, that this true Church is meant, and that its controversy should be happily terminated. The corrupt part of the Jewish nation can therefore, have neither part nor lot in this matter: the question is purely between the high places of heathenism and the mountains, valleys, rivers, and the like, of God's spiritual Zion. (Comp. verr. 8—12.) To this, accordingly, must these promises belong.

From verse 16 to 21, we have the final dispersion of the disobedient Jews foretold, and the cause of this assigned: namely, the shedding of innocent blood and idolatry. And, be it observed, as this sin was national, so was its punishment. The multitude sinned, and the multitude suffered. The land entirely spued them out, just as the terms of the Covenant required: and here good and bad were necessarily included. Still it would not follow, that to the true Church no means of grace should be left, no source of deliverance, especially as it had been promised again and again, that the (true) seed of Israel should never fail before the Lord. So far therefore, the land of Canaan would be wholly lost, while means of salvation would still remain to the Church. Let us see how this was provided for here.

"*But,*" it is said ver. 21, seq., "*I had pity for mine holy name, which the house of Israel*" (generally) "*had profaned among the heathen, whither they went.*"... "*And I will sanctify my great name...which ye have profaned... and the heathen shall know that I am the Lord God, when*

<sup>98</sup> See Num. xiii. 32.

<sup>99</sup> Lev. xviii. 28: xx. 22.



*I shall be sanctified in you before their eyes.*" That is, although Israel generally is cast out as an abominable branch, yet God's holy name is at this time among them, and among them alone. With them remains the holy seed, and these constitute God's Church and people. From them is to go forth the voice of thanksgiving and making merry: this is God's purpose, and this shall not be annulled: this is the great object and end of His Covenant sworn, and this shall be accomplished in them: this too the heathen, who now despise them, shall see and know; for to them shall these be as showers upon the grass<sup>100</sup>, even to all nations. Comp. chap. xx. 41, seq. It is added, ver. 24—

"*For I will take you*" (i. e. my Church) "*from among the heathen, and gather you out of all countries, and will bring you into your own land.*" Now that this cannot apply to the whole multitude of the Jews, must be evident from these considerations. I. It is only to the *true seed*, or *holy Remnant*, that promises such as these are made by the sacred writers, as the nature of the case indeed requires. II. The Covenant made with Abraham, and fulfilled in Christ Jesus, absolutely requires this. The privilege of so returning and coming back to the true Zion, has been laid open to all; and those who have accepted it, have so returned: the *Election* hath found it<sup>101</sup>, while the rest are blinded, and hence they remain in captivity: which those, who were heathen in the days of the Prophet, have long ago seen and known. III. The time has long been fulfilled; the *New Covenant* has been miraculously established, just as the *Old* was: and it declares, that "*If they abide not in unbelief, they shall be grafted in...and thus shall all Israel be saved*"<sup>102</sup>." But, if they believe not, and be not baptized, they must be damned<sup>103</sup>. No prediction can override this, nor has any been made, at variance with it, in any respect whatsoever.

When it is said therefore, verr. 25—38: "*Then will I sprinkle clean water upon you*" (I will baptize you with water, and with the Spirit), "*and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse*

<sup>100</sup> Mic. v. 7.<sup>102</sup> Ib. 23—27.<sup>101</sup> Rom. xi. 7.<sup>103</sup> Mark xvi. 16.

you. *A new heart*<sup>104</sup> *also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh,*" &c. The privileges of the *New Covenant* must be here meant, for the times of the *New Covenant* are had in view: besides, in no case are promises made but to faith: and in this was the *New Covenant* to be established.

This again will enable us fully to understand the following (ver. 34, seq.), "*And the desolate land*" (i. e. the once desolate heritage of the heathen, now the spiritual possession of ABRAHAM), "*shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden*" (comp. Rev. xxii. 2), "*and the waste and desolate and ruined cities*" (i. e. every where,) "*are become fenced, and are inhabited*" (i. e. by true Israelites). It is added, perhaps to prevent all mistake, and to bring the reader back to the covenanted mercies of God to His Church (ver. 37): "*I will yet for this*" (i. e. cause) "*be enquired of by the house of Israel*" (necessarily here the true Israel), "*to do it for them: I will increase them with men like a flock. As the HOLY FLOCK, as the flock of Jerusalem in her solemn feasts; so shall the waste cities*" (i. e. every where) "*be filled with flocks of men: and they shall know that I am the Lord.*" In other words, Zion should now have so lengthened her cords and strengthened her stakes, that the whole heritage of the heathen should have become the empire of the Son of man.

We must bear in mind, that the times of the *New Covenant* are now before us; that Zion has so lengthened her cords and strengthened her stakes<sup>105</sup>, and has taken into her ample fold, as a *holy flock*, the countless myriads of the Gentiles. This land of promise then, this Canaan given by oath to Abraham, and so constituting him its spiritual heir, i. e. in his seed, is necessarily that referred to by the Prophet here. In his forty-seventh and forty-eighth chapters he speaks of this as of a new grant of land,—of which more hereafter,—these both the prince and the stranger should have a share, the city of God should be built, and the river of

<sup>104</sup> See Jer. xxxii. 39.

<sup>105</sup> Isai. liv. 2.

God should abundantly heal, and irrigate it. This, once presenting a desert and waste howling wilderness, was now, according to Isaiah, to abound with rivers and pools of water, and to rejoice and blossom like the rose: this, I say, once the habitation of dragons, and of every hurtful and unclean thing, was now so to be restored, that no ravenous beast should be found there, nothing that should hurt or destroy; the redeemed alone should walk there, refresh themselves by still waters, and lie down in pastures of comfort. But, if we carry all this back and place it within the times of the Old Covenant, which would be to close our eyes against light bright as that of the mid-day sun, we might perhaps imagine, that the Jewish multitude of unbelievers,—which indeed the Old Covenant would not bear,—were thus to be restored, and the literal mountains, valleys, rivers, and desolate wastes of Palestine, to be made thus flourishing, prosperous, and permanently happy. But the circumstances of the context clearly forbid it. The true Church is here brought before us, and this must imply the true and spiritual Israel; which the unbelieving Jews are not, view them under which Covenant you will. But, with the Old and temporary Covenant and Canaan, we clearly have here nothing to do: nor consequently, have we with Jewish notions. Let us now see what the next Chapter says on this subject.

*Ezekiel, Chapter xxxvii.*

It must be obvious, I think, to every considerate reader, that this Chapter has two specific objects before it, as indeed it is the case with prophecy generally. *One*, which is temporal, and may be considered as a sort of theme, or groundwork, of *The other*, which is purely spiritual. The first of these is a prediction, that the Jews generally should be released from the Babylonian captivity: the second, that in them, as a spiritual people, should an universal release from spiritual captivity and bondage, be granted to all intelligent creation, in strict conformity with the Covenant renewed in David, but originally made with Abraham.

As to the first of these, the Prophet is commissioned to go and address the Jews then in captivity, as a people desponding, sorrowing, and looking upon themselves as politically dead, and as exhibiting to the view nothing better

than mere skeletons. His discourse to them begins with (ver. 4, seq.), “*O ye dry bones, hear the word of the Lord ... Behold, I will cause breath to enter into you, and ye shall live...and ye shall know that I am the Lord.*” Then (ver. 10, seq.), “*So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.*” We then have their desponding state, just now noticed, in these words (ver. 11): “*Our bones are dried, and our hope is lost: we are cut off from our parts*” (i. e. from our inheritance). The answer is (ver. 12, seq.), “*O my people, I will open your graves*” (i. e. as here exhibited in the vision), “*and cause you to come up out of your graves, and bring you into the land of Israel*” (i. e. the lot of your inheritance, in a literal sense), “*then shall ye know that I the Lord have spoken it, and performed it.*”

The context then goes on to tell us, that now should the divided houses of Israel and Judah be for ever united; and that now also, idolatry should no more prevail among them (ver. 15—21). The promise is then repeated (ver. 21, seq.), “*Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land... And I will make them one nation...neither shall they defile themselves any more with idols.*” All this, I say, was intended to have, in the first instance, a literal fulfilment; in this acceptation it was to take place under the temporary covenant then existing; and it did so take place.

It is certain in the first instance, that this was addressed to *all* the literal house of Israel (ver. 16, 22, 24); and that freedom was proclaimed to them *all* by Cyrus; as it also is, that *all* the Jews did not avail themselves of this. It was only a *Remnant* that preferred Canaan to Chaldea: but it was a *Remnant of them all*. And hence we are told<sup>106</sup>, that after they had rebuilt the temple at Jerusalem, “*the priests and Levites offered for a sin offering, for all Israel, twelve he-goats, according to the number of the tribes of Israel.*” It must be evident therefore, that some of *every* tribe were present; it being contrary to the Law to offer by proxy. The chief

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<sup>110</sup> Ezra vi. 17.

of each tribe must have been present, and have laid his hands upon the head of his victim respectively. A *Remnant* of all did therefore return; and consequently, the notion, that ten of these tribes have been lost, is a *mere figment*. St. Paul moreover, speaks familiarly in his times<sup>107</sup>, of the twelve tribes as then known to exist; and St. James<sup>108</sup> actually addresses his Epistle to converts from them all: neither of which could have been done, had ten out of the twelve tribes then been lost. So far this notion is to be cast to the winds, and this portion of our Prophet to be taken literally, and viewed as literally fulfilled.

It has been remarked that this prophecy has, like many others of a similar character, also a *spiritual* sense, couched under the literal one. It is said (ver. 24, seq.), "*David my servant shall be king over them; and they all shall have one shepherd: they also shall walk in my judgments, and observe my statutes, and do them.*"... "*and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an EVERLASTING covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore*"<sup>109</sup>. *And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*"

We have here certain particulars, incapable of a literal interpretation, given perhaps for the purpose of suggesting to us the all-important testimony of Jesus, as the spirit of prophecy. "*David my servant,*" it is said, "*shall be king over them.*" But the literal David, as remarked above, had long ago been laid in the sepulchre with his fathers. Some other David must therefore now be meant; and this can be no other than David's spiritual son and successor. Whether therefore, the Jews were now to look by faith for His coming, or are to be considered as obeying after He should have appeared in the flesh, it is clear that the place must be spiritually understood and received. But there are terms occurring here, which evidently carry the times of this prediction into those of the *New Covenant*. It is said, "*I will*

<sup>107</sup> Acts xxvi. 7.

<sup>108</sup> Epist. i. 1.

<sup>109</sup> So Ezek. xlviii. 8, 10, 21; as we shall see hereafter on Rev. xxi.

*make my covenant of peace with them :*" which must imply the making of some covenant not then made : and we know of none, except that *New Covenant* which was ratified by the blood of the Prince of peace.

The prophet Micah (chap. v. 5) has a similar passage, clearly referring to the same person and period ; namely, to Christ and his times : "*This man,*" it is said, "*shall be the peace, when the Assyrian shall come forth into our land,*" (i. e. here, the Power that should succeed to Assyria). There can be no doubt, that *the man* so mentioned is the person here foretold as the Leader of Israel, who should come forth from Bethlehem Ephratah : and of him inspired authority has declared, that He was the Lord Jesus<sup>110</sup>. The third verse further informs us, that "*then,*" i. e. "*at that time,*" according to Jeremiah as quoted above, "*the Remnant of his*" (Christ's) "*brethren*" (i. e. *the holy Remnant*, comp. verr. 7, 8) "*shall return unto the*" (true) "*children of Israel*" (i. e. to the Apostles and their coadjutors, not to the temporal Canaan). Micah adds, "*And he shall stand and feed*" (i. e. as a shepherd) "*in the strength of the Lord, in the majesty of the name of the Lord his God*" (i. e. as vested with this divine majesty in his own person) ; "*and,*" it is added, "*they shall abide*" (i. e. for ever as "*his flock*") ; "*for now shall He be great unto the ends of the earth.*" (Comp. Ps. lxxii.) We have here therefore, both *the King*, and *the one Shepherd*, of Ezekiel in this Leader of Judah, and also *this man* and author of the Covenant of peace. This context therefore, brings us directly to the times of the *New Covenant*, and particularly informs us, that now, i. e. in the period wherein Christ should so appear, and so extend His empire to the extremities of the earth, *the Remnant*,—and the Remnant only of *His brethren*, i. e. the "*Election*" of St. Paul, and "*Elect*" of St. Peter, should return as from captivity *to the children of Israel* ; or, to use the words of Isaiah, "*to the mighty God.*"

And once more, "*an everlasting covenant*" was now to be made with the united houses of Israel and Judah, i. e. not like the covenant made with their fathers when they came out of Egypt, every particular of which was to be in force

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<sup>110</sup> Matt. ii. 6.

"*during their generations*" only, and not to extend to that which should follow; but *an everlasting covenant*, which should abide even as the ordinances of heaven before the Lord; and should extend, great in its authority and power, "*unto the ends of the earth.*" This, I say, cannot be confined to the times and country of Jewry. It stretches out far beyond them, and must therefore be taken in the sense required by the New Covenant.

We have now to notice the places in which it is said, that they shall be brought to *their own land*, and the like. We have then (ver. 22), "*I will make them one nation in the land on the mountains of Israel.*" We have seen, that this context is to be taken in a *spiritual sense*, and, that by "*the mountains, valleys, rivers,*" &c. of Israel, we are not to understand the mountains, &c. of Judea, but rather the true Church of God, as addressed under these terms. By "*The land of Israel*" therefore, must be meant, that land given by Covenant to the true spiritual Israel, to be possessed and enjoyed by them under the rule of David, their spiritual King. And this land again, must include the land of Canaan; which will now have lost its peculiarity, and be merged in that of the universal empire of the Son of man.

And the same must be true of ver. 25, for in this land the spiritual David is to reign for ever and ever. In these cases therefore, the first and great Covenant, made with Abraham, will be complied with in the amplitude both of its terms and its blessings: the heavenly Jerusalem will have wholly superseded every peculiarity of the earthly one: because now, all things will "*have become new.*" We have consequently, in these portions of holy Scripture, precisely what we have in all its predictions, the return of *the holy Remnant of Jacob to the Mighty God*, and to all the privileges of His New Jerusalem: but, of the multitude of the unbelieving Jews generally, not a word about a return is to be found here: the curses of the Law resting upon them, as the blessings do on the faithful seed. It is said nevertheless, "*If they abide not in unbelief, they shall (all) be grafted in and be saved: if they turn to the Lord their God, He will turn to them,*" will accept and bless them: but these blessings must of necessity be those of the *New Covenant*; and this acknowledges neither Canaan, Jew, Greek, Scythian,

Barbarian, Bond, nor Free, as peculiar; but in Christ Jesus all, both in the aggregate, and severally, as one<sup>111</sup>.

SECT. VI.—*On the Causes of the Dispersion of the Remnant, or holy party among the Jews, and of its return from this.*

As mention is made, in some of the quotations above, of gathering in the Israelites who had been dispersed, and in some cases before the Babylonian captivity, it may be desirable to inquire, how such dispersion appears to have happened. In Jer. xxiii. 3, it is said, as in some instances above, “*I will gather THE REMNANT of my flock out of all countries whither I have driven them, and will bring them again to their folds,*” &c. From the terms “*the Remnant of my flock,*” it must be evident that the whole body of the Jews could not be meant: and, from what follows here, it also must, that this gathering is to be referred to the Apostolic times. We have a similar prediction in Ezek. xxxiv. 13, seq., “*I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers*” (comp. Is. xxx. 25; xli. 18)...“*I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.*” It is added of the opposing party, “*But I will destroy the fat and the strong: I will feed them with judgment.*”...“*Behold, I, even I will judge between the fat cattle, and between the lean cattle...Therefore will I save MY FLOCK, and they shall be no more a prey...And I will set up one shepherd over them, and He shall feed them, even my servant David: He shall feed them, and He shall be their shepherd,*” &c. See the following context; where, it will be observed, this *Remnant* are said to be driven out, preyed upon, thrust, pushed, and the like: while their oppressors are the temporizing Jews of those times. In Jeremiah (chap. xxxiii. 9) it is declared, that this *holy Remnant* should be to God a name, a praise, and an honour, before all the nations of the earth (comp. Zeph. iii. 19). And a little lower down (ver. 14, seq.), we have the promise of the coming of Christ, in the *Branch of righteousness* which should grow up to *David* (i. e. as his spiritual successor),

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<sup>111</sup> Col. iii. 11.



whose name should be "THE LORD OUR RIGHTEOUSNESS." And here again (ver. 24), we have the infidel and impious opinions and sayings of the opposing sinful party. Respect is here had therefore, of necessity, to the times of Christ, in which this good Shepherd should be raised up, this *Remnant* restored, and this impious party judged. And, be it observed, all this is *prophecy properly so called*; and it has been fulfilled to the very letter.

How far the cruelty of the impious Jews might have caused this *dispersion, driving out, and casting out*, of their poorer and better brethren, it may be impossible now to say: that it did to a considerable extent, is highly probable from the following places. In Amos (chap. ii. 6) they are directly charged with this: "*Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away the punishment thereof: because they sold the RIGHTEOUS for silver, and THE POOR for a pair of shoes; that pant after the dust of the earth on the head of the POOR, and turn aside the way of THE MEEK,*" &c. Again (chap. viii. 5, seq.), "*When will the new moon be gone,...that we may buy THE POOR for silver, and THE NEEDY for a pair of shoes?*" &c. Where, let it be observed, that by "*the poor and needy,*" must be meant this holy party; but, whether they were sold by their richer brethren to each other as slaves, or to the heathen in their neighbourhood, we are not informed here. It is probable they were both: for, without the latter, it will be difficult to understand the following from Joel (chap. iii. 2, seq.), addressed perhaps to Tyre, Zidon, and the coasts of Palestine generally: "...*I will gather all nations...and will plead with them...for my people and for my heritage Israel, whom THEY HAVE SCATTERED among the nations...and they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.*" (ver 6, seq.) "*The children of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head.*" Edom is also charged (Obad. ver. 11) with taking a part in this sort of casting lots, and injuring Jerusalem; and against him also a similar judgment is denounced. In Joel (l. c. ver. 1) it is said, "*In those days, and in that time, when I shall bring again the cap-*

*tivity of Judah and Jerusalem, I will also gather,"* &c. as above. In Obadiah (ver. 17), "*But upon mount Zion shall be deliverance*" (comp. Joel ii. 32), "*and there shall be holiness; and the house of Jacob shall possess their*" (i. e. Edom's) "*possessions*..." (ver. 20), "*And the captivity of this host of the children of Israel*" (i. e. its holy party) "*shall possess that of the Canaanites,...and the captivity of Jerusalem...the cities of the south*" (comp. Jer. xxiii. 8. Isai. xliii. 5—22; xlix. 9—13, 24—26 inclus.). Nineveh again (Nahum iii. 4), is likewise charged with *selling nations through her whoredoms, and families through her witchcrafts*: which must of necessity have affected the Jews, otherwise it will be difficult to account for its mention here. Much the same is said of Babylon (Rev. xviii. 13), for to Nineveh it succeeded as the metropolis of the Assyrian empire. And again, it may be difficult to conceive how Nineveh, as also the Powers bordering on Judea, could have carried on this traffic, unless assisted in it by the Jews themselves, who may hence be fairly said to have *driven and cast them out*.—It is to be observed here moreover, that at *the time* when the Nations should be so gathered together, at *the same* should *the captivity of Judah and Jerusalem be brought back*. And *this time* the context of Joel puts out of all possible doubt (chap. ii. 28, seq.), as interpreted by St. Peter (Acts ii. 17). And it must also follow, that the *land* here had in view (Joel ii. 19—28), as also that in Ezekiel, could not be that of the literal Canaan.

In Zechariah (chap. ix. 13, seq.) we have again, the raising up of the sons of Zion against those of Greece in these words: "*When I have bent Judah for me, and filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as a sword of a mighty man, ...they shall devour, and subdue with sling stones*" (i. e. as David subdued Goliath). "*And the Lord their God shall save them in that day as THE FLOCK OF HIS PEOPLE*" (i. e. the once poor and lean flock): "*for they shall*" (now) "*be*" (rich and precious) "*as the stones of a crown lifted up as an ensign upon HIS LAND*" (i. e. they shall hence ever be so, even in Greece itself, thus subdued, taken in possession, and consecrated to the Lord, and so made *His land*). Again, Micah (v. 7, seq.), "*THE REMNANT of Jacob shall be in the midst of many*

*people as a dew from the LORD*" (i. e. reflecting His light like the dew-drops upon the earth), "*as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.*" (i. e. but comes in its determined season: so should this remnant come, and so should it *perpetually* beautify, irrigate, and make to spring up, that which truly gladdens the heart of man). To the same effect Isaiah (chap. xxxv. 6, 7), "*In the wilderness shall waters break out, and streams in the desert. And the parched ground*" (i. e. of the heathen world) "*shall become a pool, and the thirsty land springs of water.*"... (ver. 10,) "*And the RANSOMED*" (not the *unransomed*) "*of the LORD shall return*" (i. e. from captivity), "*and come to Zion with songs and everlasting joy upon their heads,*" &c... "*and sorrow and sighing*" (i. e. such as they experienced in this captivity) "*shall flee away.*" And, as to the *precious stones*, said to represent the light and beauty of this conquering party, they are made by Isaiah (chap. liv. 11) and John (Rev. xxi. 19), the general foundation-stones of Zion, the *New Jerusalem*, which descendeth out of heaven from God; and in this last place, these are affirmed to be *the Apostles of the Lamb*. This return therefore, from captivity, so often spoken of by the Prophets, is not a mere restoration from one locality to another; it is, when taking place beyond the times of the theocracy, much more; it is the deliverance of God's true *Church* from the oppressions of the heathen, and of heathenish men; of sin, and of Satan, in every case; it marks moreover, the establishment of *the great Covenant* made with Abraham in every land, and to all generations.

There is again a passage in Zephaniah to this effect, so strong and plain, that it can scarcely be misunderstood. After a most fearful denunciation of wrath against *the wicked* in Jewry (chap. i. 12, &c.), it is said (chap. ii. 3, seq.), "*Seek ye the LORD, all YE MEEK OF THE EARTH which have wrought His judgments.*"... "*For Gaza shall be forsaken.*"... "*And the coast shall be for the REMNANT of the house of Judah; they shall feed thereupon:... for the LORD their God shall visit them, and TURN AWAY THEIR CAPTIVITY.*"... "*Moab shall be as Sodom, and the children of Ammon as Gomorrah... the RESIDUE*" (i. e. Remnant) "*of my people shall spoil them, even the REMNANT of my people shall possess them... because they have... magnified themselves against the Lord of hosts. The Lord will be terrible*

unto them: for He will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen." Now, let it be observed here, this Remnant of which traffic had been made by Tyre, Zidon, Philistia, Edom, and others, on the coasts of Palestine, are now to be the possessors of these *very lands*: which must now be therefore, "*the land of Israel.*"

We have here therefore, an invaluable comment on the returning of Judah's captivity. It is clear that this return is promised to the *Remnant* only. It is then said, that "*the Remnant of the house of Judah...the residue of my people...the Remnant of my people, shall spoil and possess them,*" i. e. Gaza, Ashkelon, Ashdod, Ekron, the sea-coasts, Canaan, Moab, and Ammon, (but the whole heathen world must be added to these). It is said moreover (ver. 7), "*The Lord their God shall visit them*" (i. e. this holy Remnant), "*and turn away their captivity:*" that is here, by giving them the heritage of these heathen nations in a *spiritual sense*, and with these that of all the heathen. And hence it is also said (Isai. xiv. 2, seq.): "*The house of*" (the true) "*Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.*" The context here again, is sufficient to determine to what party of the Jews this is directed, and that it is to the holy *Remnant*, which indeed constituted "*all the*" real "*house of Israel wholly:*" and to these (ver. 1), were the strangers to join themselves. Again, this was to take place "*in the land of the Lord.*" The thing mystically here had in view is, the fall of *Babylon, the mother of harlots*: and consequently, the establishment of the empire of the Son of Man: and hence it is said (ver. 7), "*The whole earth is at rest...they break forth into singing:*" i. e. as consisting of this House of Israel, augmented by the countless multitudes of the strangers joined to them. So also in Zeph. chap. ii. (Comp. Obad. verr. 17—21 inclus.). To *turn this captivity* therefore, is not to bring the Jews again into Canaan, but to give to the *Remnant* the heritage of the heathen: and so it is said (ver. 11), "*The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship Him, every one from his place, even all the isles of*

*the heathen.*" "The land of the Lord" therefore, must now mean, of necessity, the entire heritage of the heathen; for throughout this was every man to worship him, from his (own several) place.

To the same effect is Zephaniah Chap. iii. After denouncing the wicked Jews generally, it is said (ver. 8, seq.), "Therefore wait YE upon me, saith the LORD, until the day that I rise up unto the prey: for my determination is to gather the nations" (i. e. as in Joel above), "to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy" (i. e. in the great judgment to be so inflicted upon the heathen, because they would assemble themselves together against the Lord, and against His Christ, Ps. ii. 1, seq., of which more hereafter.) When this shall be done (ver. 9, seq.), "then will I turn to the people" (i. e. the nations) "a pure language, that they may all call upon the name of the LORD, to serve Him with one consent" (i. e. through the instrumentality of this holy Remnant). "From beyond the rivers of Ethiopia," it is added, "my suppliants, even the daughter" (i. e. the true Zion) "of my dispersed" (and outcast), "shall bring mine offering;" "...for then I will take away out of the midst of thee them that rejoice in thy pride" (i. e. the sinful party). "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The Remnant of Israel" (it is added) "shall not do iniquity, nor speak lies...for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion," it is added... "the LORD hath taken away thy judgments, he hath cast out thine enemy." "...Behold, at that time, I will undo all that afflict thee: and I will save her that halteth, and GATHER HER that WAS DRIVEN OUT; and I will get them praise and fame IN EVERY LAND" (i. e. within the heritage of the heathen) "where they have been put to shame" (i. e. as slaves). It is repeated: "At that time I will bring you again, even in the time that I gather you; for I will make you a name and a praise among ALL PEOPLE OF THE EARTH, when I turn back your captivity before your eyes." The gathering and turning back of captivity, of this holy Remnant therefore,—and to no other persons does this belong,—is not to be from every land to Canaan, but in

every land, wherein they shall have obtained a complete spiritual victory: there shall their heritage be, and there shall their fame (i. e. in every nation<sup>113</sup>) be and continue.

It must be evident therefore, both from the nature of

<sup>113</sup> It should be observed moreover, that, to *bring back a captivity*, *bring back*, *restore*, and the like, does not necessarily imply, in Scriptural language, a *bringing* back from one country to another. Under the law indeed, this would imply literally the bringing back locally from captivity, if captivity had been denounced: but even there, not always necessarily. In such cases, the verb שׁוּב in one form or other, is generally used. So Ps. LXXXV. 5. שׁוּבֵנוּ Turn us, &c. Ib. LXXX. 4. הַשִּׁיבֵנוּ. "Turn us," &c. Ib. cxxvi. 4. שׁוּבָה... שְׁבִיתֵנוּ, O turn... our captivity, &c. In Zech. x. 9. seq. we have, "I will sow them among the people" (nations): "and they shall remember me in far countries; and they shall live with their children" (i. e. in those countries) "and turn again" (וְשָׁבָה): i. e. of necessity to the Lord their God: not to Canaan, for that cannot be here. It is added, "I will bring them again (וְהַשִּׁיבֵנוּ) also" (as) "out of the land of Egypt, and gather them" (as) "out of Assyria" (i. e. the Babylonian captivity): "and I will bring them" (as) "into the land of Gilead... and he" (i. e. Israel) "shall pass" (as once he did) "through the sea," &c.: nothing being more common in the Shemitic dialects than the omission of this particle: e. g. "This is (as) my body," &c. (see my Visitation Sermon, notes): besides, this great restoration of the true Israel was to be after the manner of Egypt. See Micah vii. 15—20. And again, the nature of the New Covenant requires a Spiritual interpretation of all such places.—Amos i. 2. presents several instances of this usage.—On the fate of the unbelieving Jews, as to their captivity, see Amos ix. 4 seq. But (ver. 12. here) we have a reading which requires particular notice. Heb. לִמְעַן יִרְשׁוּ אֶת-שְׂאֵרֵי אֶדּוֹם וְנֹ. "That they may possess the remnant of Edom," &c. Auth. Vers. There can be no doubt here, that the reign of the spiritual David (Christ) is had in view, and under Him the restoration of the true Israel, in Israel's Remnant. A remnant of Edom is a thing unknown to Holy Writ. If then we reject the particle אֶת, which some of the MSS. do, as does the Septuagint, the Arabic, and Syriac, versions, we shall have all plain and obvious, thus: That THE REMNANT may possess Edom, and all the heathen upon whom my name is called: i. e. the heathen who shall have received the New Covenant. In ver. 14. here, this is, as before, made the bringing again of the captivity of God's (true) people Israel. And (ver. 15.) it is styled the planting of them upon their own (i. e. covenanted) land. In this are they to remain, and are to build up the waste cities: i. e. to fill the face of the world with cities. This makes the whole easy and consistent.

the case, and from the usage of the Prophets, that, whenever the promise of a restoration, or, which is the same thing, of a return from captivity, is made, it is, in the first place, made to them who truly believed, and hence really constituted the *true Zion*; not to unbelievers: this the nature of the case makes impossible, and the declarations of the Prophets plainly contradict. In the next place, should such promise fall within the periods of the Theocracy, then generally would a literal fulfilment take place, and a local restoration or return be necessarily meant,—if the context implied locality: but, if such prediction extend into times beyond these, then must such promise be interpreted as the nature of the *New Covenant*,—which will then be in force, —shall require. The *Typical* and *shadowy times*, under which such promise was given, will now have passed away; and the *substantial* and *antitypical* ones have taken their place. The *shadows* and *types* can now therefore, no longer be looked for, but the things only so *shadowed out* and *typified*. *Jerusalem, Zion, Israel*, and the like, will no longer be confined to Canaan<sup>114</sup>, or Jewry: but will, in strict accordance with the *everlasting* Covenant made with *Abraham* (i. e. as the *father of many nations*), comprehend every place, people, family, and individual, where the faith of *Abraham* is found to exist. Under this view, the words of Moses are appropriate and forcible: “*Rejoice ye nations with His people:*” i. e. in every part of the world: and so the Psalmist (Ps. cii. 15, seq.), “*The heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up*” (His universal) “*Zion, he shall appear in his glory. He will regard the prayer of the destitute*” (i. e. of His now poor and afflicted people, *His Remnant*), ...“*To declare the name of the LORD in Zion, and His praise in Jerusalem: when the people are gathered together, and the KINGDOMS, to serve the Lord.*” All which can have no meaning under any supposition, except that alone which views God’s people *in every land*, His *Zion* and *Jerusalem* in every *kingdom* of the earth. To such Jerusalem then, must every return from captivity now be: it must necessarily be from the power of Satan to God: from heathen slavery, to the glorious liberty of Christ’s kingdom.

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114 Mal. i. 11.

This should bring especially to our minds, the manner in which the Prophets often speak of this promised return from captivity; for, although they generally use the terms proper only for the system under which they lived, yet they do occasionally so word themselves as to shew, that it was rather the *spirit* of that system, than the letter of it, to which they had respect. Isaiah, for example (chap. x. 21, seq.), “*The Remnant shall return, even the Remnant of Jacob, unto THE MIGHTY GOD*”...“*the consumption decreed shall overflow WITH RIGHTEOUSNESS.*” And in this *spiritual* sense is the place taken by St. Paul (Rom. ix. 27, seq.). To the same effect (Isai. vi. 13), “*But yet in it shall be a tenth, and it SHALL RETURN...so the HOLY SEED shall be the substance*” (i. e. the stock, comp. Rom. xi. 17, seq.): “*If some of the branches were broken off...boast not thyself against the branches... And they...if they abide not in unbelief, shall be grafted in...and so all Israel shall be saved.*” So also Moses (Deut. iv. 30, seq.), “*In THE LATTER DAYS, if thou turn to the LORD thy God...he will not forsake thee, nor forget the covenant of thy fathers which he sware unto them.*” But in these *latter days*, as we shall presently see, the Mosaic system closed. This *turning* must therefore, according to the terms of the *New Covenant*, be a *spiritual* one. So again (ib. chap. xxx. 10, seq.), “*If thou turn unto the LORD thy God with all thine heart, and with all thy soul,*” &c. (ver. 3, ib.<sup>115</sup>)

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<sup>115</sup> But, one word more with the Bishop of London, who says on this context (verr. 3—10) in his Sermon, (p. 10); “As there is here no limitation of a certain time, after which repentance and turning to God would be of no avail, we might conclude, that it is still open to the Jews, as a nation, to look for the fulfilment of these promises upon the conditions prescribed.” No doubt: but then, the “conditions prescribed” are, “*When . . . thou shalt return unto the Lord thy God*” . . . “*if thou hearken,*” &c. And, What must all this necessarily mean? The receiving of Christ: hence, a life of faith, and the possession, not of the earthly Canaan exclusively, but of the heritage of all the heathen. And if so, any other portion of the world will be just as eligible as Canaan. But we have seen above, that Ezekiel, speaking of the Jews generally,—and exclusive of the *Escaped* or holy *Remnant*, who constituted *all the house of Israel wholly*,—expressly says, that they shall not return! Isaiah and others, as we have also seen, speak equally strong, though less directly, to the same effect. This will probably suffice here. The Bishop adds (ib. p. 11): “This is, of necessity, connected with a re-instatement of the holy city of Jerusalem in



*"then the LORD thy God will turn thy captivity...and gather thee, &c. and...will bring thee into the land which thy fathers possessed...And the Lord will circumcise thine heart...And thou shalt return and obey," &c.* Now, as this was given very early, and long before the Babylonian captivity, it would apply as much to that, as it would to any other: and this, falling within the times of the Theocracy, would require a literal fulfilment, as to the *land* mentioned: and such it received. But, as it is spoken generally, it would also apply to any other captivity, and must be interpreted in conformity with the system which should then prevail. And St. Paul has (Rom. x. 6, seq.) so interpreted the place generally, thus: *"The righteousness which is of faith speaketh on this wise (Deut. xxx. 12, 13), Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down) &c. But what saith it? The word is nigh thee,*

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splendour and strength." We then have Zechariah xiv. 10, 11, given in support of this. According to St. Paul however, Jerusalem that now is, is so far from being a *holy city*, that it actually is *in bondage to sin* (Gal. iv. 25), and is, as a bond-servant, cast out. But, if Jerusalem is to be so reinstated in its splendour, the Temple must surely form a part of it (see verr. 16, seq.). But Christianity knows of no sacrifices, such as the feast of tabernacles required; of no temple on earth, except that of the Holy Ghost. This, the Bishop also tells us, is "their ancient and covenanted inheritance." Very true: but then, that Covenant *has past away*: they have been ejected, spued out, because of their transgressions: and, under the New Covenant Canaan is unknown. On What grounds then, consistent with Christianity, can this take place? It is incumbent, I think, on this Christian Bishop to tell us. But he cites Zechariah: let us see with what propriety: the prophet tells us (verr. 8, seq.) that *in that day living waters shall go out from Jerusalem; . . . and the LORD shall be king over ALL THE EARTH.*" Now I would ask, Has this, or Has it not, already taken place in the establishment of the Christian Covenant? The Gospel did go forth from Jerusalem; and St. Paul assures me, that it had *been preached to every creature under heaven in his days*: and also, that the "*heavenly Jerusalem*" (the mother of us all) the (true) mount Sion, and city of the living God, as opposed to the splendid figments here held out, had been set up, and was then frequented by the Believers. The Apostle also warns us against receiving any Gospel, even though preached by an angel, if in any way opposed to this: and, be it observed, this was directed against Judaizers of all times.

even in thy mouth, and in thine heart : that is, the WORD OF FAITH WHICH WE PREACH." So again, speaking of the Jews (2 Cor. iii. 16), "*When it*" (i. e. the Jewish heart) "*shall turn to the Lord, the vail shall be taken away :*" i. e. so that they shall see to the end of those merely shadowy observances, then existing only as temporary ones.

It would be almost endless to point out all the places, more or less direct on this subject, occurring in the Old Testament : enough perhaps has been given to shew, that Moses, the Prophets, and the Psalmist, are as consistent, full, and explicit upon it, as the nature of the case can require. It is perhaps necessary to add however, that the holy party had in view above, are named not only the *Remnant, Residue, Outcasts, Dispersed, Poor and afflicted people, Her that halteth, The Elect, Election, All the whole house of Israel wholly, The Lean Cattle, Poor of the flock, The Meek, Zion, Jacob, The Daughter of Zion, Scattered and peeled, The Righteous, Seed of the Righteous, Perfect, Children of God, of the Most High, Children of Israel, Judah, and the like*, but by many other equivalent expressions ; all of which will appear evident enough, from the several contexts in which they are found.

It should also be especially noticed, that generally,—some few places we have noticed,—when the Messiah is promised, the promise also is that *Israel*, i. e. as limited above, should at the same time be restored : e. g. (Jer. xxiii. 5, seq. and xxxiii. 15, 16), "*Behold the days come, saith the LORD, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*" It is added, "*IN HIS DAYS Judah shall be saved, and Israel shall dwell safely*" (i. e. in Ezekiel's words, "*all the house of Israel wholly*") ; "*and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.*" So also Moses (Deut. xxxiii. 28), "*Israel then shall dwell safely.*" Again, Jer. xxxi. 1, seq. The preceding Chapter here ends with, "*In the latter days ye shall consider it :*" (on this usage "*the latter days,*" we shall presently have something to offer). The Prophet continues, "*AT THAT TIME...will I be the God of all the families of Israel*" (i. e. truly so called), "*and they shall be my people.*" (See verr. 7, 8—15, which brings us to "*A voice was heard*

*in Ramah,*" Matth. ii. 17, 18, and necessarily to the times of our Lord.) See also Ezekiel xxxvii. 21—28 inclus., chap. xxxix. 21—29 : where God's glory should be so set among the heathen, that they should see His judgments upon Israel, and acknowledge the righteousness of them. At *that time* (ver. 25) mercy is to be extended to *the whole house of Israel*; and at the same time (ver. 29), is the *Spirit to be poured out from on high* on them (comp. Joel ii. 28. Acts ii. 17. James i. 1, seq.).

Once more, Upon *the whole house of the true Israel* ("the Election") was the Spirit poured in the days of the Apostles. To *every tribe* of them did St. James address his Epistle, as the "*Converts of Zion*," and as those who had been "*scattered abroad*," as noticed above. To the same did St. Peter address his Epistles (1 Ep. i. 1, seq.), as to "*the strangers scattered*" abroad, "THE ELECT according to the foreknowledge of God the Father, through sanctification of the Spirit," poured out as the Prophets had foretold : and "*unto whom*" (i. e. the Prophets) "*it was revealed, that not unto themselves, but unto*" these, and their successors, "*did they minister the things which were then preached;*" and this again, "*with the Holy Ghost sent down from heaven.*" At THAT TIME therefore, mercy was shewn to "*all the house of Israel wholly*," and specifically to those of every tribe of it : and this again, throughout the extended heritage of the Gentiles, among whom they were to be, and actually were, the greatest of blessings.

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## CHAPTER II.

### SECT. I.—*On the Duration of the Theocracy, and the Times of its close.*

IT will be necessary to a full understanding of these questions, to review the places in which the making of the Covenants with Abraham is recorded. It is said then, in the first of these (Gen. xii. 2, seq.), “*I will make of thee a great nation: and I will bless thee, and make thy name great; and thou shalt be a blessing.*” It is added (ver. 3), “*And in thee shall all the nations of the earth be blessed.*” All of which is purely religious, and is of an *universal* and *permanent* character: it clearly has no sort of reference either to Canaan, or to its grant, whatsoever. This then, is the *first Covenant* made with Abram; and it is *universal* and *everlasting* both in its nature and applicability. Let this be carefully borne in mind.

This Covenant was moreover, made in Ur of the Chaldees (ib. ver. 1). But when Abram had arrived in Canaan, which was a considerable time afterwards, we are told (ib. ver. 7) that “*The LORD appeared unto Abram, and said, Unto thy seed will I give this land.*” This is therefore, a *second Covenant* made with Abram; made at a time, and in a place, far distant from those of the first: and on a subject of a totally different description. Its very terms limit its operation as to space, which extends no farther than the land mentioned. Let us now see, whether any limit is given as to the time of its duration.

In Chap. xiii. 14—18 then, we are told, that it was given to Abram’s “*seed for ever*” (Heb. לעולם<sup>1</sup>). Again

<sup>1</sup> This word (see my Hebrew Lexicon under it,) signifies nothing more than any continuous *indefinite period*, to be limited, of necessity, by the context. And yet the Bishop of London tells us in his Sermon, that this Covenant, constituting the Theocracy, has “been declared again and again to be an *everlasting* covenant.” . . . “St. Paul,” he adds, “knew that all the promises of God are sure.”—But this “*everlasting*” rests solely upon the assumption, that the Hebrew term necessarily has this signification; which is *groundless*: besides St. Paul has shewn

in chap. xv. 1, seq., after the promise given of a son, a particular and formal covenant is made purely with regard to this grant of Canaan<sup>2</sup> (verr. 8—19 inclus.): and here its

positively, that this very Covenant had become old and had passed away. There are some places occurring in Ps. LXXXIX. admirably calculated to mark the duration of the *first Covenant* made with Abraham: In verse 4, it is said to be "*for ever*"... "*to ALL generations:*" in ver. 29, "*His,*" i. e. the spiritual David's, *seed also will I make to endure for ever, and His throne as the days of heaven.*" Where the term "*for ever*" necessarily implies all time, so long as the world shall exist: verse 34. "*My covenant will I not break*"... 36. "*His seed shall endure for ever, and His throne as the sun before me.*" 37... "*for ever as the moon, and as*" (the, not "a", the article being most frequently omitted in composition of this sort;) "*faithful witness in heaven;*" i. e. the rain-bow as mentioned Gen. ix. 12. seq., where it is declared to be "*a token of the covenant*"... "*for perpetual generations.*" "*I do set my bow in the cloud,*" &c. Now these "*perpetual generations*" must include a period very different from that meant by "*your generations,*" as used in the law. This was indeed no temporary Covenant; while that establishing the Theocracy was. This "*token*" accordingly remains: so also do the sun and moon: so also does Christianity; because an *everlasting* covenant, in the full sense of those terms, has decreed that it should. And, I ask, Who can doubt that the terms so used in this Psalm, were intended to be opposed, in their bearing, to the temporary provisions of the Mosaic Law? See also Ps. cii. 25—28, as explained by St. Paul, Heb. i. 10—13. This again, will throw considerable light on a place generally misunderstood, viz. Ps. cv. 8. seq.: "*He hath remembered His covenant for ever, the word which He commanded to a thousand generations,*" (not "*for your generations.*") It is added, "*And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan.*" &c. Here—be it carefully observed,—"*a Covenant for a thousand generations*" is made with Abraham, &c. and this is confirmed by *another*, giving them *the land of Canaan for their generations*: which clearly gives one Covenant, which is *everlasting* in the true sense of that term; and this must necessarily be the first in the order, with regard to *that which confirmed it*: while the last is, as before, in every point of view, *a temporary one*.

<sup>2</sup> It should be observed, that the making of this Covenant was accompanied by miraculous occurrences, granted, of necessity, for the purpose of assuring Abram that it was God himself who made it. "*Whereby,*" asks Abram, (ver. 8.) "*shall I know that I shall inherit it?*" The vision following was given to assure him of this, together with the declaration, that until 400 years should have elapsed, their inheritance should not take place. Till that period should have arrived, therefore,

boundaries are determined to be "*from the river of Egypt unto the great river, the river Euphrates.*" The extent of its authority is therefore limited.

Again, chap. xvii. we have both these Covenants referred to, in the order just noticed. In verses 2—7, the *first* and *religious Covenant* is solely had in view; and, as such, it is referred to by St. Paul (Rom. iv. 17). We next have (ver. 7—15) an express reference to the *second*, with the rite of circumcision commanded, as properly belonging to it. Under the mention of the first however (ver. 5), *Abram* receives the mystical name of *Abraham*, prophetically constituting him *the father of many nations*, and serving, in its *spiritual* application, *for ever* to mark him as the *father of the faithful*, and as the *spiritual heir of the world* (Rom. iv. 13). In *this sense*, the generations of *Abraham's* seed, now necessarily a *spiritual* seed,—would be truly *everlasting*, being, of necessity, commensurate with the duration of this Covenant<sup>3</sup>.

But, when we come to our temporary *Covenant*, the case is quite different; for here, the period of its duration cannot possibly be extended beyond that assigned to its appointments; nor could these, nor did they, as to place, extend beyond the limits assigned to this land. The express terms used here are (ver. 8, seq.), "*I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.*" (i. e. of a continuous indefinite period)...It is added (ver. 9), "*Thou shalt keep my covenant therefore, thou, and thy seed after thee, IN THEIR GENERATIONS*" (i. e. within this land). "*Every man child among you shall be circumcised...it shall be a token of the covenant betwixt me and you...he that is eight days old...among you, every man child IN YOUR GENERATIONS,*

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therefore, this vision was to serve as a voucher, that the land should be theirs: and afterwards apparently, that this possession was also to act as a voucher, as to the further blessing to all nations. Comp. Ps. cv. 1, seq.: where, verr. 1—9. evidently belong to Christian times. while verr. 10, 11. make the grant of Canaan a confirmation of this better Covenant.

<sup>3</sup> This Covenant is referred to again, Ch. xvii. 15, 16, in the promise made to Sarah of a Son, and in the change of her name: again in Ch. xviii. 10, seq.: again, ib. ver. 18: and again, Ch. xxii. 17—19, on the occasion of *Abraham's* offering up his Son.

he that is born in the house, or bought with money of any stranger, which is not of thy seed...and my covenant shall be in your flesh for an everlasting covenant." That circumcision had, in every case, particular reference to religion, and was intended to have ultimately a *spiritual* application, there can be no doubt: still, from its applicable extent, i. e. generally, to the descendants of Abraham, and within Canaan only,—for no farther does *this covenant* extend,—it could not be *universal* as to place; and, from the limiting terms, "*your generations*," during which only its observance is here commanded; it is evident, that it was not, intended to be *perpetual*. And hence, the term "*everlasting*" used above, must be limited likewise to the same extent.

The *duration* therefore, as well as the *extent*, locally considered, of Circumcision, was limited. But we find, that in the several appointments of the Law,—which must all necessarily be temporary, because made to precede the blessings of Abraham to be conferred upon *all nations*,—this usage, viz. "*your generations*," is constantly had recourse to, for the purpose, as it should seem, of marking their *temporary* character likewise. In the appointment of the Passover, for example (Exod. xii. 14, seq.), "*This day*" (i. e. of the pass-over) "*shall be unto you for a memorial; and ye shall keep it unto the LORD throughout YOUR GENERATIONS; ye shall keep it a feast by an ordinance for ever*<sup>4</sup>." So also in verses 17, 24. In verse 25, it is especially commanded, that this service be kept *in the land of Canaan*. Again, verse 42, "*This is that night of the LORD to be observed of all the children of Israel in THEIR GENERATIONS.*"

Again (chap. xvi. 32), speaking of the manna it is said: "*Fill an omer of it to be kept for YOUR GENERATIONS: that they may see,*" &c. And here, the fact of the case must attest to both Jew and Gentile, that, as beyond the times of the Theocracy no such vessel of manna was kept, or could be seen, no perpetual use of this observance was intended. So also ver. 33. The same is said of the pure oil that was to be burnt in the lamp of the tabernacle: viz. "*It shall be*

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<sup>4</sup> Where "*for ever*" (לְעוֹלָם) would be better rendered by *continually*, i. e. during the whole of its period, but no longer.

a statute for ever unto THEIR GENERATIONS" (i. e. of Aaron and his sons, to be unknown under the New Covenant, chap. xxvii. 21), "*on behalf of the children of Israel.*" In chap. xxx. 21, the washing of the priests' hands and feet is also made a statute to continue in like manner. The peace-offering, i. e. of a goat, is likewise a *perpetual statute*, for the generations of the Jews (Lev. iii. 17). So also is the meat-offering (ib. vi. 18): the anointing of Aaron and his sons (ib. vii. 36): and (ib. 37) the same is "*the law of the burnt-offering, of the meat-offering, the sin-offering, the trespass-offering, the consecration, and of the sacrifice of the peace-offering.*" And again, that God Himself has determined the period during which these should not exist, and consequently the duration of that in which *they should*, is evident enough from the words of Daniel (chap. ix. 27), viz. "*In the midst of the week HE*" (i. e. God) "*shall cause the sacrifice and the oblation TO CEASE:*" that is, as we shall shew, when we come to this place, after the cutting off of the Messiah, and when Jerusalem and the Temple should fall. And, it may be shewn, in like manner, that the *Sabbaths*, and indeed, every peculiar service of the Law, was enjoined upon the generations of the Jews only, and upon them, as possessors of the land of Canaan. To all lands they could not, in many cases, possibly apply: and in none can they accurately, under the *first*, the universal and better Covenant made with Abraham: for this obvious reason, viz. Canaan has under this, necessarily lost its peculiarity, and has been absorbed in that greater possession, of which Abraham, as the father of many nations, was to be the spiritual heir. Under this Covenant Canaan is therefore unknown, just as is circumcision, the priesthood of Aaron, and indeed every other shadowy rite and ceremony of the law; or, to use the words of inspiration, these can be *no more remembered, or come into mind*<sup>5</sup>: they are antiquated, worn out, and superseded by better things; and these things are enduring; they are *purely spiritual*; and, as such, they can be applied by faith only.

It appears then, that by the terms "*your generations,*" and the like, is meant the period of the Theocracy, or Mosaic

<sup>5</sup> Isai. Lxv. 17: Jer. iii. 16: See also Jer. xxiii. 7, 8.



*Dispensation* only. It will also appear, that the term "*generation*," is used to imply, in a more extended sense, both the persons and times of the *New Covenant*, i. e. of that *first Covenant* made with Abraham. So in Ps. xxii. 30, speaking of the consequences of the cutting off of the Messiah, the Psalmist says, "*A seed shall serve him; it shall be accounted to the LORD for a GENERATION.*" (Heb. לְדוֹר לְדוֹר. Comp. Isai. liii. 10, and Ps. lxxxvii. 6). Again, Ps. lxxxviii. 5, 6, we also have this distinction specifically made. "*He established a testimony,*" it is said, "*in Jacob, and appointed a law in Israel, which He commanded our fathers... should... make known to THEIR CHILDREN*" (i. e. in "*their generations*"), "*That the GENERATION TO COME*" (Heb. דּוֹר אֲחֵרֹן, i. e. literally, *after, or latter, generation, or dispensation,*) "*might know them, even the children which should be born; who should arise and declare them to their children.*" In Ps. cii. 18, this is made still more specific: "*This shall be written for THE GENERATION TO COME*" (Heb. לְדוֹר אֲחֵרֹן, as before: and we know that "*it was not to themselves, but to us, that holy men did minister,*" &c. 1 Pet. i. 12); "*and the people which shall BE CREATED shall praise the Lord.*" Where we have those, who should constitute a "*New creation*," made the constituents of this "*after generation*." This term therefore, so qualified and used, may be considered as antithetical, and pointing out respectively, the periods or persons of these two Covenants.

But we have other means of judging, as to when the period designated by "*your generations*," should come to its close. And consequently, whether it has, or has not, now passed away. This usage then, applied of necessity to the Jews, *as a people and nation*, and exclusively to them, as the natural descendants of Abraham. This, I think, cannot be disputed. But it is plainly foretold by the Prophets, that a time should come, when they should be *no longer a people*: should *no more be beloved as such*: that those too, who had not been a people, should be a people: those who had not been beloved, should be beloved; that God's people should be called "*by a new name*," and that this should be that of "*the holy people*." All which was to take place, when the myriads from among the Gentiles should be called

in. If then, we can determine when this last event took place, we also can, when the period above mentioned must have come to its close. And, to effect this, we have only to turn to those places of the New Testament, in which this question is either directly, or indirectly, discussed.

St. Paul then (Rom. ix. 25, seq.) proceeds thus: "*As he saith also in Osee, I will call them my people, which were not my people; and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.*" But Hosea does more than this: he also says (chap. i. 6), "*I will no more have mercy upon the house of Israel*" (i. e. generally, and as a peculiar people); "*but I will utterly take them away.*" And again (ib. ver. 9), "*Ye are not my people, and I will not be your God.*" Then follows the place cited by the Apostle. And, be it observed, he applies the promised blessing here to *his own times*, and to those Jews and Gentiles who had then received the *New Covenant*. "*Even us,*" are his words, "*whom he hath called, not of the Jews only, but also of the Gentiles.*" He then cites Isaiah (chap. x. 22, 23), "*Though the number of the children of Israel be as the sand of the sea, a REMNANT shall be saved.*" And of this *Remnant*, he elsewhere tells us, he was one, as already remarked. Isaiah also says more (chap. lxii. 2; lxv. 15); he assures us, that God's people should be called by a *new, and another, name*: while St. Peter positively declares, that the Christian Church constitutes *the holy, and the peculiar people of God* (1 Ep. ii. 9, 10); where he also cites the very place of Hosea quoted by St. Paul. The Jews, as such, had now therefore, *utterly ceased to be a people*, in the Scriptural acceptation of that term: and if so, "*their generations*" as those of a people, must have come to an *end*; as must that, termed the *after generation* (דור אחרון), have taken its beginning. The Covenant too, which had enacted certain observances to be followed during that period, must also have come to its *end*: and this, St. Paul affirms, had actually taken place in his days.

It should seem therefore, that the grant of the *land of Canaan* to the Jews "*for their generations,*" with all the peculiarities of the Law of Moses, formed no part whatso-

ever of that *everlasting Covenant*, which was *primarily* made with Abraham in Chaldea, and under which all nations were to be blessed. It was of a mere *temporary* character, shadowing out perhaps, that wider<sup>6</sup> and better inheritance, and given, as in other instances, as a voucher for this. It has accordingly long ago passed away, together with *every thing else of a temporary*<sup>7</sup> nature. "*The fulness of time*" has arrived, and in this the establishment of that new system, to which none other was to succeed on earth, has taken place. And again, the peculiarity granted to Canaan by this temporary Covenant, was in its nature altogether incompatible with the *universal* requirements of the inheritance, given to Abraham by the first and better one; so much so, that they can by no possibility exist together. The *earthly* and *shadowy* inheritance of Canaan, and the *universal* and *spiritual* inheritance given to Abraham, as heir of the world, can no more be united, than can Christ with Belial, or light with darkness. The thing is impossible, unless indeed we profess on principle, to mix up and confound Judaism with Christianity: which, pleasing as it may seem to some, is utterly at variance with the authoritative doctrines of St.

<sup>6</sup> And hence it is said, that "*Zion should lengthen her cords,*" &c. that is, should stretch herself out to the uttermost parts of the earth, so that her possessions would now be an extended spiritual Canaan. See Ezek. xlvii, xlviii. on Rev. xxi. below.

<sup>7</sup> The Bishop of London however, says on this subject in his Sermon, (p. 6): "*He,*" i. e. Paul, "*foresaw . . . the seeming abrogation*" (the Italics are mine) "*of that Covenant which had been declared . . . to be everlasting.*" I remark; Paul certainly never foresaw any *seeming* abrogation of that Covenant which God made with Abraham, and in which all the nations of the earth should be blessed: on the contrary, Paul preached its full establishment and duration under the title of the "*New Covenant,*" Heb. viii. 6—13. exclus. And here, (ver. 13.) he declares, that God had made the other *to decay, wax old, and ready to vanish away*. And again, 2 Cor. v. 17: "*Old things are passed away; behold, all things are become new.*" We have, I say, no "*seeming abrogation*" here, of the Covenant establishing the Theocracy, but a *positive and actual one*: and nowhere have we any but *positive* affirmations that the Covenant made with Abraham,—which was really the *everlasting one*,—should never be abrogated. The Bishop labours here therefore, under the most palpable confusion as to these two Covenants; or else he supposes,—which is equally distant from the truth—that they both may exist together.

Paul, and is among those things upon which he denounces a most fearful curse<sup>8</sup>. And, as to the facts of this case, neither the Apostles, nor their converts, ever attached any peculiarity whatever to Canaan. Some sold their possessions within it; and others declared that, *in every nation*, every real servant of God would be accepted; and that there was now no difference<sup>9</sup>. And again, had the Jews generally received Christ, the same must have been the result. The middle wall of partition was now broken down; the boundaries of *the Zion of God* were extended even to the uttermost parts of the earth, making every land in which it was really found, *a land of holiness*: i. e. *a holy land* in true scripture-phrases, and every Christian, or member of it, a descendant of ABRAHAM, in the true intent of this his new name, and of this his *everlasting* Covenant. These were now counted to the Lord for A GENERATION; and this again, by the instrumentality of the faith which constituted Abraham a just and acceptable man in the sight of God: as also, by the preaching of his spiritual seed,—the *Elect*, *Election*, the *Remnant*, and, in Ezekiel's phrase, "*all the house of Israel wholly*,"—all had become one household, under one God and Father of all.

We have arrived therefore at this point, viz. that the things of the temporary Covenant can now be remembered no more. *Canaan* has lost its privilege of exclusiveness: the people of God have long ago been called by *a new name*, and the face of the world has been made to exhibit that of *a new Creation*, under a system, to which all that has gone before gives its fullest testimony. To this likewise all the Prophets administered in their days. We can have now therefore, in genuine *scriptural usage*, *no Jews*, and *no Canaan*: we can have only those *spiritually* and *truly circumcised* Jews, which are the predestined *people of God*, and bear "*a new name*:" and this again, with that far wider and better inheritance, shadowed out by the *Canaan* that once was, and was to cease as such, by virtue of the first Covenant, constituting Abraham the spiritual heir of the world. If then, there is to be a return to *Canaan*, When can this possibly take place? And Where are we to find *the Jews* who shall undertake it? And again, Where is the *Canaan* to

<sup>8</sup> Gal. i. 8, 9.

<sup>9</sup> Rom. iii. 22: x. 12.

which, should such be found, they are to return? The *Christian Covenant* knows of no such people, and of no such place. This Covenant, as made and ratified with *Abraham*, acknowledges neither his seed "*in their generations*," nor yet *Canaan* in any exclusive sense whatsoever: it acknowledges and comprehends, on the contrary, within its ample scope *all believers*, whether descended from Jews, Greeks, Barbarians, Scythians, Bond, or Free; for all these are one in Christ; and with these, Christ, as *Abraham's seed*, is in a peculiar sense, *all and in all*<sup>10</sup>. Jews, calling themselves so in despite of this Covenant, and in positive rebellion against its provisions, may, in their blindness, expect some such return and restoration, and so may Judaizers: but no matter how *great*, how *many*, or how *popular*, these and their notions may be, the thing is at once grossly absurd and impious; and is, besides this, under the government of a powerful and faithful God, utterly impossible.

SECT. II.—*On such places of the Old Testament as speak of the period appointed for the close of the Theocracy, and for the establishment of a New Covenant, under the terms, the latter day or days, the last days, end or ends of the world, the day or the great day of the Lord, and the like.*

WE have seen that the generations of Israel after the flesh, were to be succeeded by another, and "*after generation*," to which no limit or close should be known, because in it an *everlasting and universal Covenant*, ordered in all things and sure, should be established. We now come to the investigation of those Scriptures which especially inform us of this, under the terms, *the last days, latter day, or days, or other equivalent ones.*

The first occasion, on which the term "*the last day*" occurs, is that of Jacob's blessing his children (Gen. xlix. 1, seq.). "*Gather yourselves together*," says the Patriarch, "*that I may tell you that which shall befall you in the LAST DAYS*" (Heb. בְּאַחֲרִית הַיָּמִים. Gr. LXX. ἐν' ἐσχάτων τῶν ἡμερῶν). A little lower down (ver. 10) it is foretold, as an event to occur at this period, that, "*The sceptre shall not*

<sup>10</sup> Col. iii. 11.

depart from Judah, nor a lawgiver from between his feet" (i. e. from among his sons), "*until Shiloh*<sup>11</sup> come; and," it is added, "*unto him shall the gathering of the people*" (nations) "be." In this case, we clearly have the period of our Lord's manifestation in the flesh, designated as "*the last days.*"

Numbers, chap. xxiv. 14, seems to be the next place particularly touching on this period; the words are these: "*I will advertise thee what this people shall do to thy people in THE LATTER DAYS.*" We then have (ver. 17), "*There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab,*" &c., which may be considered as a continuation of the prophecy of Jacob just quoted, and as the first enunciation of those in Isai. xi. 14; xv. 1; xvi. 13. Jer. xlviii. &c. In ver. 24, we have, "*Ships shall come from the coast of Chittim,*" &c. which can, as we shall shew hereafter (Dan. xi. 30), be applied to none but this period. The smiting of Moab here therefore, must be understood in a *spiritual* sense, as we shall have further occasion to shew. These "*latter days*" must therefore be those of Christ.

Deut. iv. 30, seq. is the next place in which this usage is found: viz. "*When thou art in tribulation, and all these things are come upon thee, even in THE LATTER DAYS*" (Heb. בְּאַחֲרֵית הַיָּמִים. Gr. LXX. ἐπ' ἐσχάτῳ τῶν ἡμερῶν), "*if thou turn to the Lord thy God, and shalt be obedient unto his voice...He will not forsake thee.*" Where, as already remarked, we have no prophecy that *they* should return, but only the condition laid down, viz. "*if they shall turn,*" then will the Lord their God not forsake them. That this context refers to this same period, is evident from what occurs in ver. 26. "*I call heaven and earth to witness...that ye shall...utterly perish from off the land whereunto ye go over*

<sup>11</sup> It is plainly an error, as shewn in my Hebrew Lexicon under the word שִׁילֹה to take this as a proper name. I take it so here, merely in compliance with general usage. An exact interpretation of this word, and of the sense of the place is given in Ezekiel xxi. 27, in the terms, "*until he come whose right*" (i. e. "the crown," ib. ver. 26, implying *the Rule.*) In Gen. xlix. 10, שִׁילֹה, should be read שִׁלֹה, and is perfectly equivalent to the אֶשֶׁר-לֹ, of Ezekiel here: i. e. *whose it is: viz. the Sceptre.*

*Jordan to possess it...ye...shall utterly be destroyed, and,"* it is added, "*the LORD shall scatter you among the nations,"* &c., which is positive prophecy; all of which actually took place during the period so termed.

Again, chap. xxxi. 29 (which however, more properly belongs to the next chapter), it is said, "*Evil will befall you in the LATTER DAYS; because ye will do evil in the sight of the Lord, to provoke Him to anger,"* &c. (Heb. בְּאַחֲרִית הַיָּמִים. Gr. LXX. ἔσχατον τῶν ἡμερῶν), which must also refer to this period; and it distinctly marks the end (de facto) of the Jewish polity.

The next intimation we have of this period is Deut. xxxii. 29, where it is said, "*O that they were wise...that they would consider their LATTER END*" (Heb. אַחֲרֵיתָם. Gr. LXX. τὸν ἐπίουτα χρόνον). It should be observed that, in this context, the overthrow of the Jewish polity is particularly and positively predicted (ver. 20, seq.): "*I will see what THEIR END shall be*" (Heb. אֲרֹאֶהֶם אַחֲרֵיתָם, where the LXX.

Gr. have read אֲרֹאֶה, *I will shew*, &c. δείξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων. And so the Arabic of Saadiah Haggaaon as in the London Polyglott, and so that of Erpenius). We also have here (ver. 22, seq.) the destruction of the earth, i. e. of the land, by *fire*, &c.; (ver. 26) their scattering abroad into corners; and (ver. 43) the calling in of the Gentiles, and the rejoicing of these with His *people*, i. e. with the *holy Remnant* of them. (Comp. chap. xxxiii. 19, 26—29, where the same period is evidently had in view.)

This period again, appears thus marked in Job xix. 25, "*I know that my Redeemer liveth, and that He shall stand at the LATTER DAY upon the earth*" (Heb. וְאַחֲרָיוֹן. See my translation, with the notes). I am well aware, that other views have been entertained of this place, while I feel assured that none will so simply and so fully answer its terms as this does. The usage in the original is not indeed identical here with the preceding; while it is with that applied to our "*generation following*," or "*after-generation*," as noticed above. The things meant therefore, are the same, viz. the manifestation of Christ, and the period in which this should take place.

We may now pass on to Isai. ii. 2, where it is said, "*It*

*shall come to pass in the LAST DAYS*" (Heb. בְּאַחֲרִית הַיָּמִים. LXX. ἐν ταῖς ἐσχάταις ἡμέραις), "*that the mountain of the LORD's house shall be established,*" &c. Which, from the nature of the context, can refer to none but those in which the nations should receive the Gospel. In verse 12 here, this period is termed "*the DAY OF THE LORD.*" Let this be borne in mind.

Jeremiah (chap. xxiii.) presents us with the same things, and these to take place within the same period. In ver. 3, "*the Remnant*" is to be gathered: ver. 5, *The righteous BRANCH* is to be raised up to David. In "*HIS DAYS*" *Judah* is to be saved (i. e. the holy "*Remnant*" noticed above), and His name is to be called "*the LORD OUR RIGHTEOUSNESS:*" &c. to the end of ver. 8. The theme then taken up, is on the fall of the unbelieving Jews. Then follows (ver. 19, seq.), "*Behold, a whirlwind of the LORD is gone forth in fury... it shall fall grievously upon the head of the wicked... in THE LATTER DAYS*" (Heb. as before) "*ye shall consider it perfectly.*" And again (ver. 39, 40), "*Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten*<sup>12</sup>." By "*ye shall consider it perfectly,*" is probably meant ye shall be made *fully to feel all this*<sup>13</sup>. That the whole, here had in view, came to pass within the period before us, there can be no doubt. We have too, a parallel to this place in chap. xxx. 23, 24. And in verses 17—23, are given the consolations of the OUTCASTS, i. e. of the *true Zion*, with

<sup>12</sup> I. e. *A reproach and shame*, which, in the language of prophecy, shall never be taken from you, or be lost sight of. This—be it remembered,—is *prophecy properly so called*, and, if taken absolutely, *for ever* excludes the Jews from mercy: it will nevertheless, extend no farther than the period assigned for the sealing of vision and prophecy, (Dan. ix. 24) as already remarked. It should be observed here, that, unless we take care duly to *divide the word of truth*, one part of it may be brought into positive contradiction to another.

<sup>13</sup> But, if the better party is here addressed, which is not impossible, the meaning will be, *ye shall perfectly understand and know, why all this comes to pass.* It is of little consequence here, to which of the parties this is addressed.



the fall of their oppressors. In the next Chapter, xxxi. 1, seq., it is said, "*At the same time...will I be the God of all the families of Israel,*" that is, as already noticed, of those who are *truly* so called, viz. the *Outcasts* or *Remnant*. (See ver. 17 of chap. xxx., and also chap. xxxi. ver. 7, seq., as already shewn, and Ezek. xi. 15, seq.)

But this context (chap. xxx. 7, seq.) carries on the events, so foretold, to the times of our Lord; and here, these are those of Israel's restoration. We have here therefore, these *latter days* made to synchronize with those of *all Israel's restoration*. (See also xxxi. 31, seq. with the parallels): and this is the case everywhere, as already remarked.

When we come to Ezekiel, we find this period styled **THE END** (Heb. עֵדֶיךָ, the term used also in Dan. viii. 17, 19; ix. 26; xi. 27, &c.). In Chapter vi. we have, immediately after the severest denunciations (ver. 8), "*Yet will I leave A REMNANT, that ye may have some that shall escape the sword among the nations,*" &c. These are of necessity that *holy Remnant*, or *Escaped* party, which should declare the glory of God among the Gentiles (Isai. lxvi. 19); "*and,*" it is added, "*THEY shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.*" Then again, Chap. vii. 2, seq., "*An END, THE END is come upon the four corners of the land. Now,*" it is added, "*is THE END come upon thee, and I will send mine anger upon thee.*" And (ver. 6), "*An end is come, the end is come... behold it is come. The morning<sup>14</sup> is come unto thee...the time is come, the day of trouble is near.*" (ver. 10) "*Behold THE DAY, behold, it is come: the MORNING*" (i. e. the latter half of this day as before) "*is gone forth.*" (ver 13.) "*For the seller shall not return to that which is sold...for the vision is touching the WHOLE MULTITUDE thereof, which shall not return.*"

That this **END** presents us with the period styled also "*the last days,*" is sufficiently evident from the nature of the denunciations made. They tell us, that the *Seller*, as in the case of Jeremiah<sup>15</sup>, *shall not return* as he would after the

<sup>14</sup> I. e. the *latter* portion of Daniel's vision of the Evening and Morning, Ch. viii. 26, as will be shewn hereafter.

<sup>15</sup> In Jer. xxxii. 7, as noticed above, we have the place to which

Babylonian captivity; and further, that the *whole multitude shall* NOT SO RETURN at this time. In this context moreover, this *whole period* is termed "THE DAY<sup>16</sup>:" and must, as it should seem, be that part of it in which these judgments should take place, viz. "THE MORNING." The *Evening*, as already remarked, is the beginning of the day in the East. The *Morning* must be here therefore, the commencement of its *second half*. We shall shew hereafter, that the latter portion of this period was to be that, which should commence with the fall of Jerusalem. The judgments therefore, thus to fall upon the wicked *multitude*, according to Ezekiel, were to take their rise at this particular point of time. And the fact is, at this they did take their rise, as it will presently be shewn.

It must be obvious from the next verse (Ezek. vii. 15), that the threats delivered by Moses were in the mind of the Prophet (Deut. xxviii. 21, seq.; xxxii. 25, &c.). We then have in due order (ver. 16), the ESCAPE of the pious *Remnant*, hence occasionally termed, "*the escaped of Israel*," as remarked above: "*But they that escape*<sup>17</sup> *of them shall escape, and shall be on the mountains like doves of the valleys, all*

which allusion is made. In Isai. xxiv. 20, we have similar denunciations. Then follows, (verr. 21—23 inclus.) the fall of the heathen nations. Precisely to the same effect Ezekiel again, Ch. xxi. 27, "*I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him;*" i. e. the diadem and crown, mentioned in the verse next preceding; viz. to Christ, or the Shiloh of Jacob, Gen. xlix. 10: which was, as we have seen, to come to pass in THE LATTER DAYS. (more literally, *An overturning, an overturning, an overturning, will I constitute it. Moreover, this shall not come to pass, until He shall come whose is the judgment: and I will give, or constitute Him,*" i. e. the Prince of Israel, as mentioned in ver. 25, preceding.) . . . which, as just now remarked, is a perfect echo of Jacob's, "*The Sceptre*," &c. Gen. xlix. 10. The same subject is had in view, Ezek. xxxv. and Isai. xxxiv, as we shall shew hereafter.

<sup>16</sup> I. e. another mode of expressing the period termed "*the latter day*," &c. sometimes, *the day of the Lord, the great and dreadful day*, &c. *the day, or days of vengeance*, &c.

<sup>17</sup> These "*escaped*" (Heb. פליטים) are those had in view in Isai. iv. 2: x. 20: xlv. 20: lxvi. 19. &c., which must necessarily mean our Lord's followers.

*of them mourning every one for his iniquity.*" Which cannot be said of the unbelieving and impenitent Jews; for such never mourn for their sins. To the mountains moreover, were the believers warned to *escape* by our Lord himself, as already noticed, while the harmlessness of *the dove*, which cannot be said of the Jews of our Lord's times, was to distinguish their character. It is added of the sinful party (ver. 18), "*They shall also gird themselves with sackcloth, and horror shall cover them: and shame shall be upon all faces, and baldness upon all heads. They shall cast their silver in the streets...their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord...because it is*" (was, or had been, Heb. הָיָה) "*the stumblingblock of their iniquity.*" The transition from the *holy*, to the *unholy*, party here, may seem abrupt, and indeed it is so: but this is no uncommon thing with the Prophets. The mention of their silver and gold not being able to deliver them, must imply, that this party habitually trusted in these: while their not obtaining deliverance in this great and dreadful day, is only what literally took place in the period so named. It must be evident therefore, that this party is had in view in this place. It must also be to this *End*, and to this *Day*, and *Time*, that Ezekiel has respect in this chapter.

The next place we shall notice, as applying the term, "*the last days*," to this period, is Micah iv. 1, 2, &c., in words identically the same with those of Isaiah quoted above. That this refers to the Apostolic period, must be evident from what was shewn on this place of Isaiah. It is further said here (ver. 6, seq.), "*In THAT DAY*<sup>18</sup>...*will I assemble her that halteth, and I will gather her that is driven out,*" (i. e. OUTCAST) "*and her that I have afflicted; and I will make her that halted a REMNANT*<sup>19</sup>, *and her that was CAST FAR OFF a strong nation*" (i. e. as promised to Abraham): "*and,*" it is

<sup>18</sup> It would swell our work indefinitely, to notice every passage in which reference to this period is, one way or other, made: the following places may suffice for the present: Isai. ii. 11: xxvi. 1: xxix. 18: Lii. 6: Ezek. xlviii. 35: Joel iii. 18: Zeph. i. 15: Zech. ii. 11: ix. 16: xii. 8: xiii. 1: xiv. 9: Mal. iii. 17. &c.

<sup>19</sup> A very good parallel to this will be found in Zeph. iii. 13, to the end.

added, "*the Lord shall reign over them in mount Zion henceforth, even for ever.*" This everlasting reign can be none, but that assigned to the spiritual David, and the *Son of Man*, both by Isaiah and Daniel, respectively. "*That day*" moreover, mentioned here, can be no other than the period symbolized by the seventieth week of Daniel (chap. ix. 27, presently to be considered); for, during this, every thing relating to the *Holy people*, and *Holy city*, was to be accomplished. During this day therefore of Micah, the poor and afflicted *Remnant* were to be constituted a *strong nation*: and this actually took place within it, in their taking spiritual possession of the heritage of the heathen, as will be more particularly shewn hereafter. And to this effect, is the remainder of this context (which see).

The next chapter (ver. 2, seq.) particularly foretells the birth of the Redeemer, as also the return of the *Remnant* unto the *children of Israel*; here necessarily to the Apostles and their coadjutors (comp. Heb. xii. 22, seq.), Ezekiel's "*all the house of Israel wholly*;" not to *Canaan*: this was now merged in Abraham's greater and better portion, the heritage of the Gentiles. It also predicts the fall of the cities and strongholds of Judah (ver. 11).

SECT. III.—*On Places in the New Testament referring to the last days, the end, or ends of the world, and the like.*

It would be endless to notice every place in the Old Testament, in which this period is referred to in one way or other: of some of these notice will be taken hereafter. We shall now therefore, pass on to the New, and endeavour to ascertain how it is spoken of there. Our first place shall be Luke xxii. 37... "*The things concerning me have AN END*:" that is, as the context here requires, *the things which have been written concerning me*, shall have a complete fulfilment and end. Which must mean, not that the things written concerning Christ should not be accomplished until the *end of time*;—which however, can have nothing to do with His kingdom: for, in the language of prophecy, this HAS NO END: but there was a period to arrive, in which they should all be accomplished. Let us now enquire, how far our Lord himself has elsewhere restricted them to this sense.

We find then (ib. chap. xxi. 22), "*These be the days of*

*vengeance, that all things which are written may be fulfilled.*" The days here referred to, are necessarily those spoken of in the context immediately preceding it, viz. (ver. 20, seq.), "*When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh:*" which brings us to the period appropriated to this in Daniel (ix. 26, 27), as we shall shew hereafter. For, according to him, *the people of the Prince who should come, should destroy the City and the Sanctuary*, some time after the cutting off of the Messiah. This then, must necessarily be in the midst of his *seventieth week*, when God should cause both *sacrifice and oblation to cease*. Our Lord's words here therefore, have respect *generally* to this period; and the same is true of the whole Chapter, as we shall presently see. The same general period is, therefore, had in view throughout it; and, at the close of this, the *End* adverted to above by our Lord, must of necessity come.—But more on this, when we come to Daniel.

Let us now examine a few other places, which appear to teach the same thing. We have then (ver. 32) of this same chapter, "*Verily I say unto you, This generation shall not pass away, till all be fulfilled*" (rather, *till all be*. Gr. γένηται. The Authorized Version overstates this in "*fulfilled*"). That "*this generation*" must mean *the generation* then existing, it would be a work of supererogation to shew<sup>20</sup>. But let us see, whether there are not other places which will make any such proof unnecessary. We have then (Matth. xvi. 28), "*Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in power.*" We now have the coming of the Son of Man therefore, in power (Dan. vii. 13, seq.), limited to the *life-time* of some of the persons then present: and this coming to be evinced by the performance of some great acts on His part; not necessarily by an *appearance* of His

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<sup>20</sup> And yet, as already cited, there are those who tell us that, by *generation* here, is meant, not a generation implying the lifetime of persons then living, but the duration of a *class* of men: and here, the disciples and their successors: according to others, the whole of the Jewish people. Surely all this is very far-fetched! But it is fully refuted by our parallel places.

person: and so says St. Matthew in the place parallel to this: viz. (ver. 30), "*Then shall appear THE SIGN of the Son of man in heaven, coming in the clouds of heaven with power and great glory.*"

Now, that this should *not* be delayed to the end, or even the *latter portion*, of this period (of which more hereafter), is evident from the context immediately following: viz. (ver. 31), "*And He shall send His angels*" (*Messengers*, i. e. *Apostles*) "*with a great sound of a trumpet, and they shall gather together his ELECT from the four winds.*"... (ver. 34), "*Verily I say unto you, This generation shall not pass, till all these things be*" (as before). The fact then of this case is, *He did so send His angels, or Apostles* (in Isaiah's terms, *His Escaped*), *with a great sound of a trumpet* (*mystically so speaking*), *and they did gather together His ELECT* (or *Remnant*) *from the four winds*: to these both St. James and St. Peter addressed their Epistles: and these again, St. Peter and St. Paul actually term the "*Elect*," or "*Election*"<sup>21</sup>."

To the same period also, and its events, is necessarily to be referred the passage (Acts i. 11), viz. "*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven:*" that is, *in the clouds of heaven, with signs of power, and in great glory*"<sup>22</sup>: for this is the manner in which He then ascended. Besides, He Himself says, evidently for the purpose of doing away every expectation of a personal revelation of himself (John xiv. 19), "*Yet a little while, and the WORLD SEETH ME NO MORE.*" But if "*every eye*" should *sensibly* see Him (Rev. i. 7), then the *whole world* should. And again, which is perhaps more to our purpose, as it has in view the very period now referred to, Matth. xxiv. 23, &c. "*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.*" And again (ib. ver. 26), "*Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even to the*

<sup>21</sup> James i. 1: 1 Pet. i. 1, 2: Rom. xi. 5, 7, seq: 2 Tim. ii. 10.

<sup>22</sup> There is a tradition to be found in Lactantius, in which it is said, that the ascent of our Lord was like that of Elijah, i. e. in a chariot of fire, and in a great tempest.

*west, so shall also the coming of the Son of man be:*" i. e. *in power, not visibly and personally, but as in the clouds of heaven.* (Comp. Zech. ix. 14—17, inclus.) To take refuge therefore, in a strictly *literal* interpretation of this place, and so to extract a *personal* appearance of Christ, is contrary to the manifest intention of Scripture, and to every fact of these times, and deserves not a moment's further consideration.

There are also other places, in which our Lord speaks of the *End*, or general *consummation* to take place in *these last days*, when, as it should seem, all things written concerning Him should be accomplished: these we may now consider. Two of them occur in His very remarkable prophecy (Matth. xxiv. &c.). At ver. 6, it is said, "*Ye shall hear of wars and rumours of wars...but THE END is not yet.*" (ver. 8.) "*All these are THE BEGINNING of sorrows*<sup>23</sup>." (ver. 14.) "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations*" (i. e. of Christ's power), "*and then*" (i. e. *after this*) "*shall THE END come*<sup>24</sup>." Now I say, if this be not *the end* predicted by Ezekiel, as noticed above, it will be difficult to say what *end* it can be. Our Lord places the *beginning* of the things, which were to lead to it, within the life-time of those then present, and to the investing of Jerusalem by the Roman army, as predicted by Daniel. Its *end* He then assigns to some certain point of

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<sup>23</sup> We have here therefore, *the Beginning* of the judgments so foretold by our Lord, as we also have, in this same context, *the end* of them: which must, from the nature of the case, comprehend some definite period; the extent of this we shall determine hereafter.

<sup>24</sup> This *End* is also brought before us in ver. 13 here, where it is said, "*He that shall endure to THE END, the same shall be saved,*" that is, every one who shall not fall away, on account of the trials to be undergone during the continuance of this period, shall be saved: Comp. Ch. x. 22, and its parallels. The same *End* is also had in view, Rev. ii. 25, 26. seq., as we shall see hereafter, where the coming of the Son of man in power is combined with it. But we have, as the great *testimony* to the truth of all this, the fact of the Gospel's being fully preached in all nations. This, I say, is given as a *testimony*, at once, to all nations, and to all times. This preaching was moreover carried on *by miracle*. The Covenant was magnified ("*confirmed*") among the many during this very period, and then, as we shall see, *the end came*. On this period of *the End*, see also Dissertation II. prefixed to my Theophania of Eusebius.

time, which should occur after the Gospel had been preached in all the world: and this should seem to be the point of time, in which all things then foretold by Him should be accomplished. He further terms this period, "*the days of vengeance*"<sup>25</sup>, that ALL THINGS which were written should be fulfilled" (i. e. within them). They must of necessity therefore, comprehend the *last days, end, &c.*, spoken of by the Prophets, as noticed above.

Our Lord speaks likewise of this period, as of "A DAY" that should come unawares, and as a snare on all who should then be dwelling on the face of *the whole earth* (Luke xxi. 34, 35). From this, as well as from the terms applied to it above, viz. "*the days of vengeance*," we can have no reasonable doubt, that it is the period elsewhere styled, "*The day of the Lord*," and the like. And accordingly, St. Peter tells the believers of his day (2 Ep. iii. 10), that "*the day of the Lord will come as a thief in the night*." In ver. 12 ib., it is styled "*the day of God*." All which evidently rests on the enunciation made in Matth. xxiv. 43, viz. the coming of which should be attended by "*the beginning of sorrows*," and within *that generation*: and its *end* arrive after the Gospel had been preached in all nations. Again, the same Apostle assures us (ib. ver. 13) that, after its judgments should have taken place, "*new heavens and a new earth*" awaited the believers: that is, the universal Kingdom of the Son of Man, in which all things should be "*made new*," i. e. constituting a *New Creation*, *spiritually* considered<sup>26</sup>.

St. Peter informs us moreover, in this place (ver. 8, seq.), "*That one day is with the Lord as a thousand years, and a thousand years as one day*." By which we are perhaps to understand, that, when such expressions as *the day of the Lord* occur, we are not to suppose that a *natural* day is meant, but that both *a day*, and *a thousand years*, are to be taken in all such contexts, as intimating some indefinite period. That St. Peter here refers to his own times, must be evident from the context. "*The Lord*," says he (ver. 9),

<sup>25</sup> Comp. Isai. xxxiv. 8, with its context.

<sup>26</sup> And here St. Peter tells us, just as Isaiah does (ib. ver. 4.) that *the heavens and earth should pass away*, but adds, that they should be replaced by *new heavens and earth*: i. e. religiously speaking.



"is not slack concerning his promise, as some" (now) "count slackness; but is long-suffering to us-ward." That is, If the promise of Christ's coming appears to some unlikely to be fulfilled, let not such deceive themselves: the apparent delay is for our sakes. He adds (ver. 10), "*But the day of the Lord*" ("of God," ver. 12) "*will come as a thief in the night.*" We have already seen, that it is to the period in which St. Peter lived, that this name is given in the Scriptures, as we also have, that the generation then existing should witness its beginning. Its close we shall determine hereafter.

The Apostle Peter also tells us here, that St. Paul had, in all his Epistles to the Churches, spoken of these things (ib. verr. 15, 16). We shall presently see what he has said of them, and, that his words must as necessarily refer to these particular times, as must those of St. Peter. It is true St. Peter tells us here of a dissolution of the heavens, and of the elements, *by fire*; which, if taken literally, received not their accomplishment in his days. But it may be asked, Is it absolutely necessary they should be so taken? If we examine the numerous prophecies relating to this particular period, we shall find, I think, that they cannot be taken literally. See, for example, Deut. xxxii. 22, as already noticed, "*For a fire is kindled in mine anger, and shall burn unto the lowest hell,*" &c.; after which we find (ver. 43), *the nations should rejoice with his people.* The physical world could not therefore, be so consumed. The same is the case here in St. Peter (ver. 13), "*Nevertheless we, according to His promise,*" (i. e. as given in the Scriptures of the Prophets), "*look for new heavens and a new earth,*" &c.: that is, *a new creation*, mystically speaking. - On this subject see too, Isai. i. 7; xiii. 13; xxiv. 6; xxxiv. 4, seq., with the parallel places, which must be quite sufficient to remove every doubt, as to the true drift of all such places.

St. Peter again, to the same effect (1 Ep. iv. 17, seq.), "*The TIME IS COME that judgment must begin at the house of God*<sup>27</sup>:" the terms of which manifestly refer to this period,

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<sup>27</sup> I. e. as predicted by Ezekiel, ix. 6, as we shall see more at length hereafter.

and to a judgment now to be executed<sup>28</sup>. To this judgment reference is also made (2 Ep. chap. ii. 3) in the words, "WHOSE JUDGMENT now of a long time lingereth not" (i. e. shall shortly be executed), "and their damnation slumbereth not." In verse 12, these are spoken of as then existing: "But these," it is said, "as natural brute beasts, made to be taken and destroyed," (now) "speak evil of the things that they understand not," &c. And again (ver. 17), "These are wells without water...to whom the mist of darkness is reserved for ever." (See the following verses.) And, be it observed, that, although a judgment was then to be openly executed, the Apostle does also intimate under this, a future and final judgment, in which the mist of darkness should for ever rest upon the damnation of these sinners; and that both of these should be a judgment by fire. That such a primary judgment should rest upon the Jews, we have already seen in the words of Moses, Isaiah, and others: that a similar one should destroy the heathen powers, who should persecute the saints of the Most High, and resist the empire of the Son of Man, we shall presently see from Daniel<sup>29</sup>.

We need not therefore, be surprised in finding the writers of the New Testament, speaking of a judgment to take place within the times in which they lived, or of a revelation to be made by fire, or of new heavens and a new earth, when it had also been announced, that a new creation should take place within that very period, not indeed in a physical, but in a moral and religious, sense. The system of literal interpretation, which has usually been followed, would naturally enough refer all this to the final day of judgment: but how new heavens and a new earth could await believers after this, could be explained on no supposition, but that of a Jewish Millennium: with what propriety, let the reader judge.

We have again (1 Pet. i. 5), (You) "Who are kept by the power of God through faith unto salvation, ready to be revealed in THE LAST TIME." It is not to be supposed however, that this salvation had not been already revealed in some sense: this was certain. The Apostle must therefore,

<sup>28</sup> So also St. Paul, Phil. iv. 5: *The Lord is at hand*: which we shall shew must likewise apply to this period.

<sup>29</sup> Dan. vii. 9—12, 22, 26, 28 inclus.

have meant, that a *fuller revelation* of this was now *about to be made*, within the period named *the last time*: and this could have been nothing but the complete revelation and recognition of the power of Christ *throughout the world*, foretold by Daniel where he says, *The kingdom under the whole heaven shall be given to the saints of the Most High*; when the putting forth of Divine power should cast down all opposing Jewish and heathen power. This exertion of the Divine power is termed (ib. ver. 7), "*the appearing*" (more properly, *the Revelation*, Gr. ἀποκάλυψις) "*of Jesus Christ*," where the term used, as well as the thing had in view, is precisely the same with those brought before us in the "*Revelation of Jesus Christ*," as taught by St. John: of which more hereafter.

Again (ib. ver. 10, seq.), the same Apostle tells us, that "*the Prophets who prophesied of the grace that should come unto you, searched diligently...what, or what manner OF TIME the Spirit of Christ which was in them did signify*,"..."*unto whom it was revealed, that not unto themselves, but UNTO US*" (i. e. the Apostles, &c.) "*they did minister the things, which ARE NOW reported unto you by them that have preached the Gospel*," &c. It was to *these very times* therefore, according to St. Peter, that *all the Prophets* did in their several ministrations refer. Again (ib. ver. 20), "*Who*" (i. e. Christ) "*verily was foreordained before the foundation of the world, but was manifest in THESE LAST TIMES for you*." The period therefore, termed "*the day of the Lord*," and the like, so had in view by the Prophets, must have been "*THESE LAST TIMES*" of St. Peter: and these again, must have been *those in which he lived* (comp. Acts iii. 18, 24, 25). We shall see hereafter, how far these can be extended.

St. Peter again, gives us a most valuable comment on a prediction of Joel, to the same effect (Acts ii. 17), viz. "*And it shall come to pass IN THE LAST DAYS, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams*." A little above it is said (ver. 4), "*And they were all filled with the Holy Ghost, and began to speak with tongues, as the Spirit gave them utterance*," &c. Upon this occasion, some "*mocking said, These men are full of new wine*." St. Peter answers: "*These are not drunken*,

as ye suppose...But this is that which was spoken by the prophet Joel" (ii. 28). He then gives the place as now quoted. That Peter meant to apply this to the times in which he uttered it, there can surely be no doubt: and if so, these must have been "*the last days*" of prophecy, in his estimation. He is therefore consistent, and in perfect unison, with the rest of the sacred writers on this point.

We have again (1 Pet. iv. 7), "*THE END of all things is at hand: be ye therefore sober, and watch unto prayer.*" That this has reference to our Lord's prophecy, Matth. xxiv. 42—45, &c., there can be no doubt: "*Watch therefore,*" said our blessed Lord, "*for ye know not at what hour your Lord doth come.*"..."*Therefore be ye also ready.*" And Mark xiii. 33, "*Take ye heed, watch and pray: for ye know not when the time is.*" And Luke xxi. 36, "*Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man.*" All of which, as we have seen, was to commence at least within *that generation*, and to end when the Gospel should have been fully preached. In verse 12 of this place in St. Peter, mention is made of *the fiery trial* which was to try the Believers,—as foretold both by our Lord and Daniel,—within *this very period*. A little lower down (ver. 17), this is styled a *judgment*, which was then to begin at the house of God<sup>30</sup>; and which, as we have also seen, was likewise to take place within these times. This is therefore here termed "*the End of all things*," but is not to be mistaken for the dissolution of the physical world; Peter had nothing to do with this question; and it is, of necessity, to be understood of the time *then at hand*, the general period of which had actually commenced, and, during which, *a new moral and religious creation* was to take place.

And again (2 Ep. iii. 2, 3), "*That ye may be mindful of the words which were spoken before by the holy prophets...knowing this first, that there shall come in THE LAST DAYS scoffers,*

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<sup>30</sup> Comp. Rev. i. 3: iii. 11: xxii. 7, 12, 20: James v. 8: Phil. iv. 5. All of which must belong to this period.—The sneer of Gibbon on this must recur to every one, as if the Apostle meant the *end of the physical world*! Oh no: it was only Gibbon's ignorance that suggested this!

*walking after their own lusts.*" He adds, "*For this THEY willingly are ignorant of,*" &c. Manifestly identifying *these scoffers* with those of his own times, and consequently, his own times with "*the last days,*" just mentioned. St. Jude too, says to the same effect, and nearly in the same words (ver. 18), "*How they*" (i. e. the Apostles) "*told you there should be mockers IN THE LAST TIME, who should walk after their own lusts.*" He adds in the next verse, "*THESE BE THEY who separate themselves, sensual, having not the Spirit.*" He tells us also (ver. 14), that Enoch had prophesied of these, as he also had of *the judgment to be inflicted on them at the coming of the Lord*, with ten thousand of his saints: which must be the judgment had in view by St. Peter; and, as we have already seen, by Daniel, chap. vii. 10, seq.

The *Apostles* alluded to here by Jude (ver. 17) must have comprehended St. Paul, who says (2 Tim. iii. 1, seq.), "*This know also, that in THE LAST DAYS perilous times shall come. For men shall be lovers of their own selves...having the form of godliness,*" &c. He adds, "*Of THIS SORT ARE THEY which creep into houses, and lead captive silly women....Now as Jannes and Jambres,*" continues he, "*withstood Moses, so do THESE ALSO resist the truth...But their folly shall be made manifest.*" From which it is evident, that *this* mystery of iniquity had begun, at least, to work in St. Paul's days; and so far, this will identify these *his days*, with those which he terms "*the last.*" Their perils too, should seem to be those foretold by Daniel, when he said that war should be made upon the saints, "*to try them...even to the time of the end*" (chap. xi. 35, &c.). We have too (1 Tim. iv. 1, seq.) very much in unison with this of St. Peter, and relating to the events of these times: "*Now the Spirit speaketh expressly,*" says the Apostle, "*that in the LATTER TIMES some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.*" Now there can be no doubt, that this mystery of iniquity had begun so to work. The falling away of many (*ἡ ἀποστασία*), the *Apostasy* foretold by our Lord (Matth. xxiv. 10, &c.), and alluded to in 2 Thess. ii. 3, of which more hereafter, and dwelt upon by both St. Peter and St. Jude, as just now noticed, must be here had in view. The *latter TIMES* moreover, as now mentioned, cannot but refer to the period which should precede THE END: i. e. the close of

Daniel's *seventieth week*. For now the *New Covenant* should be fully, and for ever, established. We shall see more on these doctrines of devils when we come to Rev. chap. xvi. 13, 14. Let us now consider some of the doctrines of these Apostates.

"*Forbidding to marry*," continues St. Paul, "and commanding to abstain from meats, which God hath created to be received with thanksgiving." The Apostle adds (ver. 6), "*If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ*," &c.: implying, beyond all doubt, that, in the days of Timothy, this *putting in remembrance* would be peculiarly necessary to meet and oppose the rising heresy. Did then, any such persons exist in these, and the immediately subsequent, times, generally inculcating these abominable doctrines? I answer, Every one in the least acquainted with Church history, very well knows that there did. The Eneerates<sup>31</sup>, and indeed the Gnostics generally, taught that marriage was of the devil: and in the place of it, they substituted a community of women, according to the recommendation of Plato in his Republics: and this was, in all probability, the doctrine of the Nicolaitans. In the next place, believing as they did in the transmigration of souls, they held it a gross abomination to eat the flesh of animals, just as the Hindoos now do; and hence, both these doctrines were fully and universally urged upon all their followers. The followers of the Pontificate have, to some extent, recommended these things; but not to such as will satisfy these unlimited statements of the Apostle. Besides, the period here styled the *latter times*, &c., can by no means apply to those of Popery, no more than those can, to the particularly seasonable duty here urged upon Timothy.

One can scarcely imagine, and certainly no one can prove, that St. Paul had in view, in either of these places, any persons or times different from those then existing, or immediately to follow. In these, some were to *apostatize* from the faith: (verr. 3, 4) they were to *forbid to marry*,

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<sup>31</sup> See Irenæus, Ed. Grabe, Lib. i. cap. xxx. with Grabe's note 4. Irenæus here derives these from Simon Magus, and expressly terms their doctrines the venom of the serpent-prince of apostates. See also Cave's *Historia Literaria*, *sub voce* Tatianus, &c.

and to command an entire abstinence from meats, &c.; which, it is too well known to admit of a doubt, was fulfilled to the very letter by the heretics, who were then growing up within the Church. There is therefore, good reason for believing, that all this referred to things *then* in existence: and likely to increase,—and actually did increase to an alarming extent.

St. Paul again, as to this period (Heb. i. 1, seq.), “*God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in THESE LAST DAYS spoken unto us by his Son,*” &c. Where, if language has any meaning, “*THESE last days*” must signify those in which he lived. It was, of necessity during *these*, that Christ had “*spoken*” to the Apostles: before *these*, God had spoken by the Prophets. This distinction was therefore, made for the purpose of preventing mistake in this particular: and certainly, language cannot be, on this point, more precise and definite. If so, “*the last days*” must include those of the Apostolical ministrations, just as we have seen in the places quoted from St. Peter and St. Jude.

To the same effect also is 1 Cor. x. 11, “*Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom THE ENDS OF THE WORLD are come*” (Gr. *eis οὓς τὰ τέλη τῶν αἰώνων*<sup>32</sup> *κατήντησεν*, lit. *to whom have arrived the ends of the ages, or dispensations*: that is, both of the Patriarchal and Mosaic). That the *physical world* could not be meant, is evident enough from the facts of the case. The Apostle tells us moreover, that these *ends* or *times* had now arrived *with them*: that is, within *their days*. These “*ends of the world,*” must therefore imply the same times, as those termed “*the last days,*” “*these last days,*” and the like. They must accordingly, mean some period which had then begun, and was in progress towards its close<sup>33</sup>:

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<sup>32</sup> In Ephes. ii. 7, we have *ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις*, rendered by, “*in the ages to come;*” *the ages (now) coming on*, would have been closer. If this had been given, *in the worlds to come*, in any sense, the absurdity would have been too apparent to be tolerated. Why then have the translators given “*world*” in the place above? Clearly because they did not understand it. But, on the precise use of the term *αἶων*, *aiōnes*, we shall have something presently to offer.

<sup>33</sup> Comp. Phil. iv. 5: Heb. x. 25.

otherwise the term *ends*, must be a misnomer. That it cannot apply to the system then commencing, and involving a kingdom that should have *no end*, must be equally certain: the difference of the cases here being utterly irreconcilable, viz. that, *a thing now coming to its end*, can be made to signify the same with that, to which there should *be no end*. The same is true of the expression "*last days*," and the like: that which should have *no end*, being utterly incapable (in prophetic diction) of containing any "*last days*." No period therefore, after Christianity had received its establishment as a kingdom,—and such establishment it has received,—could possibly be meant by any one of these terms.

The Apostle also tells us (ib.), that "*all these things happened unto them for ensamples*" (Gr. *τύποι συνέβαινον ἐκείνοις*, i. e. as *typical* of something then to come; so in St. Peter, as noticed above, *they ministered not to themselves, but to us*); "*and they are written for our admonition*," &c.; i. e. the Gospel so preached under types to them, is now fully set forth for our instruction, as the rest of this context clearly shews. Both St. Peter and St. Paul had before them therefore, not only the same *times*, but also the same persons, and the same things.

Again Heb. ix. 26, "*But now once in the END OF THE WORLD* (i. e. of *the ages*, or *dispensations*) *hath he appeared to put away sin by the sacrifice of Himself*" (Gr. *νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων*, &c.). Where this *end* must necessarily synchronize with the "*now*" (*νῦν*) of the Apostle, and which must have been intended to mark the period generally then existing. This *end* must also imply the termination, or fulfilment, of some previously known period; and cannot be extended into that, of which it is repeatedly and emphatically said, that it should have *no end*. That the *end of the physical* world did not then arrive, need not be proved. This period is again referred to in chap. viii. 8, 10, 13, where it is said, "*The days come...when I will make a new covenant*," &c. In the last verse of which, the Apostle speaks of the Old Covenant as then *ready to vanish away*. This was therefore the period of its *end*, and of the establishment of the New, both *de jure*, and *de facto*. (See chap. x. 20.) Again, ib. ver. 37, "*Yet a little while, and He that shall come will come, and will not*



*tarry*;" in the terms of St. Peter, *not linger* : i. e. will come shortly, and within the period here had in view. But, according to Daniel, it was at the close of his *seventieth week*, that vision and prophecy should be sealed, reconciliation be made for iniquity, everlasting righteousness be brought in, and the most holy (place) be anointed : in other words, when the Son of Man should have in possession the dominion under the whole heavens, and which should constitute "*the End of the matter*," as we shall see more particularly hereafter. St. Paul speaks here therefore, just as St. Peter did, of the times and circumstances then present, and immediately to succeed.

There are moreover, other places occurring in the Epistles, marking this period in words and phrases a little different from those already noticed, some of which we may now consider. In Gal. iv. 4, it is said, "*When the fulness of time was come, God sent forth His Son*," &c. In Ephes. i. 10, we have, "*That in the dispensation of the fulness of times He might gather together in one all things in Christ*." By "*the fulness of time*," in the first quotation must be meant, the fulfilment of the time appointed for our Lord's appearance, which must be identical with Jacob's "*last days*," in which *Shiloh* should come. The other place reads a little differently. The original has, *For the dispensation*, or *economy* (Gr. *eis oikonomia*) : and so the Syriac and some other ancient versions render it. This however, is of no importance to us here. The *dispensation*, or *economy*, of *the fulness of time*, must necessarily comprehend the ministration of Christ and his Apostles<sup>34</sup>, and also that, in which it was to be the good pleasure of the Father to give the kingdom to them (Luke xii. 32). And, although it was then to take its *rise*, i. e. within the period termed *the fulness of time*, and beyond which it should not be delayed ; still, as a *dispensation*, its times of endurance must be commensurate with those of Christ's Kingdom : that is, they must be *without end*. Let it be borne in mind moreover, that *the fulness of time*, which had now arrived, must necessarily imply the *fulfilment*, or *end*, of some previous time, and is not to be confounded with that which it so succeeded, and was only temporary. The *period* here termed the *ful-*

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<sup>34</sup> Col. i. 25.

ness of time, appointed, as it had been, for the rise and establishment of this *final dispensation*, is also a thing widely different from that, during which this *dispensation* was to continue.

To the same effect St. John (1 Ep. ii. 18), "IT IS THE LAST TIME: and as ye have heard that *Antichrist*<sup>35</sup> shall come, even now are there many *Antichrists*" (i. e. people of his sort); "whereby we know that it is THE LAST TIME" (for in this he was to appear). "*They went out*" (i. e. apostatized) "*from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out,*" &c. In St. Paul's time (about A. D. 54) it is said, "*The mystery of iniquity doth already work,*" &c. That is, its beginnings were sufficiently apparent. But St. Paul does not appear to have survived the fall of the Temple and City of Jerusalem. St. John certainly did: for, if he wrote this Epistle about A. D. 90, as generally believed, he must have survived the fall of the city, and the judgment poured out upon the Jews, not much less than *twenty years*: and this must, according to the visions of Daniel,—presently to be considered,—have placed him within the *latter period* of his *seventieth week*, during which war was to be made upon the saints by the *little horn*, and they were to be given into his hand during the period of *a time, times, and the dividing of time*: but, at the *end* of which, his destruction was to take place. St. John therefore, truly designated this as *the last time*. The *Apostacy* moreover, which had not fully taken place in the times of St. Paul, now had.

It would be almost endless to notice all the places of Scripture, in which reference is made, either directly or indirectly to this period, and to the marvellous events which were to take place within it. Some of these will be adduced in

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<sup>35</sup> We shall, when we come to Daniel, ascertain the particular period, and person, of the *Persecutor* of the Saints so named here. It will then be seen that, on this point, the Scripture is most full and precise. That the early Fathers, as Justin Martyr, Tertullian, Lactantius, Jerome, and some others, should have entertained such wild notions upon it,—though some understood it well,—is not to be wondered at, as they were generally any thing but mighty in the Scriptures: that the moderns have, is due to the faulty principles of Mead; of which more hereafter.

the sequel. It will be sufficient for the present, to touch upon those portions of our Lord's remarkable prophecy (Matth. xxiv. &c.), which bear particularly upon it. Some of these have come before us already; but, as it will be more satisfactory to view them in their several connexions, we shall now proceed to do so. And here we shall bring the several parallel places together, as they occur in the Gospels of Sts. Matthew, Mark, and Luke.

In St. Matthew then (chap. xxiv. 1, seq.) we are told, that when the disciples had shewn the buildings of the Temple to our Lord, He said, "*Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down,*" i. e. of these buildings. The same is said both in Mark (chap. xiii. 1, 2) and in Luke (chap. xxi. 5, 6). We are next told (ib. Luke), that the disciples asked Him, "*When shall these things be, and what sign...when these things shall come to pass?*" Which should seem to imply something more than the fall of the Temple. The other Gospels inform us, that this question was proposed, "*as He sat upon the mount of Olives*" (*over against the temple*). In St. Mark it stands thus: "*What shall be the sign when ALL these things shall be fulfilled?*" In St. Matthew, "*When shall these things be? and, What shall be the sign of thy coming, and of the end of the world*<sup>36</sup>?" (τῆς συντελείας

<sup>36</sup> Gibbon indulges in sneering at this, in the severest manner of which he is capable. "It was universally believed," says he, "that the end of the world, and the kingdom of heaven, were at hand." Milman tells us in a note on this place, that "This was . . . an integral part of the Jewish notion of the Messiah, from which the minds of the Apostles themselves were but gradually detached." He then refers us to the vile Neologian work of Bertholdt, entitled *Christologia Judæorum*, (see my review of this in my "Six Sermons," &c. Lond. 1830). But, Were the Apostles *ever* detached from this notion? Gibbon has no doubt here, that St. Paul taught it in his first Epist. to the Thess. and also our Lord Himself in Matt. xxiv. And Gibbon is right; but this was taught in the sense of neither Gibbon, Milman, nor Bertholdt. And the fact is, the kingdom of heaven did so come, as also did the end of the world, in the sense they intended. Gibbon adds, "The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation." Which is a master-piece in his way. The truth however, is, all its point consists only in the consummate ignorance of its author. (Decline and Fall, &c. Ed. Milman, 1838, Vol. II. p. 299.)

τοῦ αἰῶνος). From this last place it should seem, that the disciples had already heard something on this subject, which led them to these additional particulars; and we find (Matth. xvi. 4, &c.) that this is the case. "*There shall no sign be given unto it*" (i. e. this generation), "*but the sign of the prophet Jonas,*" &c. (Comp. chap. xii. 39—43, and Mark viii. 38, where a judgment is denounced). And again (ib. 21, seq.), our Lord foretells his own death and resurrection<sup>37</sup>; and again (ver. 27), it is said, "*For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.*" The next verse adds, "*Verily I say unto you, There be some standing here*" (as already noticed), "*which shall not taste of death till they see the Son of man coming in His kingdom.*" That the former place here relates to the final judgment, there can, I think, be no doubt. This was a doctrine well known to the Jews generally; but, this leading as a theme, our Lord speaks of another judgment to take place, even within the limits of that generation. And here, the kingdom to be given to the Son of Man, as foretold by Daniel (chap. vii. 14, &c.), with its accompanying judgments, must necessarily have been intended. The disciples had therefore, some reasons for introducing these other particulars. They knew full well, that the Jews would not receive their Lord, but would put him to death. It was reasonable enough therefore, in them to suppose, that His coming in power and glory would be to reward them, even in that

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<sup>37</sup> In Luke xviii. 31, seq., to the same effect: "*Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished,*" (comp. xxi. 22, which must necessarily refer to the same things). "*For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall...put Him to death: and the third day He shall rise again.*" And again (Luke xix. 41, seq.)... "*He beheld the city and wept over it saying, If thou hadst known...in this thy day, the things which belong to thy peace!... For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side... and shall not leave in thee one stone upon another,*" &c. To which many similar places might be added, were it necessary. All of which must necessarily be confined to the general period now before us, and could not have been forgotten by the Disciples on the occasion in question.

generation<sup>38</sup>, according to their works. See also Matth. chap. xxi. 41—46, where the destruction of Christ's murderers is indirectly foretold, and it is declared both that the kingdom should be taken from them, and that the effect of His judgments should grind them to powder. The same is said in other words in chap. xxii. 7, seq. We need not be surprised therefore, at these additional particulars introduced by the disciples.

Again, Christ's coming in power may be considered as equivalent to the declaration, that His Kingdom should now be established *de facto*; and consequently, that the previous temporary dispensation should have wholly passed away. His coming thus therefore, was to accomplish all this, and thence to constitute a sign of the entire end of that moral state of things<sup>39</sup> (τῆς συντελείας τοῦ αἰῶνος). This consideration would naturally have the effect, in our Lord's subsequent answers, of introducing many particulars connected with this great question: and this it actually had. He now therefore traverses the whole period termed above "*the last days*," "*last times*," and the like, and concludes with the events which should establish His Kingdom, *de facto*, in every nation under heaven. It is plain, I say, that the questions of the disciples involve all this: and to all this, it is but reasonable to believe, He would give full and adequate answers.

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<sup>38</sup> Mr. Milman (ib.) gives us the following abstract of the modern commentators on this passage . . . "An error . . . subsists in our versions of . . . Matt. xxiv. 29, 34 . . . In ver. 29, . . . the Greek word εὐθέως, signifies . . . suddenly, not immediately . . . it signifies only the sudden appearance of the signs . . . not the shortness of the interval which was to separate them from the days of tribulation." Whatever might be said of the suddenness of these tribulations, certain it is that some then living were to witness them. Again, ver. 34: "These words γενεὰ αὐτῆς . . . the translators have rendered by 'this generation,' but which means the race . . . of my disciples: . . . he speaks of a class of men, not of a generation." But, who can adopt such a gloss as this, when he has considered the place with its parallels? Besides, γένηται does not signify fulfilled, as already noticed. In this the translators were wrong: in the other instances now noticed, they were not so.

<sup>39</sup> Luke xxi. 22. "These be the days of vengeance, that all things that are written may be fulfilled." Comp. Isai. xxxiv. 8.

The first warning He gives to His disciples is, to take heed that no man deceive them (Matth. xxiv. 4), because, as He declares, many should come and lay claim both to His office, and dignity. From this place (ver. 5) to verse 15, He gives a general outline of the events of this whole period; "*and then,*" adds he, "*shall THE END come.*" That the things here foretold, actually took place within the period now had in view, we shall shew more particularly when we come to the Revelation, where they are taken up by St. John. It will suffice here to remark, that it is sufficiently well known, that they *did take place*. In Mark (chap. xiii. 5—14, exclus.) we have the parallel to this: as we also have in Luke xxi. 8—20.

In the remaining context, in each of these Gospels, the same events are more particularly, as it is usual, dwelt upon: e. g. in Matthew (ver. 15), "*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand*<sup>40</sup>;" viz. that *this is both the period, and the thing*, had in view by Daniel. "*Then,*" it is added, i. e. at that time, "*let them which be in Judea flee to the mountains... For*" (ver. 21) "*then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*" (comp. Dan. ix. 26; xii. 1. Joel ii. 2). And again, "*For the Elects' sake:*" (Rom. xi. 7, "*the Election,*" and 1 Pet. i. 2, "*Elect,*" Isai. lxxv. 9, 22, "*mine Elect,*" not any Calvinistic *Elect*), "*those days shall be shortened.*" In Mark (xiii. 14—21), the same things are said, and nearly in the same words. But in Luke (xxi. 20, seq.), the terms used are more specific: e. g. "*And when ye shall see Jerusalem compassed with armies, then*" (i. e. at that time) "*know that the desolation thereof is nigh:*" (which brings us to the prediction of Daniel, chap. ix. 26, viz. "*The people of the prince that shall come, shall destroy the City and the Sanctuary,*" &c.). The disciples are now instructed to flee to the mountains, and then follows the important declaration: "*These be the days of vengeance,*" or, as in Isaiah, chap. xxxiv. 8. "*It is the day of the LORD's vengeance, and the year of*

<sup>40</sup> See below on Dan. ix. 27: xii. 11.

*recompences for the controversy of*" (the true) "*Zion*<sup>41</sup>." Our Lord adds, "*that ALL things which are written may be fulfilled.*" Where, be it observed, He comes to the fulfilment of *all that had been written*: that is, to take place within the period here had in view: and prophecy knows nothing beyond this:—and this must be, as we shall see hereafter, Daniel's *seventieth* mystical week: for at its conclusion, *vision and prophecy was to be sealed, i. e. fulfilled.*

St. Luke adds (ver. 23), "*For there shall be great distress in the land, and wrath upon this people.*" That is, upon the land and people of the Jews, of necessity. "*And,*" he goes on, "*they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles BE FULFILLED.*" That this distress took place in the fall of Jerusalem, and the dispersion of the Jews, it is impossible to doubt. If now we turn to Daniel (chap. ix. 27), we shall see what is meant by "*until the times,*" &c. His words are: "*In the midst of the week,*" that is, of necessity, of the *last, and one, week* there named, "*He shall cause the sacrifice and oblation to cease:*" that is, as it should seem, by making circumstances such, that the obdurate Jews should be no longer able to continue them: and this must have been by the fall of the Temple. But here, the Temple fell at the same time with Jerusalem: our "*until the times,*" &c., may therefore be applied to both here, because the same point of time must be meant in each.

Daniel continues, "*And for the overspreading of abominations He*" (God) "*shall make it*" (Jerusalem with its temple) "*desolate, even UNTIL the CONSUMMATION*" (i. e. full and complete end), "*and that determined*" (here to be within

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<sup>41</sup> (Comp. Deut. xxviii. 49, seq.: xxix. 23: xxxii. 22, seq.: Joel i. 2, 3, 6, 7, 15. "*The day of the LORD is at hand;*" i. e. in the eye of the prophet: Ch. ii. 2, seq.; ver. 11. "*The day of the LORD is great and very terrible; and who can abide it?*" In ver. 18, we have, the pity to be shewn to *His* people, cited from Deut. xxxii. 36, &c., and here ver. 32, this is determined to be *His Elect*, or *holy Remnant*. Joel follows this out with the return of *Judah's captivity*, i. e. in *this Remnant*, the calling in of the Gentiles, the mountains dropping down *with new wine*, Ch. iii. 18, &c., and the waters of Judah irrigating even the valley of Shittim, &c.

the period of these *seventy weeks*) "*shall be poured upon the Desolator*<sup>42</sup>." Now this *seventy weeks'* period of Daniel was—as we shall shew hereafter,—given as that, in which *everlasting righteousness should be brought in*, for the establishment of the *everlasting Covenant* with Abraham, to both Jew and Gentile; and within which, Vision and Prophecy should be sealed: i. e. so finished and fulfilled, that time might be said, with respect to it, *to be no longer* (Rev. x. 6). This *consummation determined* therefore, must necessarily arrive at the *end* of this period; and consequently, no prophecy can go beyond it. "*Hitherto*," in Daniel's own words, "*is the end of the matter*<sup>43</sup>;" which brings us to the kingdom taken into possession *de facto*, by the Son of Man. (See also Dan. xii. 7.) Our blessed Lord here therefore, carries us to this point of time, and no farther; and He tells us, that up to this *Jerusalem shall be trodden down of the Gentiles*: here is the end of its metropolitical character, as also of the Theocracy which supplied its importance. The *New Covenant*, after this, knows it not as such, nor indeed any other such metropolis.

But, if we suppose this treading down to cease at this period, What then? Can Jerusalem again take the place which it did under the *Old Covenant*, now that this covenant has wholly passed away? And, if it cannot do this, it can only do that which any other city may. The *heavenly Jerusalem* that now is, is from above; and it is the mother-city, or metropolis, of us all: it is that "*City of the Living God*," which is co-extensive with the *New Canaan, land, or earth*, the limits of which are those of the Universe. With this, in what way soever resuscitated, the Jerusalem of Palestine can hold no competition. The *New Covenant* acknowledges it not: and this Covenant is both everlasting and unchangeable. To imagine therefore, that the terms "*until the times*," &c. imply any thing like what some are disposed to make them, is to give in to an assumption destitute of every thing like reason, and manifestly opposed to the requirements of this *Covenant*.

Our Lord again, after admonishing his disciples that false

<sup>42</sup> On this, more when we come to the place.

<sup>43</sup> Ch. vii. 28.



Christs should appear (Matth. ib. verr. 5, 23—27. Mark ib. verr. 6, 21—24. Luke ib. ver. 8), gives them a sure mark whereby His coming should be known: “*For,*” says he, “*as the lightning cometh out of the east, and shineth even unto the west, so also*” (i. e. of that sort) “*shall the coming of the Son of Man be:*” i. e. not as an individual on earth, whether in the desert, the secret chamber, or elsewhere, but *in power, as in the clouds of heaven*, discernible far and wide, in proof of His Divinity, and as foretold by the Prophets; and, at the same time, striking through His enemies, and shattering, as with the lightning, those who might seem as deeply rooted, and as permanent in their possessions, as the cedars of Libanus<sup>44</sup>. In this manner He came, and as in the clouds of heaven, and destroyed Jerusalem with its temple. In like manner was He also to come, and pour out His desolating flames of fire upon the head of the *Desolator*; and all this He actually did, as we shall see fully in the sequel.

From this place then (ver. 29, ib. Matth.), down to verse 32, is this *second* coming of our Lord in judgment, thus foretold: “*Immediately,*” it is said, “*after the tribulation of those days*” (i. e. of the fall of Jerusalem) “*shall the sun be darkened...And then*” (i. e. again) “*shall appear the sign of the Son of man in heaven*” (not His person, but the testimony of his power): “*and then shall all the tribes of the earth mourn*” (not of the Jews only, but of the Gentiles also, who should oppose themselves to Him), “*and they*” (i. e. all) “*shall see*” (i. e. *perceive* in this way; and in no other was He to be seen) “*the Son of man coming in the clouds of heaven*” (i. e.) “*with power and great glory.*” It is added (ib. ver. 31), “*And He shall send His angels*” (Apostles) “*with a great sound of a trumpet*<sup>45</sup>, *and they shall gather together HIS ELECT from the four winds, from one end of heaven to the other.*”

In Zech. ix. 13, seq., this is plainly foretold: “*When I have bent Judah for me, filled the bow with Ephraim, and*

<sup>44</sup> Zech. ix. 14: Ps. xlv. 5, seq.: cx. 6: xxix. 5, seq.

<sup>45</sup> As foretold in the places just referred to in the text, and as shadowed out in the priests blowing the trumpets about Jericho (Josh. vi. 4, seq.)

raised up thy sons, O Zion, against thy sons, O Greece, and made thee" (i. e. God's true Zion) "as the sword of a mighty man. And the Lord shall be seen over them" (i. e. as in the clouds), "and His arrow shall go forth AS THE LIGHTNING; and the Lord God shall BLOW THE TRUMPET" (in these His ministers), "and shall go forth" (as) "with the whirlwinds of the south;" i. e. with great fury to cast down, tear up, and destroy, His foes. Which will supply the best comment on Acts i. 11, viz. "This same Jesus, which is taken up from you into heaven, shall so come in like manner" (i. e. in the clouds of heaven in power), "as ye have seen Him go into heaven." Our Lord adds, in order to fix the commencement of the period, within which all this should take place (ver. 34), "Verily I say unto you, THIS GENERATION shall not pass till all these things be." The signs of their taking place He also gives: and the fact that they did so take place, is too well known to need urging here.

If we now turn to Mark (xiii. 24, seq.), we shall find this second coming of our Lord foretold much in the same way. The principal difference is this: "When ye shall see these things come to pass, know that it is nigh" (i. e. the coming of the Son of man against the Jews), "even at the doors." This is then, as before, limited to that generation. In Luke (xxi. 25), "There shall be signs in the sun...upon the earth distress of nations;" all of which, as we shall see hereafter, literally took place within the period here had in view, and beginning with events of that very generation (ib. ver. 32). Our Lord adds a particular here (ver. 31) of great moment: viz. "When ye see these things come to pass, know ye that the kingdom of God" (i. e. to be established under the everlasting Covenant made with Abraham) "is nigh at hand." That is, to be now established by the display of a power, which none should be able to resist.

It should seem moreover, from the questions of the disciples, viz. "What shall be the sign," &c. (Matth. xxiv. 3, &c.), and from our Lord's answers, which specify the signs of that particular period, as also from His declaration (ib. ver. 36), viz. "But of that day and hour" (i. e. the general period often so specified by these terms), "knoweth no man, no, not the angels of heaven, but my Father only." That is to say, Holy Writ has given no chronological intimations

whatever by which its approach could be known, except only certain signs connected with other events, the period of which could not be known, until these events should have taken place: e. g. The Sceptre's not departing from Judah until Shiloh (lit. *He whose it was*) should come: that is, until the event of His mysterious birth should have taken place. In two cases indeed, viz. I. The deliverance of Israel from Egypt, the *period* was fixed, i. e. to be after the lapse of 430 years: II. That from Babylon after that of 70. But, if the *seventy weeks* of Daniel had contained a similar chronological period, then would it have been exactly known when the period, nay, the year of Christ's appearing, of His crucifixion, and of the fall of Jerusalem, should be: but this last, our Lord has positively declared, *none but the Father knew*. That period could not therefore, have been given as *chronological*, in any sense.

We have arrived therefore, at the period in which the *everlasting Covenant* made with Abraham, was to be established; and, *de facto*, was established fully and completely. To talk of an *imperfect establishment* of this, would be to talk absurdly, and in direct contradiction both to the terms, and the spirit, of Revelation. In the Apostle's times believers were *complete* in Christ<sup>46</sup>: and to this *completeness*, the nature of the case is sufficient to shew, nothing can be added. According to the same Apostle, moreover, the Gospel had in his days *gone forth into all lands*; it had *been made known to all nations for the obedience of faith*; it had *gone forth into all the world, and had been preached to every creature under heaven*<sup>47</sup>. According to all Ecclesiastical history, it was received in all nations before the times of Constantine<sup>48</sup>; and in all nations have after-times found it. It is not pretended however, that every individual person, or every particular spot, received and adopted it. This neither the nature of these terms, nor the provisions of holy Scripture, require. It was *universally* established and received; while the brightest predictions of its glories, not only tell us of those who should *always* oppose it, but also of the possibility of its candlesticks being, under certain circumstances, removed, and itself extinguished. If then, all this has been

<sup>46</sup> As cited above.<sup>47</sup> Col. i. 6, 23.<sup>48</sup> See Lux Evang. Fabricii.

effected,—and this is the case,—What further have we to expect from the predictions of the Prophets? If they indeed ministered to the things preached in the Apostolic and all subsequent times, and this even for us; then it should seem to be superfluous to expect any thing further. When we come to the Revelation (chap. x. 7) we shall shew, that Holy Scripture itself repeatedly declares this to be the fact.

If any reliance can be placed upon what has now been adduced from the Prophets, the Psalmist, the Apostles, and the teaching of our Lord Himself, the period for the establishment of His kingdom *de facto*, (for, *de jure*, it was established at His resurrection) must have commenced within *the generation* in which He lived and spake, and must also have ended some time after the fall of Jerusalem, and at the close of Daniel's *seventieth* mystical week; for then the CONSUMMATION (i. e. completion of all), and that determined, was to be effected: and this again, Daniel affirms also by the fact, of desolation to be *poured upon the Desolator*,—for this was the thing determined, as the final one,—that is, upon the *very Power* which should destroy both the City and the Sanctuary. That this was the Roman power, as every one knows, which, as we shall presently see, was to make war against the saints, and so to prevail that many of them should fall, during the space of *a time, times, and a half*; which can only be another way of naming the latter half (i. e.  $3\frac{1}{2}$  days, &c.) of Daniel's *seventieth week*.—But more on this hereafter.

When therefore, this period had arrived at its close, ABRAHAM had become *the spiritual Father of many nations*: the privileges of a mere carnal descent now ceased to be of any value whatsoever; the system securing these having entirely passed away. And, as the Jews refused to become parties in the *New Covenant*, they were justly considered as branches broken off from the true Vine; they were pronounced blind, in bondage, and under the curse of the Law to all intents and purposes; and, from that day to this, they have suffered its penalties in every point of view, and in every nation of the world! Still, as they are not, and never were, judicially and fatally cast off, they are invited by the universal Zion of this *New Covenant*, no longer to abide in unbelief, but to return, and to look on Him whom they

have pierced; and thus, through the means appointed for the salvation of all, to come in, in order that "*all Israel may be saved*:" because it has been promised,—and cannot fail to be accomplished,—that "*the Redeemer shall come out of Zion TO THEM THAT TURN FROM TRANSGRESSION in Jacob*<sup>49</sup>." As we have already had occasion to refer to this prophecy respecting our Lord, we shall consider it no farther now.

Our conclusion is therefore, upon the whole of this, that the *Covenant of promise*,—first made in the garden of Eden<sup>50</sup>, renewed with Noah<sup>51</sup>, and particularly so with Abraham, and as a voucher for the fulfilment of which many signs and wonders were given, and particularly the temporary right to the land of Canaan, with the whole polity of the Mosaic Law,—I say, that *this Covenant of promise* has been completely fulfilled, in the establishment of the Church of the *New Testament*, rather than that of the *New Covenant*.

We have seen so far moreover, that this *Covenant* is precise, definite, everlasting, universal, and altogether exclusive. It will admit of neither addition nor diminution. The scope and limit of the Apostolic preaching, and of the Church's receiving in their days, contain the full and whole amount of its precepts, privileges, character, and duration. To the tradition of men it pays no regard: to the temporary observances of the Law, it is a perfect stranger: to Jews, as such, it holds out no blessings; and even to Jews receiving it, it offers *nothing peculiar*. All believers are, in its wide and universal scope and benevolence, one holy family, one body, one Church: the great object and end of which is, the high mark of their calling in Christ Jesus, their becoming meet for heaven here, and their admission to it hereafter: although all its members well know, that to perfection they can never come on this side of the grave; still, as a perfect obedience has been rendered in their behalf, and a perfect atonement made for their transgressions, they are, by the exercise of a true faith, invested with such a state of righteousness, both imputed and actual, as will insure acceptance with their God and Judge, so that He will see in them neither spot, wrinkle, blemish, nor any such thing. Under this too, they will be led, strengthened, taught, brought up,

<sup>49</sup> Isai. Lix. 20.<sup>50</sup> Gen. iii. 15.<sup>51</sup> Gen. ix. 9, seq.

even to *the perfect man in Christ*, by the influence of that Holy Spirit, under whose ministration they live ; which moved holy men of old, when they foretold these things, and by the power of the same faith, realized them. Under such therefore, no *Jewish*, no *Gnostic*, Millennium is wanted : no restoration of Jews to temporary privileges only, is either taught or known. The great things prefigured under the temporary Covenant, are now for ever established ; and cannot but remain under Him who has established them, and has declared, that they shall continue as the days of heaven before Him.

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THE END OF THE FIRST BOOK.

## APPENDIX.

*On the Scriptural usage of the terms, αἰών, αἰῶνες, αἰῶνες  
των αἰώνων, in the sense of Age, Dispensation, &c.*

As the precise import of this usage is, perhaps, not very commonly known, it will be but right here to endeavour to ascertain it. From both its etymology and use, it should seem to signify some *indefinite portion of time*, and thence, by a metonymy, *either persons or things connected with this*. The word appears to be a compound, formed of αἰεῖ and ὤν: i. e. αἰῶν; and hence taking the circumflex (for αἰείων). We have a similar compound in αἰεστω, *sempiternitas*, and αἰεστικός, *sempiterna substantia*, where the latter part of the compound is derived from ἵστημι. It may be said indeed, that in this case the genitive should be αἰοντος, not αἰῶνος. I should doubt however, whether this deserves much regard: the word now being the name of a single idea, may fairly take the liberty of so far shortening itself for convenience sake. On its classical use, Stephanus (Thesaur. p. 1694. v.) may be consulted.

In the Scriptures it has two applications. I. Designating some *indefinite period, as to the present state of things*. II. *Eternity*, as distinguishing that which is *to come*. Hence we have (Matth. xii. 32), οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. Again (chap. xiii. 40), οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. In the first instance here, we have *this* present αἰῶν, and also *that* which is *to come*. In the second, we have the close of *this*, previous to the commencement of that *future one*: which is sufficient perhaps to establish this our first, and more extended, acceptation of this term. And here, be it observed, it is not the matter or the like, of the *physical world* that is meant, but the *time*, or *things of time*, connected with it.

In Mark x. 30, the opposition is thus made: ἐν τῷ καιρῷ τούτῳ, ...καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, &c. So also in Luke xviii. 30, where καιρῷ stands in each case, as parallel to αἰῶνι, and takes the place of it: while (chap. xx. 34) we have αἰῶνος in each place: οἱ υἱοὶ τοῦ αἰῶνος τού-

του...οὶ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου, &c. whence it must be evident, that *καιρὸς* and *αἰὼν* are, to some extent, synonymous; as also, that *αἰὼν* itself has this extended and twofold application.

In the next place, as this term is found in the plural number, it must of necessity imply periods, &c. less extensive, apparently, than those just now mentioned: e. g. 1 Cor. ii. 7, *πρὸ τῶν αἰώνων*. ib. x. 11, *εἰς οὓς* (i. e. *ἡμᾶς*) *τὰ τέλη τῶν αἰώνων κατήντησεν*. Comp. Eph. iii. 9, 11. Heb. i. 2; ix. 26, where we have the terms of St. Matthew (xxiv. 3. Comp. Dan. ix. 27, in the Septuag.) quoted, and applied to *the period in which the Apostle lived*: the words are, *νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων*: that is, *at the end of some former periods*, each of which would be an *αἰὼν*; but in St. Mark x. 30, in our more extended sense, and in the singular number: while in each case, *the end* (*συντελεία*), must necessarily signify the *same end*: and, from the nature of the case, this could not signify the end of *the world* in a *physical* sense. So 1 Cor. x. 11 above. In these places, the plural form is applied in a *retrospective* sense: in the following, in a *prospective* one. Luke i. 33, *εἰς τοὺς αἰῶνας*. Rom. i. 25; ix. 5; and Gal. i. 5, *αἰῶνας τῶν αἰώνων*. Eph. ii. 7, *ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις* (comp. iii. 21), i. e. in *this state of being*: to these other instances may be added.

That this term cannot apply to the world in a *physical* sense, must be clear from the following places: Eph. ii. 2, *τὸν αἰῶνα τοῦ κόσμου τούτου*: i. e. *period*, or rather, *mode of living in it*, of this world. In Heb. i. 2, *τοὺς αἰῶνας ἐποίησεν*: "*made the worlds*." Auth. Vers. i. e. in a *physical* sense. But the Scripture tells us of the making, or *creating*, of *one only*. Of this, the sun, moon, stars, and visible heavens, form constituent parts, not separate worlds, as the philosophy of the case may seem to require: which however, the Bible never professes to teach. And to imagine that the heaven of disembodied spirits and of angels, &c. could be meant here, would be absurd in the extreme: of the creation of *this* we know nothing.

Here (Heb.) in chap. xi. 3, we have *κατηρτίσθαι τοὺς αἰῶνας*, "*the worlds were framed*." Auth. Vers.: which is open to the same objections. If however, we take *αἰῶνας* here in the sense given above, we shall have, *made* or *framed*,



rather *constituted, adapted, or the like*, the several periods; (meton.) the *moral or religious appointments of these*: i. e. the *Dispensations*: and these are the things here *known by faith through the word*: these too are the things *seen*, which did not originate in *things visible*: but in the appointments of HIM *who is invisible*: which indeed may be true of the physical world; but it is not the matter in question with the sacred writer, in any one of these places. The Heb. עֲוֹן, and אֲוֵן, are used in the same way. See Schleusner sub voce. N. T.

We may now notice a few other usages of this term (αἰών). In Rom. xii. 2, we have *μη συσχηματίζεσθε τῷ αἰῶνι τούτῳ*. "*Be not conformed to this world*:" i. e. to the *moral or religious usages of this period, or season of being*: where *καιρῷ* may be substituted for αἰῶνι. Comp. Eph. v. 16. Col. iv. 5. 1 Thes. v. 1, &c. Again, 1 Cor. i. 20, *ποῦ συζητητῆς τοῦ αἰῶνος τούτου*; where the parallel has *τὴν σοφίαν τοῦ κόσμου τούτου*: and gives *κόσμου* in the same moral or religious bearing with αἰῶνος: while Ephes. ii. 2, gives a usage which shews, that αἰών and κόσμος cannot signify the same thing: viz. *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*: αἰών being here some adjunct or characteristic of κόσμος: i. e. the *moral state or period of the then existing world*. The text adds, *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος νῦν ἐνεργούντος ἐν τοῖς νόοις τῆς ἀπειθείας*: where *κατὰ τὸν ἄρχοντα* is the parallel of *κατὰ τὸν αἰῶνα*, and is evidently given for the purpose of marking strongly the *moral state of this period, or αἰών*; not its *physical* character. The Syriac renders the place thus, *כסא בלדד, סלדדלדלדלדלד*, i. e. *according to the worldliness of this world*: it adds, *and according to the will of the prince of the power of the air*: i. e. characterizing in like manner, the αἰών or period in question.

To the same effect many other instances might be cited: but it would be unnecessary. From all which it must appear, that αἰών, or αἰῶνες, must be regulated, both in extent, and period of being, by the circumstances of the context, as must also the consideration whether *time*, or the *things of time* past, present, or future, be meant: and, in the latter case, when the plural form is used, *emphasis* only is in some places apparently intended; as in *εἰς τοὺς αἰῶνας*, Rom. i. 25; and *εἰς τοὺς αἰῶνας τῶν αἰώνων*, Gal. i. 5, &c.; while, on the other hand, when we have such places as *τέλη τῶν*

αἰώνων, 1 Cor. x. 11; συντελεία τοῦ αἰῶνος, Matth. xiii. 39, 40; and xxiv. 3, the *end*, or *close*, of some preceding periods must be meant; but what these are, the context must, as before, determine: e. g. in Matth. xiii. it is evident the end of this world's times must be meant, for things to take place after the resurrection are clearly presented to us: but in Matth. xxiv.,—which we shall presently see, has reference to the prophecies of Daniel, which must "*fail*," or *end* at a certain period,—the meaning cannot be extended to that of these former places: and, what is still more conclusive, St. Paul actually applies this usage to his *own times* (Heb. ix. 26). It must therefore refer to the close of periods running out up to that particular time, and then still to run out for some time to come; for he says (Heb. ii. 8), "*We see not yet all things put under him*:" the kingdom being not yet given to the Son of Man *de facto*: the *Antichrist* had not yet been revealed, and therefore had *not yet fallen*: and hence, he speaks (ib. ver. 5) of "*the world*" then "*to come*:" τὴν οἰκουμένην τὴν μέλλουσαν: which, in its *moral and religious* application, would be equivalent to τὸν αἰῶνα τὸν ἐρχόμενον: but, in that of Daniel's *fifth Empire*, to τὴν οἰκουμένην, &c., as put under the rule of the *Son of man*. We must therefore, in interpreting these terms, be careful to note the circumstances of the context, otherwise confusion and error must be the result.

It is curious enough to observe, that the Mohammedans have the usage رَبِّ الْعَالَمِينَ i. e. *Lord of the worlds*, as applying to God. The first Chapter of the Koran will afford an example, where its commentators are tedious and particular in telling us, that it means God, as the *Creator of the worlds*: which was evidently adopted by Mohammed from the Christian heretics of his times. It is therefore, entitled to no authority whatever, in the question before us. Our conclusion is therefore, that the terms αἰὼν, αἰῶνες, αἰῶνες τῶν αἰώνων, and the like, do primarily and properly denote some indefinite part, portion, or portions, of time, and may, by a metonymy, signify certain things connected with one or other of these, but that in no case is the *physical world* meant: while the period of occurrence, or of duration, of any of these portions, &c. must be ascertained from the circumstances of the context.

<p>The Lord's day, or <i>hilaria</i> <i>resurrectionis</i>. The Sabbath day of the Patriarchal, and of the Christian times: restored at the resurrection of our Lord. Date, probably soon after our Lord's ascension.</p>	<p>1 Ephraim. Rev. Ch. ii. 1-8.</p> <p>Chap. ix. v. Heaven opened; the thrones set; Ministers; sealed Book: the Lamb takes it. The New Song. Christ in power: this being a Sabbath with divine service.</p>	<p>2 Smyrna. Ch. ii. 8-12.</p> <p>Preparation for the 2nd series. Ch. vii. 2, seq. Seven Trumpets given. Angel to offer the prayers of Saints: casts fire on the earth.</p>	<p>3 Pergamos. Ch. ii. 12-18.</p> <p><i>Repetition of the same events under other figures.</i> Ch. xii. 1. A woman clothed with the sun, cries to be delivered.—3. A great red dragon appears ready to devour her child; he casts down 1/3 of the oil of the Church. She brings forth a man-child. Ver. 7, there is war in heaven: the Dragon is cast out. Christ has cast him down. Ver. 12, rejoice ye in the Church: he is now bound (i.e. during the first half of the week.)</p>	<p>4 Thyatira. Ch. ii. 18, 20.</p> <p>Ch. xv. The seven last plagues provided for: sea of glass: song of saints: sabbath worship ending with ver. 4. Heaven is then opened as before.</p>	<p>5 Sardis. Ch. iii. 1-7.</p>	<p>6 Philadelphia. Ch. iii. 7-14.</p> <p>Ch. xix. 11. Heaven opened as in the Seal, and Vials.</p>	<p>7 Laodicea. Ch. iii. 14-22.</p>
<p>The first half of the Lord's day, or <i>hilaria</i> <i>resurrectionis</i>. The Sabbath day of the Patriarchal, and of the Christian times: restored at the resurrection of our Lord. Date, probably soon after our Lord's ascension.</p>	<p>1 Seal. Ch. vi. 1. Christ on a White Horse, rides on conquering and to conquer. Ps. xlv. 4, &amp;c.</p> <p>2 Seal. Ch. vi. 2. On a Red Horse: peace taken away: a sword given: man kill one another. "I came not to send peace, but a sword." Matt. x. 36, &amp;c. i. e. to shed blood.</p> <p>3 Seal. Ch. vi. 6. One on a Black Horse has a pair of scales: scarcity, famine, &amp;c.</p> <p>4 Seal. Ch. vi. 7. Death on a Pale Horse. Hell follows: killing with sword, hunger, and beasts of the earth.</p> <p>5 Seal. Ch. vi. 8. The souls of Martyrs under the Altar, crying for vengeance.</p> <p>6 Seal. Ch. vi. 12. Earthquake: sun black: moon as blood: stars fall: heaven departs, islands, mountains: kings hille themselves. Ch. vii. 1. <i>Revelation</i> in order to secure God's servants by sealing them. The 144,000 sealed.</p>	<p>1 Trumpet. Ch. vii. 2. Sounds: hail, fire mingled with blood: grass burnt up.</p> <p>2 Trumpet. Ch. vii. 8. A burning mountain cast into the sea: becomes blood: 1/3 of creatures die: of ships 1/3 destroyed.</p> <p>3 Trumpet. Ch. vii. 10. A great burning star falls on 1/3 of the waters: they become bitter as wormwood.</p> <p>4 Trumpet. Ch. vii. 12. Of the Sun &amp; smitten, also of the Moon &amp; Stars: partial darkness: followed by Woe, war, &amp;c.</p> <p>5 Trumpet. Ch. ix. 1, seq. Scar falls, opens the abyss: sin is disclosed: locusts. Sealed Saints not to be hurt: continue five months.</p>	<p>Is let loose for a short time to persecute. The woman flees into the wilderness, ver. 6, for 1260 days. Ver. 14, time times, and a half. The dragon casts waker out of his mouth: stirs up many people, makes war on the Remnant.</p> <p>Ch. xiii. 1.</p> <p>The Beast's or Antichrist's deadly wound healed: speaks blasphemy 42 months: it is given to him to make war with the saints: ib. ver. 11, his ministers or priesthood: deceives the dwellers on earth: marks his own: this number.</p> <p><i>Repetition.</i> Ch. xiv. 1, 144,000 sealed = Ch. vii. 4, in which seal. Their song is Victory anticipated by faith. Angel with the Gospel to be preached. The judgment come. Babylon fallen. Sent into torment. Patience: the sickle thrust in: harvest reaped: winepress trodden.</p>	<p>1 Vial. Ch. xvi. 2. Noisome sores, upon all having the mark of the Beast: the saints, as in the first instance, being all sealed.</p> <p>2 Vial. Ch. vi. 3. The sea becomes blood: every creature therein dies.</p> <p>3 Vial. Ch. vi. 4. Rivers and fountains become blood: an Angel pronounces this just, because they have shed the blood of the prophets.</p> <p>4 Vial. Ch. vi. 8. On the sun, men are scorched with fire, and blasphemy, but repent not.</p> <p>5 Vial. Ch. vi. 10. On the seat of the Beast: kingdom filled with darkness: great thirst, tongues and blasphemy, but repent not.</p>	<p>Ch. xviii. 1, seq. Judgment pronounced on the Great Whore, with particulars of her ministers, their character, and their fate. Her locality and self identified with heathen Rome.</p> <p>Ch. xviii. 1, seq. Description of the judgments executed: sinks as a millstone cast into the sea to rise no more. The King-like spirits go out to stir up the world to battle of Armageddon. Ver. 15. Warning of Christ's coming to judgment at hand—a dreadful earthquake: Babylon falls: every island and mountain flees away: great hail-stones fall.</p>	<p>Ch. xix. 1-11. Song of Victory by the Church: the marriage supper: blessings justified upon, &amp;c.</p>	<p>Ch. xxi. Description of the new heaven, i. e. the Church.</p> <p>Ch. xxii. Description of the new earth, or Canaan. The glorious and perfectly pure, and healing character of both. Matter for sabbatical song and worship.</p>

## BOOK II.

### AN EXPOSITION OF THE VISIONS OF DANIEL AS FAR AS THEY RELATE TO THE ESTABLISHMENT OF CHRIST'S KINGDOM ON EARTH.

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#### CHAPTER I.

##### ON THE PERIODS OF THE FOUR GREAT MONARCHIES.

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###### SECT. I.—*On Daniel's period of Seventy Weeks.*

WE now come to the Prophet Daniel, the most precise and specific of all those who have foretold the coming of the *Just One*, and the glory that should follow: and, to such an extent of particularity is this carried, that some have affirmed his Book to be history, rather than prophecy<sup>1</sup>; which has however, in every case, resulted from the adoption of false principles, as we shall presently have sufficient reason for believing. We may remark here, that hard indeed would be the fate of the Prophets, were they generally to be judged of as some would have them to be. If, for example, they seem to be obscure, and require much thought for their interpretation, and hence have often been

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<sup>1</sup> So the late Dr. Arnold after Porphyry, with the Neologians of Germany generally. Dr. Arnold's chief reason for this was, because he could not make Daniel to agree with his theory about prophetical interpretation; which, does not speak much either for his sagacity, or his modesty. The thing, however is absurd: for, if it be allowed that real prophecy abounds in this book, which cannot be denied; it must be absurd and foolish to deny, on conjectural grounds, that any particular place is adscititious or spurious. We shall presently see, that there is not the least necessity for any such thing. As to Porphyry and the German Rationalists, to deny prediction to Revelation, because of its precision and particularity, is to deny to the claim of prediction, that, without which, it could not be prediction at all! as already remarked (p. 17 above).

misunderstood, then are they no prophets<sup>2</sup>! but, if they are precise, particular, and clear, then are they affirmed to have acted as historians, and to have written after the events treated of had come to pass! We shall find nevertheless, that how obscure soever they may seem to be, they are when rightly understood, as obvious, clear, and precise, as they could have been; and that, in no case, have they written after the events had come to pass, of which they severally treat.

In considering the Visions of Daniel, it is my intention to commence with his Ninth Chapter; because, first, It is in no way so connected with the others, as to require for its elucidation any thing contained in them. And secondly, because every one of them stands in need of the limits prescribed and established in this. The great events indeed, had in view in them all, are too well known and determined, to admit of doubt: while in this, we have not only the limiting points of all foretold by Daniel, but also of all foretold by every other Prophet. I have therefore, given this chapter the lead here; and because, it will in this place stand most convenient for reference.

The portion here intended to be considered,—and which is sufficient for us,—is that which extends from verse 24 to the end of the chapter. The angel tells us here then, in answer to Daniel's prayer, that "*Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression<sup>3</sup>, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision<sup>4</sup> and prophecy, and to anoint the most holy.*" In this

<sup>2</sup> Which is the tacit conclusion of Gibbon, and the ground of some of his keenest sneers, because, forsooth, the prophets have been misunderstood!

<sup>3</sup> Auth. Vers. "*The transgression,*" which is inaccurate: there being no definite article in the original; the place is more general, and better without it.

<sup>4</sup> Not "*the vision,*" as in our Auth. Version,—the original has no definite article here, but *Vision and Prophecy*, i.e. *generally*; and, as the circumstances of this case evidently require. The reading of the Hebrew text here is, *And to seal sins*, Heb. וְלִסְּוֹת הַחַטֹּאת. The *keri*, or marginal reading, is, וְלִסְּוֹת, *and to finish, complete*. It is of little consequence which we adopt; the exegetical sense in each

appears to be comprehended the close of the shadowy services of the Law, and the establishment of that *everlasting* system of righteousness, which it had been the business of vision, prophecy, and type, from the beginning to foretell, should take place under the *New Covenant* in fulfilment of the promises made to the fathers.

By "*finishing transgression*," and "*making an end of sins*," must likewise imply the establishing of that system, by means of which the *finishing of transgression* should be effected; and which the sacrifices offered under the Law,—together with all its rites and ceremonies,—had typified; that is, by the complete reconciliation made for sin, by the atoning sacrifice of Christ, and in virtue of which alone, iniquity should be for ever cancelled (comp. Heb. x. 14, &c.). By "*everlasting righteousness*" being now brought in, should seem to be implied, the introducing of that system which should give place to no other, but should endure so long as fallen man should exist to stand in need of it, in contradistinction to the temporary system of the Law. "*To seal vision and prophecy*," i. e. to complete, fulfil, and finish, all that Vision and Prophecy had previously enounced: and "*to anoint the most holy*," i. e. to consecrate that *New Holy of Holies*, or Church of the New Testament, by the visible appearance of the Holy Ghost,—which was given on the day of Pentecost;—just as the Tabernacle and Temple, in which stood the ancient *Holy of Holies*, had also been consecrated<sup>5</sup>; so that the Church should be excelled in no respect, by the system established under Moses. This, I say, appears to be the intention of this place. It contains a *full* enouncement at once, of the efficacy of the one great sacrifice for sin, which

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case being the same: and hence to *seal vision and prophecy*, as necessarily signifies, to *complete or fulfil* it. And so the corresponding

Arabic verb, <sup>ختم</sup> *signavit, coronide clausit, finivit*, &c.: the seal applied to an Arabic letter, shewing that the letter is complete, and vested with the authority of its author. The term *up* is superfluous here.

<sup>5</sup> The term *Holy of Holies* here used, is never applied in the Hebrew Scriptures to any person whatsoever, but only to the most sacred place of the Tabernacle or Temple. What we have before us therefore, must of necessity apply to the consecration of the Church of the New Covenant.

was to be the antitype of all others, and the *entire* remission of sins by virtue of this; and hence also, of the fulfilment of all vision and prophecy given on this important subject: and lastly, of the ministration of the Holy Ghost, the Sanctifier of the *New Church* and the Comforter of its people, even to the end of time, as a system *everlastingly* insuring righteousness to all "*the seed*."

Let us now then, endeavour to ascertain the period here spoken of: "*Seventy weeks*," it is said, "*are determined*," &c. Daniel, we are told (ver. 2), "*understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem*." This perhaps suggested the number *seventy* in the answer of the angel; not for the purpose of implying, as it should seem, that these seventy weeks were to be considered as *chronological* in any sense<sup>6</sup>, but only to name an *indefinite* period, the events of which,—as in most similar cases,—should make all sufficiently clear: and this we shall find is really the case.

The angel continues: "*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks*," &c. It is sufficiently evident here, that—whatever these weeks may be, as to the duration of each—within the first *sixty-nine* of these Messiah, the Prince, should come. This, I say, is certain: and it is quite sufficient for our purpose. Let the reader therefore, *know and understand* this here, once for all. The other particular, as to the rebuilding of the city in troublous times, need not engage our attention now, as it is of no importance to our question.

The next particular given by the angel is (ver. 26), "*After threescore and two weeks*" (i. e. together with the preceding *seven* already mentioned, making *sixty-nine* as before),

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<sup>6</sup> We have seen above, that no chronological period could have been intimated here by Daniel, respecting the times and events had in view by him. The same is true of all the prophets, otherwise it would have been sufficiently well known when Jerusalem and its temple should fall, which, as already noticed, our Lord declares was known only to the Father.

"*shall Messiah be cut off.*" But "*after*" must be taken here in the sense of "*within*," as in the case, "*After three days I will rise again*" (Matth. xxvii. 63), that is, *within three days*: and so the chief priests understood this; for their request was, that "*the sepulchre be made sure until the third day*;" not until the fourth and after the third should have passed: and it was accordingly, early on the third day that our Lord arose. Similar to this also is the place, "*When eight days were accomplished for the circumcising of the child, his name was called Jesus,*" &c. But this circumcision necessarily took place *within* the eighth day. The cutting off of the Messiah therefore, mentioned above, must take place, according to Daniel, *within* his sixty-ninth week, and before the seventieth had commenced: which will be evident enough from what follows, viz.—

"*And the people of the prince that shall come shall destroy the city and the sanctuary*<sup>7</sup>:" which, according to this context, should take place after the cutting off of the Messiah, and after the sixty-ninth week of this prediction should have passed. And of this again, the next verse affords sufficient proof in saying, "*And He shall confirm*" (lit. *magnify*) "*the*

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<sup>7</sup> This, it should be observed, is said in anticipation, and generally, of what is given more particularly in the next verse (27). In like manner, verse 24, *generally* anticipates what is more specifically said in all the subsequent verses. This is very commonly done by Oriental writers: the first and second chapters of Genesis will supply good examples.—The event here before us, may well be recommended to the consideration of the Jews: e.g. The Messiah was to come, and to be cut off during Daniel's sixty-ninth week: in his seventieth, the City and Sanctuary were to fall. These have fallen. The Messiah must therefore, have come, and suffered. To say, as they sometimes do, that the time has been protracted on account of their sins, is to contradict directly the declarations of another prophet, who has said: "*The vision is yet for an appointed time, but at THE END*" (Heb. *וְעַתָּה*, i.e. *the end* of the Theocracy, as shewn above), "*it shall speak . . . it will surely come, IT WILL NOT TARRY.*" See also Mic. v. 7. Besides, "to suppose the appointed time and events so often foretold, would be delayed on account of the sins of an unbelieving and sinful people, is the height of absurdity; and especially when it is as obvious as the sun at noon-day, that all has come to pass, even to the judgments resting upon them themselves.



covenant with" the<sup>8</sup> "*many for one week*. And," it is added, "*in the midst of the week*" (i. e. as just now referred to) "*He shall cause the sacrifice and the oblation to cease,*" &c. Now this cessation could, and did, take place, only upon the fall of the Temple. The Jews persevered in their usual services of course, and they would have continued to do so, had not God caused these to cease in this way. It was accordingly so done, and it was done by the people of the Prince, i. e. *the Romans*, who should so come: and, be it observed here, this takes place in *the one week*, which is over and above the *sixty-nine* just mentioned. It was in this *seventieth week* of Daniel therefore, that this was to come to pass: and this again, in the *midst* of the said week. And the fact of the case sufficiently informs us, *when* this happened. It shews us too, at the same time, that *one half*<sup>9</sup> of Daniel's *seventieth week*, must now have past, and that another half was still to come.

The angel accordingly further tells us (ver. 26), that "*the end thereof shall be*" (as) "*with a flood.*" That is, the events of the *end* of the once holy city and sanctuary should be thus overwhelming. He adds, "*And unto THE END of the war*"<sup>10</sup> (i. e. still farther on) "*desolations are determined.*" The next verse informs us, after speaking of the cessation of sacrifice and oblation, that "*for the overspreading of abominations He shall make it*" (i. e. Jerusalem) "*desolate.*" It is added, "*Even until the consummation*" (i. e. *complete end*), "*and*" (until) "*that determined shall be poured upon the desolate,*" rather "*Desolator*"<sup>11</sup>. We now have therefore, a fur-

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<sup>8</sup> The definite article is certainly to be understood here, as given in the combination לְרַבִּים, intended most likely to signify mankind universally.

<sup>9</sup> Let it be remembered, all is here *indefinite*. No mathematical measure of time, or portion of time, is therefore to be thought of. The occurrence of the several events will supply the only measures of time, now to be had recourse to.

<sup>10</sup> Or it may be read, *And even to the end*, (shall there be) *war; decided (are) desolations*. The term signifying the *end* is here קֵץ, as in Ezekiel, Ch. vii. 6, &c. noticed above.

<sup>11</sup> Heb. שׁוֹמֵם, (ר. שָׁמָם) which, from its form, should be the participle, or noun of agency: and so our translators have given it in the

*ther* consummation to be effected within this *seventieth week*: it is a determined judgment to be executed upon the DESOLATOR himself; that is, upon the *people* of the prince who should come as a *Desolator*, and destroy the city and the sanctuary. We are also told, that even until this consummation, Jerusalem should be made desolate: which is the same thing with "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*" (Luke xxi. 24, &c.). The END of this *seventieth week* therefore, exhibits the overthrow of *this Prince*, and of *his power*: it also places Jerusalem in a state of desolation, and brings us, of necessity, to our Lord's prediction (Luke xxi. 20), "*When ye see Jerusalem compassed with armies, then know that THE DESOLATION thereof is nigh.*"

We now know therefore,—and let us bear it carefully in mind—that, during these *seventy weeks* four great events should take place: I. The rebuilding of Jerusalem and its temple, i. e. after the Babylonian Captivity, within the first *seven* of these mystical weeks (ver. 25). II. Within the next succeeding *sixty-two*, Messiah should come, and be cut off. III. Within the *last*, or *seventieth week*, both the City and its Sanctuary should fall; and IV., that the power of this *Desolator* should now terminate with it. But we also know, *when* all these things actually took place. We are now therefore, fully in possession of the mind of the angel, as developed in the instruction here given to Daniel, as far as it can be necessary to our purpose.

It should be borne in mind, as noticed above, that if this had been given as a strictly *chronological period* of any sort whatsoever, then could it have been calculated with the greatest precision and ease; and it would have been known when the City and Sanctuary should fall: contrary to the declaration of our Lord himself, that not even the angels in heaven, nay, none but the Father, could know it: His words are (Matth. xxiv. 36, &c.), "*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*"

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margin. The circumstances of the context moreover, make this absolutely necessary, in order to make this accord with the other predictions of Daniel, as we shall presently see.

He accordingly gives His disciples certain signs, whereby they should know its approach, its beginning, and also its *end*: and, among other things, He particularly recommends to their consideration this very prophecy of Daniel. Let this be well considered, and then all the difficulty, usually experienced on this subject, will vanish.

We have here therefore, an outline as to the close of the *whole scheme of vision and prophecy*, with certain marks given, by which its various periods may be known. Some of these we have already pointed out, others we shall determine hereafter. It will be enough now to observe, that the *period of THE END* is so fully determined, as to leave no reasonable doubt on the mind of any one, that AN END to these things was intended to be inculcated. We shall hereafter enter more particularly on the question as to its portions, and the events of each.

If then THE END of all these things was so determined, it is likely we should also find intimations of this in other places of the Scriptures. And the fact is, a very great abundance of them is found, as already shewn under the terms "*the last days*," "*the end*," and their equivalents (see p. 90, seq. above). Suffice it now to say, that all those places in which it is said, that the heritage of the heathen should be given to Christ, and the uttermost parts of the earth for His possession<sup>12</sup>;—that His dominion should be from sea to sea, and from the river to the world's end<sup>13</sup>; that Kings and their Queens should become the nursing fathers and nursing mothers of the Church<sup>14</sup>; and that in *Abraham* (as *the father of many nations*) all the nations of the earth should be blessed<sup>15</sup>,—necessarily intimate the *full and complete END, and consummation* of the Theocracy, of heathen domination, and of all prophecy: and of this we shall give abundant proof in the sequel. We may now proceed therefore, to the other predictions of this Prophet, in which the same things are also foretold.

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<sup>12</sup> Ps. ii. 8.

<sup>13</sup> Ps. LXXii. 8.

<sup>14</sup> Isai. XLix. 23.

<sup>15</sup> Gen. xii. 3; xviii. 18, &c.

SECT. II.—*On the Four Great Monarchies of Daniel, as given in his Second Chapter.*

THE prediction of these we shall, for brevity's sake, give in Daniel's interpretation of the dream of Nebuchadnezzar, which will be sufficient for us at present. But first,—The Prophet says in verse 28, "*There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in THE LATTER DAYS.*" The period meant by the term "THE LATTER DAYS," has been shewn above. We may now remark, that the "*hereafter*," mentioned in the next verse, is equivalent to a passage in Joel<sup>16</sup>, as already noticed, and which has been shewn by St. Peter, to mean the period generally of the first preaching of the Gospel.

The Prophet's interpretation of this Vision is (verse 37, seq.) this: "*Thou, O King, art a King of kings, for the God of heaven hath given thee a kingdom...And wheresoever the children of men dwell...He hath made thee ruler over them all:*" that is, thy kingdom is an universal one. "*Thou*," adds he, "*art this head of gold*"<sup>17</sup>. *And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.*" We have here therefore, an interpretation of the particulars of this vision, stating, that the "*breast and arms*" of the image seen, were "*of silver, and his belly and thighs of brass.*" (ver. 32.)

<sup>16</sup> The Chaldee here is, בְּאַחֲרִית יְמֵיָא, answering literally to the Hebrew, בְּאַחֲרִית הַיָּמִים, Is. ii. 2. In ver. 29. ib. Dan. the expression is, אַחֲרֵי דָנָה, which answers well to the אַחֲרֵי כֵן, cf. Joel ii. 28. (iii. 1. in some of the Hebrew Bibles), which is interpreted by St. Peter, Acts ii. 17, by ἐν ταῖς ἐσχάταις ἡμέραις. David Kimkhi tells us on Is. ii. 2, and in this the Jewish Commentators generally agree,—that wherever this phrase is used, the times of the Messiah are meant.

<sup>17</sup> Babylon has been styled *golden* by writers both sacred and profane, on account, no doubt, of its great wealth. "*How*," says Is. xiv. 4, speaking of Babylon, "*hath the golden city ceased!*" and Jer. li. 7, "*Babylon hath been a golden cup in the LORD's hand;*" Rev. xvii. 4, manifestly alluding to this place of Isaiah, "*The woman*," mystically termed *Babylon* is in the next verse represented as "*having a golden cup in her hand full of abominations.*" Æschylus among profane authors, says of Babylon, "Βαβυλῶν δ' ἡ πολύχρυσος." *Babylon vero*

The Prophet proceeds (ver. 40), "*And the fourth<sup>18</sup> kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*" Where we have an interpretation given, particularly suitable to the "*legs of iron*" (ver. 33). Then follow other intimations as to the feet (ver. 41), "*And whereas,*" it is said, "*thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; and there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken*"<sup>19</sup>...

*auro dives.*" Stanley says in his notes on this place, "Adi sis Herodotum i. 192. et Strabonem xv. p. 735," &c. Rome was perhaps, in its latter state, not less wealthy (Persæ, l. 52).

According to Saadiah Haggaon and Aben Ezra, the third kingdom here is that of Greece and Rome, taken as one, contrary to the obvious meaning of the prophet; the *fourth*, that of the Saracens (Ishmaelites, מלכות ישמעאל); which they say is as strong as iron; and the fourth is that of the Messiah. Saadiah tells us too, that the stone which struck the image is the kingdom of the Messiah, the Son of David, as it is written of him (Is. xi. 4.) "*He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.*" He goes on to tell us, that the kingdom of Gog is, generally, that of wicked Greece, and that it shall strengthen itself with the fourth, or kingdom of Ishmael. The nature of the case however, makes these last particulars impossible.

<sup>18</sup> Aben Ezra cannot see here, as Saadiah does, how Gog and Ishmael can be the same kingdom: and, to mend the matter, he couples Greece and Rome together as one dynasty! He then cites Daniel xi. 30, "*ships of Chittim,*" &c., and proceeds to shew, that Chittim was descended from Javan (Gen. x. 4, &c.), which is true. But, how wide is all this of the mark!

<sup>19</sup> Saadiah Haggaon tells us rather strangely here (of this fourth kingdom) that, from the times of the rule of Titus to those of Heraclius, the kingdom was strong, and took that of the whole world; and that, with this, Ishmael also ruled; and that the kingdom of Ishmael was broken and feeble. His words are: מן קצת ממלכות . . . מלכות ארקוליאוס היתה מלכות תקיפה שהיתה תושפת כל העולם כולו ומלך גם ישמעאל עמו והיתה מלכות ישמעאל שיטום עד מלכות ארקוליאוס היתה מלכות תקיפה שהיתה תושפת כל העולם כולו ומלך גם ישמעאל עמו והיתה מלכות ישמעאל תבירא וחלשא: which, as it will appear hereafter, cannot possibly apply to any one of the visions of Daniel.

*they shall not cleave one to another, even as iron is not mixed with clay."*

This latter part, represented by the feet and toes of the Image, exhibits a weak and corrupt state, as compared with its earlier one represented by the *legs of iron*, such, that weakness and disunion,—having nevertheless some remaining strength,—should be its characteristic. The Prophet adds, "*And in the days of these kings,*"—which must necessarily mean the *latter state* of this fourth kingdom, as symbolized by the toes,—"*shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*" Daniel continues (ver. 45), "*Forasmuch as thou sawest that the stone was cut out of the mountain*<sup>20</sup> *without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass HEREFTER: and,*" he concludes, "*the dream is certain, and the interpretation thereof sure.*"

We have here therefore, *four* great Kingdoms, i. e. SYSTEMS OF UNIVERSAL RULE, which were destined to fall, and to be succeeded by a *fifth*, which should "*stand for ever.*" We are then told as to the fall of these, and particularly of the fourth (ver. 35), that "*Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*" Where it must be as certain as language can make it, that, after these *four* kingdoms should have fallen, and the *fifth* have been raised and have filled the whole earth, there should remain *no por-*

<sup>20</sup> This mountain, as Saadiah tells us, was Abraham. He then cites Gen. XLix. 24: "*Thence is the Shepherd,*" &c. and says, the stone cut out without hands, was not by man, but by the power of our God. שלא בידי אדם אלא בנבורת אלהינו He also tells us, that the stone which smote and broke the image, is the kingdom of the *Messiah the Son of David*. והאבנא די סחת לצלמא היא מלכות משיח. בן דוד. And he is clearly right in this last instance.

*tion whatsoever* of either of these, and that its *sole existence* should be endless: “*a kingdom which shall never be destroyed.*” Be this carefully remembered. And, if our fourth kingdom represents the heathen Roman Empire;—which must, of necessity, be the case;—then neither can popery, as forming a remaining part of this fourth kingdom, nor any remaining fraction whatsoever of any of the three preceding ones, continue in existence during the times of our last and *fifth*, according to the mind of this Prophet. This must be certain: as it also must that, in each case here, we have a perfectly *finished work*, and END<sup>21</sup>. We shall shew hereafter, that *Christianity* did accordingly fill every place under heaven.

Again, if this *fifth kingdom* is, according to Daniel, to *stand for ever*, “THE LATTER DAYS” of our Prophet (ver. 28), as well as the *HEREAFTER* (verr. 29, 45. Chald. אַחֲרֵי דְנָה) cannot refer, according to any known principles of interpretation, to any period whatsoever included within that of the full establishment of this *fifth Empire*: much less to that of *its close*, or to itself as a final and *closing system*; because that which is to have *no end*, can, as already remarked, have within it *no latter days*: and to this the interpretation of Daniel affords ample confirmation; for the secrets here revealed and specified by him, refer to nothing whatever which was to take place within the times of this *fifth kingdom*, but only up to its erection; on the contrary, they all *end* with its establishment, as we shall see more particularly hereafter: while *its* establishment excludes, from its very terms and nature, all and every thing like a remnant of any of the preceding ones. These *latter days* therefore, and this *hereafter*, must, of necessity, happen after the times of Nebuchadnezzar, and before those of the full establishment of this our *fifth kingdom*.

Again, when it is said, “*In THE DAYS of these kings*”

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<sup>21</sup> It is not meant to be affirmed here, that *no* part, parcel, or person, whatever, of these prior monarchies should remain; but only, that they should not *as monarchies*, or *as Powers*, such, as to affect in any way the universal rule and power of the fifth and last.

(ver. 44), "*shall the God of heaven set up a kingdom*<sup>22</sup>," &c., the "*latter days*" of our Prophet must have been meant. For, if we are to suppose,—which I think we must,—that by *these kings* is meant what is represented in the vision by *the toes of the image* (see ver. 42); then, by "*these kings*" will be meant,—for the reasons stated above,—the series of *Rule*, generally, of *the lower Roman Empire*, commencing perhaps with Augustus, when the iron, and unyielding, character of this people appears to have first received its mixture of miry clay in the effeminacy, weakness, and disunion, which then appeared among them. Some time after this, the Baptist declared, that *the kingdom of heaven was at hand*. Its sun had now begun to arise upon the world; and, during the times of this declining *Roman Rule*, the beams of its light spread far and wide; and again, upon the fall of this power, as we shall presently see, *Christianity* was so established over the whole earth, that *Kings* actually became its nursing fathers, and their *Queens* its nursing mothers.

We now come to the concluding and main part of this vision: viz. ver. 34, "*A stone was cut out without hands, which smote the Image upon his feet that were of iron and clay, and brake them to pieces.*" In verse 45 it is said, "*that the stone was cut out of the mountain without hands,*" &c. i. e. by Divine Power. And again, ver. 35, "*The stone that smote the Image became a great mountain, and filled the whole earth.*" That is, it *fully, wholly, and exclusively*, occupied the entire place of our fourth *universal Kingdom*. Let us now endeavour to ascertain what is meant by the *Mountain*, out of which this stone was so cut.

Some,—both Jews and Christian writers,—hold that *Abraham* is meant by this term. Jerome, with others, sup-

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<sup>22</sup> Aben Ezra tells us here, that this is the kingdom of the *Messiah* (מלכות המשיח). And so also Rashi; and, that this should be done while the Roman kingdom was yet standing. His words are בימיהם של מלכים הללו בעוד מלכותם של רומיים קיימת... והיא מלכות מלך המשיח. It is remarkable, Saadiah Haggaon cites the place, but offers no remark upon it.—I use the Rabbinic Bible of Buxtorf.



poses that the Virgin Mary is. The former take Isaiah li. 1 as a parallel place, where Abraham is said to be the rock out of which the Israelites had been hewn. (Heb. צֶרֶךְ Chald. Dan. ii. 45, מִצְרָא, which may be taken as the same word, and as implying the same thing.) The latter suppose the miraculous conception of our blessed Lord to be meant: and indeed, either of these acceptations of the place will afford a tolerably good sense. I cannot help thinking nevertheless, that both fall beneath its intention.

Abraham may be considered as a *rock*, from the immoveable character of his faith; and, as the father (under God) of an invincible nation, he may be viewed as the quarry out of which the Jews had been hewn, or, to use the figure of St. Peter, had, as stones, been built up into a spiritual house. But then, all this must be ultimately referred to God as the Author, *the Rock*, and *the Mountain*<sup>23</sup>. In our context moreover, this stone becomes a *great mountain* (Chald. מִצְרָא־רַב), and it fills, as a *reigning and invincible Power, the whole earth*. It cannot be said of Abraham, that either he, or any of his natural offspring, ever filled such a situation as this. *The mountain* moreover (מִצְרָא), in the first place, and *the great mountain* in the second, ought probably to be considered as signifying the same thing: it having been an integral part of "*the mountain*;" and in the second, sustaining its station and dignity.

Abraham did indeed, in his spiritual seed, become "*Heir of the world*;" but then this was under Christ, who is *properly* so called (Gal. iii. 16), "*He saith not of seeds, as of many; but as of one, And to thy seed, which is Christ.*" And, in this sense, and even as "*God of the whole earth*," it was foretold that He should have *the uttermost parts of the earth for his possession* (Ps. ii. 8, &c.): that is, to rule them *as their King*; to make atonement and intercession for them *as their Priest*; to teach them *as their Prophet*; and, generally, to be to them a *God* (Is. liv. 5, comp. xxv. 9). Although therefore, Abraham and his believing seed, generally, were to be heirs of the world, and even "*joint-heirs with Christ*"

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<sup>23</sup> And so Saadiah Haggæon understands the place.

(Rom. viii. 17), yet all this was to be in a subordinate and inferior sense; while Christ was, in the highest acceptation,—as opposed to these other four earthly kingdoms,—to rule and reign for ever, in His own proper power and person.

I believe therefore, that we are to understand by *the mountain* (טֶּרֶם) here, in the first instance, the *Godhead*, considered in the abstract: or, as in the language of the Old Testament, “*The Ancient of days*” (Dan. vii. 13, 22): and in that of the New, “*The Father*.” (Comp. Matth. iii. 17, and its parallels, with Ps. ii. 7—12 inclus.) By “*the Rock*,” and *Stone* moreover, *God* is often meant in the Old Testament, as is also *Christ*. The Divinity of Christ must therefore, be here had in view.

For the same reasons, the Virgin Mary cannot be primarily meant. But, if the miraculous conception is,—which I would not dispute,—then, I think, must this be understood of the operation of the Holy Ghost, as recorded by the Evangelists (Matth. i. 20; Luke i. 35), in order to fulfil the promises made to the Fathers. The stone too, we are told, was *cut out without hands*: so also (chap. viii. 25) the *king of fierce countenance* was to be broken *without hand*: i. e. not by human hand, but by God. The operation of God appears therefore, to be had in view in both these places; which is indeed necessary, in order to preserve unity in the whole.

That the kingdom of Christ is meant by the Stone’s filling the whole earth, I shall shew more particularly under the remaining Visions of this Prophet. I will only remark now, that if this has actually taken place,—which I shall also shew is the fact,—it will be difficult to say where we are to look for the earthly Canaan, of which,—as many are tempted to believe,—the Jews are, *as a peculiar people*, to be again the possessors. The truth appears to be, this Stone will no more admit of a joint Jewish occupation, than it will of a heathenish one.

SECT. III.—*On the Seventh and Eighth Chapters of Daniel, and particularly on the Little Horn, as predicted by him.*

WE now come to the seventh Chapter of this Prophet, where we are told (ver. 2, seq.) that “the four winds<sup>24</sup> of the heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion...and,” it is added, “behold another beast, a second, like to a bear.”...“After this I beheld, and lo another, like a leopard...the beast had also four heads; and dominion was given to it. After this I saw in the night-visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron<sup>25</sup> teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had TEN HORNS<sup>26</sup>. I considered the

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<sup>24</sup> Rashi tells us here (vv. 8. seq.) that these ten kings represent Rome, prior to the times of Vespasian who destroyed the Temple, and that this little horn which spake great things was Titus, who reproached, blasphemed, and entered it. His words are, עשר קרנות הם .... עשרה מלכי שיעמדו לרומי קודם לאספסיינוס שחרב את הבית ... ממלל רברבן .... הוא מיטום שחרף וגדף ונכנס להיכל וגו. Jerome shews here, that Porphyry was wrong in supposing that this little horn meant Antiochus Epiphanes: he himself tells us, that all the Ecclesiastical writers make this the Antichrist, who shall at the end of the world destroy the Roman Empire. He then favours us with a few of the very wild notions then prevailing on the person of Antichrist. That both he, and they, were generally right in referring this to Antichrist, there can, I think, be no doubt; and that the same is St. Paul's “man of sin.” In like manner, Rashi would have been correct in making this little horn that part of the Roman Empire generally, which should succeed the ten Kings so mentioned; and in saying that this little horn, or power, should destroy the Temple: but, in the particulars, neither of them is here to be relied on.

<sup>25</sup> Intended to imply its strength, no doubt, and so to identify it with the legs of iron in our first vision.

<sup>26</sup> As remarked above, when speaking of the toes of the image, although the identically same portion of this power is not meant here, as we shall presently see: and, in each case, no particle whatsoever can remain.

horns," continues the Prophet, "*and, behold, there came up among them another LITTLE HORN, before whom there were three of the first horns plucked up by the roots*" (i. e. so that neither root nor branch of them remained): "*and, behold, in this Horn were eyes like the eyes of a man, and a mouth speaking great things...I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame*<sup>27</sup>." "I saw in the night visions," it is added, "*and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*"

It should seem that,—as in the particulars of our first vision,—four Empires are here also had in view; and these were, in like manner, to succeed each other; the last, or *fifth*, of which was likewise to be both *universal* and *perpetual*. This the Prophet virtually affirms by saying (verr. 17, 18), "*These great beasts, which are four, are four kings*<sup>28</sup>, *which shall arise out of the earth*" i. e. they shall be entirely earthly in character. "*But,*" it is added, "*the*

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<sup>27</sup> Observing the order here, with regard to the first vision, this *Little Horn* comes in the place of the *toes*, which were partly of iron, and partly of miry clay. And if these toes, or kings, represented in that vision the *lower Roman Empire*, so also must this *Little Horn* here. We are further told, that it was because of the great words spoken by this *Little Horn*, that the body of the beast which bore it was *given to the burning flame*. This brings us, as before, to the lower Roman Empire, and to which the *fifth*, or *Messiah's, Kingdom* should succeed. It will also follow, that the times of this *Little Horn* must also be those of Daniel's *last days*, as noted above: they were the last, both of the Jewish polity, and of this heathenish domination throughout the world.

<sup>28</sup> We have here "*kings*" corresponding to the "*kingdoms*" of the first vision. From the nature of the case there, *kings* merely as persons could not be meant; the same is true here. It is *a series of kings*; each series constituting an universal empire for the time being.

*saints*<sup>29</sup> of the *Most High*" (i. e. a people of a totally different character) "*shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*"

In our *first vision*, the stone cut out of the mountain, and filling the whole earth, upon the fall of Daniel's fourth kingdom, is thus interpreted (chap. ii. verr. 44, 45), "*In the days of these kings*" (i. e. as represented by the toes, for we have no other antecedent here) "*shall the God of heaven set up a kingdom, which shall never be destroyed...it shall BREAK IN PIECES*<sup>30</sup> *and CONSUME all these kingdoms, and it shall stand for ever.*" In our *second vision*, it is said (ver. 9, seq.), that "*the thrones were cast down*<sup>31</sup>" (i. e. of these four preceding kingdoms), "*and the Ancient of days did sit,...and the books*" (i. e. containing, as it should seem, God's decrees as revealed by His prophets) "*were opened;*" and that now (ver. 13, 14) an *universal and everlasting kingdom* was given to one like *the Son of man coming in the clouds of heaven*. This last, or *fifth kingdom*, must there-

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<sup>29</sup> This title has now passed away from the Jewish people generally: the saints henceforward are another people; even those whom St. Peter terms, "*a holy priesthood,*" and "*nation,*" 1 Pet. ii. 5, 9.

<sup>30</sup> This, according to Saadiah Haggai, is *the Messiah, our Righteousness*. Is it not written, adds he, of the Messiah, that he is *meek and riding upon an ass*? Shall he not come in meekness? For he shall not come upon horses in pomp. And, as to what is written (viz.) "*with the clouds of heaven,*"... these are the angels of the heavenly host. This, adds the Rabbi, is that great multitude which the Creator shall give to the Messiah: even as it is written, "*with the clouds of heaven,*" then is he to be great in rule. "*To the Ancient of days,*" as it is written, "*it is the saying of Jehovah to my Lord, Sit on my right hand,*" &c. (Ps. cx. 1). He then cites Ps. ii. 6 and 1 Sam. ii. 10, as applying to the Messiah, and tells us, that no kingdom is to succeed that of Ishmael, as it is written, "*In the days of those kings,*" &c. implying that then Israel is to be delivered from his troubles. Where we have some truth, with much that is weak and extremely puerile: the term *Israel* too, is misapplied, as constantly done by Jews and Judaizers.

<sup>31</sup> In Haggai, chap. ii. 22, we have this in the words, "*And I will overthrow the throne of kingdoms:*" i. e. the throne of the universal rule then prevailing. The context shews us, that this must take place after the erection of the second Temple, and as a consequence of the coming of the Messiah.

fore, be in each of these cases the same, whether it be said to be possessed by *the saints of the Most High*, by *one like the Son of man*, or that it should *break in pieces and consume* all these others. In each case it must stand, and rule alone, and this it must do *universally*, and *for ever*. The same *Rule* must therefore, be had in view in each of these cases.

For the like reasons, the *fourth Kingdom*, or *Empire*, must be the same in each of these visions; and it must, as such, in each case *wholly disappear*, even as *the chaff of the summer threshingfloors*, or, which amounts to the same thing, as given to *the burning flame to be wholly consumed*. And if so, it is probable that these will, in other respects also, afford similar analogies: let us inquire.—

“*Then,*” (ib. ver. 19, seq.) “*I would know,*” says Daniel, “*the truth*” (particular properties) “*of the fourth beast:*”—which was indeed, by far the most important and interesting part of this vision. It “*was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass: it devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look*” (appearance) “*was more stout than his fellows*” (i. e. than the ten preceding ones<sup>32</sup>). “*I beheld,*” it is added, “*and the same horn made war with the saints*”<sup>33</sup>, “*and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time*” (i. e. appointed by God) “*came that the saints possessed the*” (fifth) “*kingdom.*” Where we are necessarily brought to the great and main result just adverted to, with the additional particulars, that *from among* the ten horns of this fourth beast, another Horn should arise, here named “*a Little Horn;*” and we are told that *this Horn* should make war with *the saints*, or, which is essentially the same thing, with “*one like the Son*

<sup>32</sup> As in verr. 7, 8, ib.

<sup>33</sup> I. e. as before, in the *latter times* of this heathenish Roman rule.

of man<sup>34</sup>," and should prevail for a time, until the period should arrive, in which the saints, in other words, "*the Son of Man*," should possess the kingdom under the whole heavens. As therefore, *the legs of iron* in the first vision, symbolized the strength of the earlier period of this fourth Empire, and *the feet and toes*, part of iron and part of clay, its last and weaker one: so also here, the *Ten horns*, the iron teeth, and brazen nails, seen by the Prophet, will likewise symbolize its earlier and more vigorous state: the *Little Horn*, its last, dissolute, and weaker one.

Let us now approach the other particulars respecting this fourth Empire, as given here by our Prophet. He proceeds (ver. 23), "*The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise AFTER THEM*" (i. e. in succession); "*and he shall be diverse*" (i. e. sustaining a different character, as in the toes, part iron, part clay) "*from the first*" (i. e. the first rule represented by these *ten*), "*and he shall subdue three kings.*" It is added, "*He shall speak great words against the Most High, and shall wear out the saints of the Most High*" (i. e. of THE SON OF MAN mentioned above), "*and think to change times and laws*<sup>35</sup>; *and they shall be given into his hand, until a time and times and the dividing of time. But,*" the Prophet goes on, "*the judgment shall sit, and they shall*

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<sup>34</sup> We have here moreover, "*the Son of Man*" so connected with the saints as to shew, that he was to be considered as *their King*: for (ver. 14) the fifth and everlasting empire is given to this *Son of Man*, so that all nations should serve him: but, in ver. 27, this kingdom is "*given to the people of the Saints of the Most High.*" And it must be to Him alone, that all nations should so render their service; and to none, except Jehovah, is it said again and again, as already remarked, does the kingdom and the glory appertain. How then, is this Son of Man to be considered generally as a Being different from Him? These saints are therefore, the saints and servants of *this Son of Man*, as they also are of *the Most High*.

<sup>35</sup> That is, he shall assume to himself the powers of Deity, see chap. ii. 21.

*take away his dominion, to CONSUME and to DESTROY it unto THE END.* And," then it is said, as before, "*the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the Saints of THE MOST HIGH, whose kingdom is an everlasting kingdom, and all dominions shall serve Him.*" "*Hitherto,*" adds the Prophet, "*is THE END OF THE MATTER.*"

We have here some further particulars; I. as to the period during which this *Little Horn* should prevail. It is said to be during "*a time and times and the dividing of time.*" That is, If we suppose the term "*times,*" to signify twice the amount of the preceding *one time*, and the *dividing of time*, to stand for *one half* of this; we shall then have a period, designated by *three times and a half*, given as the amount of that, during which this *Little Horn* should wear out the Saints of the Most High. We shall see presently, to what particular period this must of necessity belong. We learn secondly, from this place, that the dominion of this fourth beast should, upon the judgment's having sat, be taken away by CONSUMPTION (utter wasting away) and DESTRUCTION, and that these should continue to waste it until the time, or period, should have arrived which is here named "*THE END.*" And thirdly, that then both the whole matter should be concluded, and henceforth, and for ever, all people, nations, and languages, should be subject to the dominion of the Saints of the Most High; in other words, of THE SON OF MAN, their King.

We have one remarkable particular more here, given in these words: "*I considered the horns,*" says the Prophet (ver. 8), "*and, behold, there came up among them ANOTHER LITTLE HORN, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were the eyes of a man, and a mouth speaking great things.*" And again (ver. 24), "*The ten horns out of this*" (fourth) "*kingdom are ten kings that shall arise: and another shall arise AFTER THEM: and he shall be diverse from the first, and he shall subdue THREE KINGS.*"

It has been observed, that by these *ten horns* might well be symbolized the earlier period of the Roman people, just as by the *legs of iron*, in the first vision; and that, so also



might by this *Little Horn*, its latter period under the Emperors. Let us now endeavour to ascertain what is meant by the *Little Horn's* coming up *among these ten*, and by the *three kings* which should fall before it. If then, in the first place, this *Little Horn* was to grow up *among these ten*, it should seem, that he was to be one growing up, in some sense, as part of the same dynasty or people; otherwise he could hardly have been said to *grow up among them*. And again, if he was to be *after them* in point of time, which is expressly affirmed here, it could *not* be any *three* of these *ten horns*, or *kings*, that should so fall before him, or be subdued by him, no more than the *feet and toes* could, in the first vision, be at all instrumental in affecting the *legs of iron*. We must therefore, look elsewhere for the solution of this. We have seen however, so far, what power generally this "*Little Horn*" represents.

It should be observed before we quit this Chapter, that an important addition is made at the close of it in the terms, "*Hitherto is the END of the matter.*" We have already seen, that Daniel's *seventy weeks* also bring us to a period termed THE END, and this at the commencement of another, which shall never end; and that this necessarily comprehended the *sealing or fulfilling of vision*, and *prophecy generally*, together with the finished establishment of a system of everlasting righteousness. The nature of the case required this. The Prophet here however, tells us, that upon the consumption by flame of the Power symbolized by the *Little Horn*, and the delivering up of the kingdom to the Son of Man, "*the matter*" at issue *is at its end*. This END too, presents us with the establishment of the Kingdom of the *Son of Man*: and, of no other END or *conclusion* have the Scriptures of the Prophets so much as a word of intimation. This END must therefore, be identical with Daniel's *end*, or *consummation*, as we find it at the close of his *seventieth week*; and of this we shall have abundant proof.

We are here taught moreover, that the series of rule represented by this *Little Horn*, should so eradicate some *preceding* one, termed *three Kings*,—i. e. systems of Rule as before,—that not a fragment of them should remain: and further, that he should so far assume the character of Deity,

as to magnify himself even against the person of *the Most High*, and, for a certain period, destroy His saints and servants. We have also seen, that this *horn*, or *power*, must necessarily be distinguished from the *Ten*, which should precede it, as it also must from some other *three*, who should fall before it. Let us now endeavour to ascertain who these *three Kings, Horns, or Powers* are.

We are told (chap. vii. 6) that the third beast seen had *four heads*. As this *third* beast must necessarily represent the rule of Alexander the Great,—which indeed all allow,—these *four heads* will signify either his universal rule extending to the four winds of heaven, or his four Generals,—of whom more presently,—among whom his Empire was divided at his death. If this latter be taken, then we shall have just what we have in Chap. viii. 8, where it is said, “*For it,*” i. e. instead of the great *Horn*, or *Power*, of Alexander, “*came up four notable ones,*” i. e. *Horns*, “*toward the four winds of heaven.*” These *four horns* will therefore, now represent the *four heads* just mentioned: which may also be termed *Horns*, i. e. *Powers*. These then, must necessarily be in existence before our fourth Beast could be vested with universal Rule. *They* succeeded immediately to the power of Alexander; and it was to their rule that the *fourth Beast*, i. e. imperial Rome, did succeed.

We have seen, that the *Little Horn* here grows up *among*, and *after*, the *ten* others mentioned: i. e. its growth was to be *among* them, i. e. in their locality, but *after* them in point of time. In chap. viii. 9, *A little horn*,—which from the circumstances of the case *must be the same*,—comes forth *out of one of the four*, which succeeded to the Rule, or *Horn*, of Alexander. This vision, be it observed from its date (ver. 1 compared with ver. 1, chap. vii.), comes some time after the preceding one. It accordingly places this *Little Horn*, i. e. some time after,—as the case indeed was,—in the locality of *one of those* who should succeed Alexander. It is now therefore, to all intents and purposes, *one of these*; for, *out of one of them* it became so situated. In the next place (ver. 9), it is made to *wax exceeding great* toward the *South*, the *East*, and the *pleasant land*. It has now therefore, become GREAT, having located itself in the

territories of some *three others*: that is, of the *other three Horns*, or *Powers*, which succeeded to that of Alexander. These therefore, must of necessity be the *three Horns*, which should be plucked up before it, as also the *three Kings*, or *Powers*, which should fall before it (vii. 8, 24). The precision of this place is truly marvellous, and cannot possibly be made to suit any one Power, but that of heathen Rome in the period of its decline.

Our context here, omits some things found in that which precedes it, because perhaps, sufficiently well known; while it adds others, the object of which evidently is, to supply a still greater certainty to the events connected with the *last Rule*, spoken of in the previous visions. But, in order to shorten our inquiry as much as we conveniently may, we will, first of all, come to the explanations given by the Angel, and then, secondly, proceed to the particulars themselves so explained.

It is said then, at verse 19 here, "*Behold, I will make thee know what shall be in the LAST END of the indignation: for at the time appointed the END SHALL BE*<sup>36</sup>." Whence we may infer, that the END of these visions was intended to form a very important consideration here; that is to say, in the events which should take place whenever that period of time should arrive: and we are here assured, that this *had been "appointed."* Our first Vision has, as we have seen, particular reference to "*the latter days*" (chap. ii. 28, 44, 45): and here "*the last end of the indignation*" to be poured out, cannot but strike us as of paramount importance, and as intended to mark distinctly the time of the *End*, and of these *latter*, or *last*, *days* of both Judaism and Heathenism, as defined in Daniel ix. 27.

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<sup>36</sup> The *last end* here, must, of necessity, mean the same event as "*the end of the matter*" just noticed, as also of our Prophet's *seventy weeks*, and must be the close of the period generally named *the end, ends of the world, latter day, or days*, &c. as noticed above, Chap. ii. Sect. I, seq. It is truly extraordinary that, notwithstanding the almost endless repetition of the enunciation of this *appointed and determined end*, it should never have received the notice that it deserved. Let this be recommended particularly to the Jews.

From what has been said on the *Ninth Chapter* of this Prophet, it should seem that the *seventieth week* there developed, must constitute *this period* generally. It was then that the indignation was to be poured out, even to the time of the *consummation*, and upon the *Desolator*. The stone cut out of the mountain, and striking the great Image on the feet, dispersing its fragments to the winds, and then filling the whole earth, must necessarily have in view the *same period*, as also must the body of the beast *given to the burning flame*, and the *Son of Man* taking possession of the Kingdom under the whole heaven. We have in all these cases, clear intimations of a mighty indignation to be poured out at the *end* of the then existing state of things, and at the commencement of another which should never end. Of all this there can indeed be no doubt; nor can there, that all this actually took place within the period had in view:— of which more hereafter.

We need not dwell on the Kings, or rather *Rule*, of the Persians and Medes (ver. 20), nor on that of Grecia, which can, from the nature of the case, be none but that of Alexander the Great. We come now therefore, to the *four kingdoms*, which should stand up out of *his* (Alexander's) *nation*, but not of *his power*: that is, out of the Greek nation, and by no influence, will, or command of his, but under the superior ordinance of God Himself. These then, were Ariæus the brother of Alexander in Macedon, or the *West*, Seleucus Nicator in the East, Lysimachus<sup>37</sup> in the North, and Ptolemy the son of Lagus in the South. It is not affirmed here, that the empire of Alexander did not supply more kingdoms than these; it certainly did, and of this we shall take some notice when we come to consider the eleventh chapter of this book. The four here mentioned, be it observed, arose out of the *Greek nation*; and, what is quite to our purpose, they are intimately connected with the events which concern us; which cannot be said of those others. That four such kingdoms existed, is too well known to admit of doubt: and this is sufficient for us at present.

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<sup>37</sup> Jerome however, places Antigonus here, erroneously as I think, because neither Antigonus, nor his descendants, ever obtained a firm footing in this locality.

The angel proceeds (ver. 23), "*In the latter time of their*" (i. e. Alexander's successors) "*kingdom,*" or *Rule*, "*when the transgressors*" (i. e. among the Jews) "*are come to the full*<sup>38</sup>, *a King,*" or *Rule*, "*of fierce countenance*<sup>39</sup>," or *aspect*, "*and understanding dark sentences, shall stand up. And,*" continues he, "*his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people.*" That is to say, the people now to be so called, for they shall be given into his hands (chap. vii. 25) for a certain period. This was therefore, by the power of the Almighty, not by *his*. It is added, "*And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace*<sup>40</sup> *shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.*"

There can be no doubt perhaps, that we are here brought to the fate of the *Image broken*, as in our first vision,—which was also done without human hand, or power, in any shape,—as we also are to the indignation poured out upon the *Desolator* (of chap. ix. 27), even to the time of the *END*; and likewise, to the consumption of the body of the beast by the burning flame, as stated in our second vision (chap. vii. 11). This *King*, or *Rule*, of fierce aspect then, can, as it should seem, be no other than the *Little Horn* of our second Vision, which should also magnify himself even to the Prince of the Host; and whose dominion should be taken away by consuming and destroying it, even to "*the end*" (chap. vii. 27), and where the Prophet informs us, that "*the whole matter*" ends. We know, I say, of no other *end* but that of which Daniel informs us in the close of his *seventieth*

<sup>38</sup> On this, see the Note at p. 165, below.

<sup>39</sup> It is remarkable enough, that Moses, foretelling the power that should destroy Jerusalem (Deut. xxviii. 50) uses an expression very nearly identical with this: viz. "*a nation of fierce countenance.*" Heb. **גִּי עוֹ פָּנִים** Here in Dan. **מֶלֶךְ עוֹרֵפָּנִים**, i. e. "*king,*" or "*Rule,*" of fierce countenance:" intending, no doubt, to intimate the same *Rule* or *Dynasty*, as indeed the context of both Testaments absolutely requires.

<sup>40</sup> Heb. **שְׁלֵחָה**. On this word see the Note on Dan. xi. 32, below.

*week*; nor of any other *Desolator*, or *Power*, except that which should make war upon the saints, destroy the City and the Sanctuary, and upon whom judgment should thus be finally passed. He was moreover, to succeed in his rule to that *generally* of Alexander, and *particularly* to that of his successors. He was then to prosper and practise within the period, in which the Transgressors (i. e. among the Jews, comp. Deut. xxxii. to ver. 30) should have filled up the measure of their iniquity, and this he was to do until the Divine Power should consume and destroy him. We have therefore here, as before, that part of the *latter Roman Rule* which should *destroy both the City and Sanctuary of the Jews*.

It is now said (ver. 8), "*The he goat waxed very great : and when he was strong, the GREAT HORN*" (explained below to signify Grecia's first universal king, i. e. Alexander) "*was broken ; and for it*" (lit. in its place) "*came up four notable ones toward the four winds of heaven.*" Let be it here borne in mind, that by *these Horns* is more particularly meant—as before—the *Powers* or *Dynasties*, situate in these several localities. It is true indeed, that in the case of Alexander (ver. 21), both the Goat and the *great Horn* are said to be *the King*, and *the first King*, of Grecia. But, in each of these cases, *Rule*, *Kingdom*, or the like, is all that is meant. Alexander was not the first king of Grecia. It was in his time, and through his exploits, that Grecia first became an *universal Empire*: and this is evidently what is here had in view. It is *this fact* that identifies the person of Alexander, and not the term *king*, or *Rule*, in this place. In his death too, this great *Power*, or *Horn*, was broken; and, in its place, four others started up. It is therefore, with the series of these *Powers*, or *Dynasties*, that we are now principally concerned, not so much with the persons of those who held them.

We can now conceive these four *Dynasties* to continue until the period termed above (ver. 23), "*the latter times of their kingdom*<sup>41</sup>," or *Rule*; and, until the fourth *Beast*

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<sup>41</sup> I. e. immediately preceding the period termed "*the last days*," and the like: and here, "*the latter time of their kingdom*," must mean the period, which should close their domination and rule in their several localities.

of our Prophet should be called into action, for the purpose of erecting its dominion and executing the will of the Most High. We are then told (ver. 9), that "*out of one of them*" (i.e. these *four*) "*came forth a Little Horn, which waxed exceeding great, toward the south, and toward the east, and to-ward the pleasant land.*" That is, out of one of these Powers, situate somewhere in the west, arose a little *Horn*, or *Power*, and waxed exceeding great, i. e. so grew as to become a *great Horn*, such as Alexander's rule had been, and was vested like it with universal Empire. This growth too, took its course in the directions of the *East*, the *Pleasant land*, and the *South*. Come we therefore to the *latter times* of these Dynasties, and What Power do we now find occupying this *western* division of the Rule of Grecia's first king? History tells us, that it was the Roman<sup>42</sup>: and, although this Power may fairly be allowed, even at this time, to be a *great Horn* in consideration of its great western possessions, yet with regard to the preceding universal Empires of Daniel, and their localities, it could be considered but as little; and especially until it came in contact with Daniel's Holy City and people. Be it what it might, in other respects, it could have no claim as *great* to his notice, until it had come to this.

There is also another consideration of great importance to this question: it is this. We are told that this *Little Horn* extended itself into the territories of *three others*: viz. those of the *East*, the *North*, and the *South*,

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<sup>42</sup> The Romans took possession of the kingdom of Macedon, and added it to the Empire, about 160 years before our era. This power would be now therefore, so situated as to have Egypt to the south, and Judæa, Babylon and its dependencies generally, to the East. But, as Asia Minor was more exactly to the *East* of Greece, this seems here to be meant by "*the East*," together with its dependencies to the northward. By "*the pleasant land*," will then be meant Canaan, Syria, Babylonia, and its more *Eastern* and *Northern* kingdoms: all of which fell to the share of Seleucus. By the *South*, must be meant Egypt, with its dependencies, Lybia, &c. As to the periods when these several places became provinces of the empire, Macedon we have mentioned; Pontus, and the East, were so attached in the times of Pompey; Egypt, in those of Augustus. Thus Rome waxed great, and thus also three of the horns, in the successors of Alexander, were actually plucked up from the very root before it.

as noticed above. These, as we have seen, had been assigned to Seleucus, Lysimachus, and Ptolemy. We have seen too, that the *Little Horn*, i. e. the latter Rule of the Roman power, grew up *among*, and in point of time *after*, Rome's first series of Rule; that it was to subdue *three kings*, or *Dynasties*; and that hence, these could *not* be any belonging to the earlier Roman series: the circumstances of the case make this impossible. By the *three former kings*, or *kingdoms*, there named, must therefore, necessarily be meant the three just now mentioned, and which existed as *Horns*, or *Powers*, *before* Rome became one of them, and hence they are termed, *three of the first Horns* (chap. vii. 8); and again, by its thus growing *great* towards these quarters, it must have become a legitimate successor to the universal Empires which, according to Daniel in his two first visions, should precede it. This *Little Horn* must therefore, be identical with the *Little Horn* of Daniel's seventh chapter: and, what must put this out of all doubt, is the consideration, that to it is assigned here, what is everywhere else assigned to the Rule of the lower Roman Empire: for "*By him,*" it is said, "*the daily sacrifice was*" (to be) "*taken away, and the place of His sanctuary was*" (to be) "*cast down.*" "*And*" (that) "*an army was*" (to be) "*given him against the daily sacrifice by reason of transgression*" (i. e. because the transgressors had now come to the full<sup>43</sup>): "*and,*" it is added, "*it cast the truth to the ground; and it practised and prospered.*" It is then asked (ver. 13), "*How long shall be the vision concerning the daily sacrifice, and*

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<sup>43</sup> This expression is important here. For it cannot be said with any propriety, that "*transgressors*" had, among the Jews, come to the full in the days of Antiochus. The Jewish nation was perhaps never in a more virtuous condition than in those times. In the days of our Lord the case is quite different. He says to them (Mat. xxiii. 32.) "*Fill ye up then the measure of your fathers... that upon you may come all the righteous blood shed upon the earth... Verily I say unto you, All these things shall come upon THIS GENERATION.*" Transgressors had now therefore, come to the full: and, upon them the judgments so often denounced by Him, and by all His prophets, did come to the uttermost. See also Lev. xviii. 28, where this is indirectly denounced against the Jews, in their ejection from Canaan, upon their *transgressing* as the Canaanites had before them.



*the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"* The answer is, "*Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*"

Now, whatever be the extent of this period, it cannot, with any show of authority, exceed that of Daniel's *seventieth week*. The wording of the Hebrew is peculiar here, and highly deserving of remark. It stands literally thus: *Until (the) evening (and) morning*, or, it may be, *Until the evening of (the) morning, two thousand and three hundred, and the sanctuary (lit. holiness) shall be sanctified. Evening and morning*, I take here to be a mere periphrasis for *a day*; and so our Translators have taken it; as in the form, "*the evening and the morning were the first day*" (Gen. i. 5). If then, we substitute *day* for this, and supply the same term (*day*) to the numerals, we shall have, *Until (the) day, (shall be) two thousand and three hundred days; and the sanctuary shall be sanctified: i. e. made holy, or consecrated*. And if this may be so taken, then have we but an echo of Daniel's, "*to anoint the most Holy;*" more literally, "*the Holy of holies;*" i. e. the sanctuary, as shewn above (chap. ix. 24): and accordingly, the *day* here had in view, must mark the period of Daniel's *seventieth week*, which is occasionally styled *that day, the day of the Lord, the great and dreadful day of the Lord*, and the like. And, if this be the case, the numbers given above must be understood indefinitely, and as intended to designate a considerable length of time; extending, as it should seem, from the time in which this vision was seen, to the *day* so designated.

In verse 26 here we have a reference to this, which we shall now notice; it is thus given: "*And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.*" Which is perhaps, the best interpretation that can be given of the "*two thousand and three hundred days,*" just noticed: that is, it is an indefinite period of considerable length, and it extends to *the day of the Lord*. It should be observed moreover, that, as Daniel's *seventieth week* is divided into two parts by the point of time assigned for the fall of the City and Sanctuary, so also is this into "*the evening and morning;*" of which the evening is the beginning of

the first half, the morning, of the second. And again, when this period is given under the term of a year, it is divided into "*summer and winter*," as in the following prediction :—

In Zechariah (chap. xiv. 1—11), it is said : "*Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee ;*" i. e. The great day in which Jerusalem should fall, as the next verse abundantly testifies : while, be it observed, *the Residue*, i. e. *the holy Remnant*, "*shall not be cut off from the city.*" A little lower down we have, "*And the LORD thy God shall come, and all the saints with thee.*" (Comp. Jude 14, &c., as noticed above, p. 115.) The Prophet adds, "*It shall come to pass in that day, that the light shall not be clear, nor dark<sup>44</sup> : but it shall be one day which shall be known to the LORD, not day nor night*" (i. e. not a mere natural day or night) : "*but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem...in SUMMER AND IN WINTER shall it be. And the LORD shall be King over all the earth : in that day shall there be one Lord, and His name shall be one*" (or, as St. Paul has paraphrased it, "*One Lord, one faith, one baptism, one God and Father of all,*" &c. Eph. iv. 5, 6). There can be no doubt, surely, as to *what day* is meant here. The "*Evening time*" should seem, from the context following, to mark the close of this period ; the *evening*, of necessity, closing one day when it commences another. The Lord's being King over all the earth, implies the same thing in the victory won : which brings us necessarily to the Empire of *the Son of man* under the whole heavens, as already noticed. St. Peter's *day of the Lord* as a thousand years, must imply the same period of necessity, as it also does an indefinite period of duration (2 Ep. iii. 8), as already shewn.

We may now return to our Prophet. We are told then, virtually, that this period is that in which *both the sanctuary and the host should be trodden under foot* : the place probably, which our blessed Lord had in his eye when he said (Luke xxi. 24, adverted to by St. Paul, Rom. xi. 25), "*Jerusalem shall be trodden down of the Gentiles, until the*

<sup>44</sup> See my *Heb. Lex.* under יָנִיבָה, p. 533.

*times of the Gentiles be fulfilled :*" i. e. until this *great day of the Lord* should have come to its close. But, what is to be the fate of Jerusalem after this, we are nowhere told. It has now lost its peculiarity, and is no longer the subject of prophecy. We have seen already, that this treading down of Jerusalem was to be effected by the Roman Power, and by that part of it termed in Scripture the *Little Horn* ; for by him both the sanctuary and the host should be, and was literally, trodden under foot ; by him too, was the daily sacrifice to be taken away, and the place of His sanctuary to be cast down : and this also has been fulfilled to the very letter. This consummation could not be effected by Antiochus Epiphanes ; nor was it, because he lived not within the period to which it had been assigned : nor did he, in fact, do any such thing. He only suspended the service of the Temple for about three years and a half. No other Power waxed great as this *Little Horn* did, either in any prior, or past, time : nor did any so practise and prosper even to the time of the end : nor, lastly, to the Rule of any other did the universal Empire of the *Son of Man* succeed. To this it did succeed. By every consideration therefore, it is evident that the *Little Horn* of Daniel's seventh and eighth chapters, is identically the same, and that this symbolized that system of *Roman Rule*, which ruined Jerusalem, and then made war upon the sainted servants and followers of the *Son of Man* ; and in this he prospered and practised, until he in his turn fell, as did his predecessors, to rise no more at all.

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## CHAPTER II.

### ON DANIEL'S FOURTH VISION, AS GIVEN IN CHAPTERS X. XI. XII. OF HIS BOOK.

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SECT. I.—*On the Successors of Alexander the Great, Antiochus, Ptolemy, &c.*

WE have to premise here, as elsewhere, that it is not our intention to enter upon all the details of this Vision, but only upon so much of it as concerns the *fourth* and *fifth*, or *last* Empires of this Prophet as before; and particularly, as others have, *generally* discussed these details sufficiently well. Where we differ from them in matters connected with our particular enquiry, we shall shew with our reasons for so doing.

Commencing then, with Chap. x. 1, it is said, that the thing so revealed “*was true, but the time appointed*” i. e. until the end, “*was long* ;” and again (ver. 14), “*I am come to make thee understand what shall befall thy people in the LATTER DAYS: for yet the vision is for many days.*” We are informed so far as before, that, from the revelation of this vision until its fulfilment, the time should *be long*, i. e. *many days* ; and, that within the period termed THE LATTER DAYS, (comp. chap. ii. 28), it should develop the events which should concern Daniel's people. The time appointed therefore for these events, is identical with that of those of our former visions ; namely, *the latter days*, i. e. *that great and notable day of the Lord*, as are the events themselves : of this we shall presently have proof. And accordingly, this vision is but a repetition of the preceding ones ; with this difference, that it is much more particular in its details.—As to the Person making this Revelation (verr. 5—7), He is evidently the same with Him, who gives the Revelation to St. John, chap. i. 14. 15, viz. *God Himself*, in the Person of *the Son*, as we shall see hereafter

We may now proceed to chap. xi. as nothing more that is necessary to our question, occurs in the tenth. We may observe here then, that no mention of Babylon,—

Daniel's first empire in the former series,—is made. We commence with that of Persia, and then pass on to those of Greece and Rome, as before. It is said then, (ver. 2), "*Now will I shew thee the truth; Behold, there shall stand up yet three kings in Persia; and the fourth shall be richer than they all: ...and...he shall stir up all against the realm of Grecia.*" This was,—as the case required, and indeed as the Commentators hold,—that Xerxes who invaded Greece, but suffered a most signal defeat.

We next come to Alexander (ver. 3 seq.), "*And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven*" (so ch. viii. 8); "*and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those*<sup>1</sup>." We have the counterpart to this (ch. viii. 21. seq), viz. "*The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.*" That is, the great or universal Rule of Grecia: which can be no other than that of Alexander the Great. It is added: "*Now, that*" (horn) "*being broken, whereas four stood up for it, four kingdoms shall stand up out of the*" (Greek) "*nation, but not in his*" (Alexander's) "*power.*" We have here therefore, of necessity, the fall of Alexander, and the rise of his four generals,—as shewn above,—who divided his empire among themselves. This division fell not accordingly, *to his posterity; nor was it according to the dominion with which he ruled.* We have therefore, as in chap. viii., the quadripartite Rule, which should immediately precede that of the *Little*

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<sup>1</sup> Jerome's Comment on this place is: "Præter regna quatuor Macedoniæ, Asiæ, Syriæ, Ægypti, etiam in alios obscuriores et minores reges Macedonum regnum laceratum est. Significat autem Perdicam et Crateron, et Lysimachum. Nam Cappadocia, et Armenia, et Bithynia, et Heraclia, Bosphorusque, et aliæ provinciæ de potestate Macedonum recedentes, diversos sibi reges constituerunt." All these however, were but small states; they had moreover, no influence whatever on the great question before us. They may be considered therefore as unimportant, on the principle of the Orientals, viz. *What is rare, is as nothing.* Arab. النادر كالمعدوم, although the prophet has, for the sake of precision, noticed them.

*Horn* (ver. 9), or “*King of a fierce countenance*” (ver. 23). See also chap. vii. 6, 24, &c.

We may now pass over all that is said on the wars between Egypt and Antioch, as not bearing immediately on our question: but, as this may create a considerable chasm here, I will insert some notes, given by the authors of *The Universal History*, sufficiently explanatory of the text of our Prophet. Those who desire a more extended inquiry into these matters, may consult the work of Sir Isaac Newton on the Books of Daniel and the Revelation, with the Commentators generally on this place.

Our authors then, say, (Vol. ix. p. 197. Ed. 1747), “The particulars of the marriage of Antiochus with the daughter of Ptolemy” (Dan. xi. 6), and the fatal consequences that attended it, with the greatest events in the history we are now writing, were evidently foretold by the Prophet Daniel. The words of the Prophet are” (ver. 2. seq.) ; ‘*And now I will shew thee the truth ; Behold, there shall stand up yet three kings in Persia,*’ viz. *Cyrus*, who was then upon the throne ; his son *Cambyses*, and *Darius* the son of *Hystaspes* ; ‘*and the fourth shall be far richer than they all : and by his strength through his riches, he shall stir up all against the realm of Greece.*’ The monarch here mentioned was *Xerxes*, who invaded *Greece* with a formidable army. ‘*And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled ; for his kingdom shall be plucked up for others besides these.*’

“This part of the prophecy,” continue our authors, “evidently alludes to *Alexander the Great*, whose vast kingdom we have already seen broken by his death, and parcelled out into four great kingdoms, and, besides these, divided into a great many petty kingdoms, namely, *Capadocia*, *Armenia*, *Bithynia*, &c. The Prophet then proceeds to the treaty of peace and the marriage... ‘*And the King of the south shall be strong, and one of his princes, and he shall be strong above him, and have dominion ; his dominion shall be a great dominion. And in the end of years they shall join themselves together ; for the king’s*

*daughter of the South shall come to the King of the North to make an agreement; but he shall not retain the power of the arm, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.'*

"We must observe," continue our authors, "that Daniel, in this passage, and through all the remaining part of the chapter before us, confines himself to the kings of *Egypt* and *Syria*, these being the only princes who engaged in wars against the people of God."—But here our authors are wrong, as we shall presently see. Rome also engaged itself in wars against this people, and an account of this is found in this very chapter. But of this, more presently.—"*The King of the South shall be strong. This King of the South,*" continue our historians, "*was Ptolemy the son of Lagus, the first who reigned in Egypt after Alexander: and that he was strong all historians testify, for he was master of Egypt, Lybia, Cyrene, Arabia, Palestine, Cæle-Syria, and most of the maritime provinces of Asia Minor, together with the island of Cyprus, with several isles of the Ægean sea; and even possessed the cities of Sicyon and Corinth in Greece. The King of the North was Seleucus Nicator, of whom the Prophet says, that he shall be more powerful than the King of the South, and his dominion more extensive; for such is the import of the Prophet's expression; and he shall be strong above him, and have dominion. And that he had a more extensive dominion, is plain from the large territories he possessed; for he had under him all the countries of the East, from mount Taurus to the river Indus, several provinces of Asia Minor between mount Taurus and the Ægean sea, and a little before his death the kingdoms of Thrace and Macedon.*

"The Prophet, in the next place, tells us of the coming of the daughter of the King of the South, and the agreement, or treaty of peace, which should thereon be made between these two kings. This," our historians add, "plainly points out the marriage of *Berenice* the daughter of *Ptolemy* king of *Egypt*, with *Antiochus Theus* king of *Syria*, and the peace which, in consequence of that marriage, was made between them; every particular of which was exactly fulfilled, according to the holy Prophet's prediction.

“Daniel,” it is added, “afterwards informs us of the fatal consequences attending this marriage; that is, *neither he, viz. Antiochus king of the north, nor she, that is, Berenice daughter of Ptolemy king of the South, should continue in their power; but that he, viz. king Antiochus, should fall, and that she, viz. Berenice, being deprived of him that strengthened her, that is, of her father, who died a little before, should be given up with those that brought her, that is, who came with her out of Egypt, to be cut off and destroyed; and so it happened to her and her attendants who came with her out of Egypt, as we have related. The King of Egypt is called by the Prophet, King of the South, and the King of Syria styled the King of the North, which must be understood with respect to Judea, that country having Syria to the North, and Egypt to the South.*”

On verses 7—9 here, our authors say, “All this was likewise accomplished exactly as the Prophet Daniel had foretold it. For in the prophecy he tells us, that, after the daughter of the King of the South should, with her attendants, be cut off, and he that strengthened her in those times (that is, her father, who was her chief support) should be dead, *there shall one arise out of a branch of her roots in his estate, that is, Ptolemy Euergetes, who springing from the same root with her, as being her brother, did stand up in the room or estate of Ptolemy Philadelphus his father, whom he succeeded in his kingdom. And he shall come with an army, continues the Prophet, and shall enter into the fortress of the King of the North (who was Seleucus Callinicus), and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the King of the North. So the King of the South shall come into his kingdom, and shall return into his own land.* How exactly all this was fulfilled, what we have related above” (i. e. in the text of the history) “sufficiently shews. As to the last part, *viz. that the King of the South, on his return into his kingdom, should continue more years than the King of the North, this likewise happened as foretold by the Prophet, for Ptolemy Euergetes outlived Seleucus Callinicus four years.*”



Our authors too, give as good, and perhaps as short, an exposition of some of the remaining parts of this chapter, as can be had. It is as follows (*Univer. Hist.* Vol. ix. p. 271, seq. note): "The prophecies of *Daniel*, from the tenth verse of the 11th chapter to the nineteenth inclusive, relate to the actions of this prince" (*Antiochus the Great*), "and were all fully accomplished. *But his sons*, says the Prophet, speaking of the King of *Syria*, or the King of the North, *shall be stirred up, and shall assemble a multitude of great forces; and one* (*Antiochus the Great*) *shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.*

"This King of the North was *Seleucus Callinicus*, who left behind him two sons, *Seleucus Ceraunus* and *Antiochus*, afterwards surnamed *the Great*. The former reigned but three years, and was succeeded by *Antiochus* his brother. The latter, after having quelled the troubles of his kingdom, waged war with *Ptolemy Philopator* king of the South, that is, of *Egypt*, dispossessed him of *Cœle-Syria*, which was delivered to him by *Theodotus*, governor of that province, defeated *Ptolemy's* generals in the narrow passes near *Berytus*, and won part of *Phœnicia*, advancing as far as the fortress, or, as we read in the *Hebrew*, as far as the fortresses, that is, to the frontiers of *Egypt*.

"The victory gained by *Ptolemy* over *Antiochus* is plainly pointed out in the following lines: *And the king of the South shall be moved with choler, and shall come forth and fight with him, even with the king of the North; and he shall set forth a great multitude, but the multitude shall be given into his hand.* *Ptolemy Philopator* was an indolent, effeminate prince; his subjects were forced to drag him, as it were, into the field, to repulse the enemy who was marching into his country. At last, he put himself at the head of the army, and, by the valour and conduct of his generals, gained a signal victory over *Antiochus* at *Raphia*. There a *great multitude*, that is, the great army which *Antiochus* led into the field, *was given into his hands*, and *Ptolemy* did cast down, that is, slew many thousands of them, and put the rest to flight.

"*And when he has taken away the multitude, his heart shall be lifted up, but he shall not be strengthened by it.*

*Antiochus*," continue our authors, "lost upwards of ten thousand foot, and three hundred horse, and four thousand of his men were taken prisoners. *Philopator*, after this victory, hastened back into *Egypt*, and there gave himself up to sloth and idleness, without taking the advantages which it gave him; and therefore was not strengthened by it. For the king of the North shall return, and shall set forth a multitude greater than the former, and shall certainly come, after certain years, with a great army, and with much riches.

"*Antiochus*," continue our historians, "having ended the war which he had waged with the nations beyond the *Euphrates*, raised a mighty army in those provinces, and fourteen years after the ending of the former war, returned against *Egypt*, during the minority of *Ptolemy Epiphanes*, defeated *Scopas* near *Paneas*, and regained the whole country, which *Philopator* had reduced after the victory gained at *Raphia*."

"And" (ver. 14) "*in those times there shall many stand up against the King of the South*. This prophecy," say our authors, "was fulfilled by the league made by the kings of *Syria* and *Macedon* against the infant king of *Egypt*, by the conspiracy of *Agathocles* and *Agathoclea* for the regency, and by that of *Scopas*, who wanted to dispossess him of his dominions, and seize them for himself. Also the robbers of the people shall exalt themselves to establish the vision, but they shall fall. Several apostate Jews, to ingratiate themselves with the king of *Egypt*, complied with every thing he required of them, in opposition to the sacred ordinances of the law. But they fell; for when *Antiochus* got again possession of *Judea* and *Jerusalem*, he either cut off, or drove out of the country, all the partisans of *Ptolemy*."

"So the King of the North will come, and cast up a mount, and take the most fenced cities; and the arms of the South shall not withstand, neither his chosen people; neither shall there be any strength to withstand.—But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

"*Antiochus*, after having defeated the *Egyptian* army at *Paneas*, besieged and took, first *Sidon*, then *Gaza*, and

afterwards all the cities of those provinces, notwithstanding the opposition made by the chosen troops, which the king of *Egypt* sent against him, under the command of his best generals. *He did according to his own will in Cœle-Syria and Palestine*, and pursuing his conquests, entered *Judæa*, that glorious land, and there established his authority, by driving out of the castle of *Jerusalem* the garrison which *Scopas* had left there; but that garrison having made such resistance, as obliged *Antiochus* to send for the rest of his army to reduce it; and the siege continuing some time, the country was destroyed and consumed by the stay the army was forced to make in it; and the city of *Jerusalem* suffered greatly, as appears from the decree which *Antiochus* afterwards enacted in favour of the *Jews*, granting them leave to repair their demolished city, and raise it from the ruinous condition to which it was reduced. This decree was directed to one *Ptolemy*, who seems to have been governor of those provinces at that time, and is still extant in *Josephus* (*Antiq.* l. xii. c. iii).

“*He*” (ver. 17) “*shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do, and he shall give him the daughter of women corrupting her; but she shall not stand on his side, neither be for him.*” *St. Jerom* tells us (in c. xi. *Danielis*), that *Antiochus* gave his daughter in marriage to *Ptolemy*, corrupting her with bad principles, and instructing her how she should betray her husband, and put him in possession of the kingdom; but he was not successful in his design, for she was no sooner married to *Ptolemy*, but she forsook her father’s interest, and engaged in that of her husband; and hence it is, that we find her joined with him in an embassy, which was sent from *Egypt* to *Rome*, congratulating the *Romans* on the victory which *Acilius* had gained over her father at *Thermopylæ*.

“*After this*” (ver. 18) “*he shall turn his face to the isles, and shall take many; but a prince for his own behalf shall cause the reproach, which*” *Antiochus* “*had offered him, to cease; without his own reproach he shall cause it to turn upon him.*” For after having put an end to the war in *Cœle-Syria* and *Palestine*, he sent his two sons with his army, by land, to *Sardis*, while he himself, with a great

fleet, sailed to the *Ægean* sea, where he reduced several islands, and extended his empire on that side: *but the prince of the people, to whom he had offered reproach by that invasion, that is, Lucius Scipio the Roman Consul, made the reproach turn upon him, by defeating him in the battle of Magnesia, and driving him out of all Asia Minor.*"

"Then" (ver. 19) "*he shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found.* Antiochus, after his defeat, returned to the fort of his own land, that is, to *Antioch*, the capital of his kingdom, and strongest place in it. From thence going into the eastern provinces to levy money, wherewithal to pay the *Romans*, he was slain; so that he returned not into *Syria*, nor was afterwards found there. These are, as it were, the outlines of *Antiochus's* picture, and as they resemble none but him, we cannot imagine that they were drawn undesignedly, or at random."

Our authors proceed (on ver. 20). "Thus was fulfilled the prophecy of *Daniel*, who, speaking of the death of *Antiochus the Great*, *Then shall stand up*, says he, *in his estate a raiser of taxes in the glory of the Kingdom; but within few years he shall be destroyed, neither in anger, nor in battle.* These words," continue our historians, "evidently denote the short and obscure reign of *Seleucus*, and the kind of death which befel him; for he reigned only eleven years, and his death was neither in *anger* nor in *battle*; that is, neither in war abroad, nor in rebellion at home, but by the treachery of one of his own friends. The Prophet calls him *a raiser of taxes*, or, as we read in the *Hebrew*, *a collector of taxes*; and such he was during the whole time of his reign, being obliged to pay the *Romans*, agreeable to the articles of peace between them and his father, a thousand talents annually; and the last of these twelve years was the last of his life. He is said to have once raised a considerable army, with a design to assist *Pharnaces*, King of *Pontus*, against *Eumenes*; but when he was ready to pass Mount *Taurus*, dreading the vengeance of the *Roman* people, he returned home, and disbanded his troops."

"Josephus tells us (*Antiq. l. xii. c. 4, 5*), that he employed *Hyrcanus* the son of *Joseph*, and nephew to *Tobias*,

to gather the taxes on the east side of the *Jordan*, where *Hyrcanus* on that occasion built a strong castle of white marble, not far from the land of *Heshbon*. The same author adds, that *Seleucus* appointed him governor of all that country, which he held the last seven years of that prince's reign, living all the time in war with the *Arabians*, and gaining signal victories over them."

Our authors proceed, on verse 21 (ib. p. 276), "As this king," i. e. *Antiochus Epiphanes*, "proved a cruel persecutor of the *Jews*, the Prophet *Daniel* foretold every thing that was to befall him. He expresses himself with relation to his accession to the crown in the following words: *And in his (Seleucus's) estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.* It is said here, *That to him they shall not give the honour of the kingdom;* and truly he did not come to the crown either by right of birth, since his brother *Seleucus* had left behind him a son, who was his lawful heir, or by the election of the people; but by the powerful assistance of *Eumenes* and *Attalus*, whom he gained by *flattering speeches*, and great promises." (From this place, i. e. p. 276 to 286, our authors give, in their text, a very good account of the events had in view by *Daniel*, from ver. 25 to 30, and to this the reader is referred).

SECT. II.—*On the interference of the Roman Power with the successors of Alexander; its destruction of the Theocracy: its own fall.*

HERE then, the exploits of *Antiochus* generally end: for the following reasons. First, because he did not "take away the daily sacrifice," as already remarked: all he did was, to suspend it for a time, at the end of which it was restored. Secondly, he did not "place the abomination that MAKETH DESOLATE:" that was to be done even after the time of our Lord, as He himself expressly teaches us, *Matth. xxiv. 15, 16*, where He says: "When ye therefore shall see the abomination of desolation, spoken of by *Daniel* the prophet, stand in the holy place (whoso readeth, let him understand), Then let them which be in *Judæa* flee into the mountains." (*Comp. Mark xiii. 14.*) We have too, in

Daniel (chap. xii. 11), "*From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days;*" which must of necessity refer to the period limited by our Lord. If this may be relied on, Antiochus Epiphanes could not be meant in either of these places. Thirdly, Those *that understood among the people* (ver. 33), could not be said to have *instructed many* (lit. *THE many*, so also chap. xii. 4); nor could it, that "*some of them of understanding should fall, to try them, and to purge, and to make them white, EVEN TO THE TIME OF THE END:*" for, with this time of *the end*, Antiochus had nothing whatever to do, much less could his doings extend to its close. And, for the same reason, it could not be said that *at the time of THE END should the King of the south push at him* (ver. 40). Nor, fourthly, could it, that "*at that time*" (i. e. of Antiochus, chap. xii. 1) "*there should be a time of trouble, such as never was since there was a nation even unto that same time.*" For no such times were those of Antiochus; besides, our blessed Lord Himself restricted this prediction to the times which were to succeed His ministry, when he said (Matth. xxiv. 21), "*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*" Antiochus could not therefore, be meant here. This is impossible.

The same must hold good, as to the similar matter found in the seventh Chapter, where it is said (ver. 20, seq.), "*Even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows,*" and that "*the same horn*" should make "*war with the Saints, and*" prevail "*against them...until the time*" (should) "*come that the saints possessed the kingdom,*" for Antiochus had ceased to exist long before this took place. (See also verr. 24—28.) It must be clear therefore, that Antiochus could not be meant here, for all his impieties and cruelties had ceased with himself, long before this period had arrived. Again (chap. viii. 11, seq.), it is said, that he magnified himself "*even to the prince of the host,*" and that "*by him the daily sacrifice was taken away, and the place of His* (i. e. this Prince's) *sanctuary cast down,*" neither of which is true of Antiochus, as already shewn: and, as the

latter of these is a fact, of which no possible doubt can be entertained, the same must necessarily be the case with the former: namely, that neither of these things can apply to him. In none of these places therefore, could Antiochus have been meant by the sacred writer. Let us now return to Chapter xi. 30, and endeavour to ascertain who the *person*, or rather what the *power*, is, that is there brought before us by the Prophet.

"*The ships of Chittim,*" it is said, "*shall come against him,*" &c. i. e. here, against Antiochus. It is added (ver. 31), "*And arms shall stand*" (up) "*on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate.*" More literally, "*And arms* (i. e. powers) *out of him shall stand up* (firmly), *and they shall pollute the Sanctuary, the place of strength* (or, of refuge), *and they shall cause the daily* (sacrifice) *to pass away, and they shall give* (out) *the abomination making desolation.*" Our question will now be, Who is meant when it is said, "*Arms shall stand on his part,*" or, *out of him*, it having been already shewn that Antiochus Epiphanes could not be meant? If it be answered, that the *immediately* preceding context must supply the antecedent; my reply will be, We certainly have two antecedents in this place; and the question is, Which of these must be taken? If it be said, The nearest; that is, the part which refers to Antiochus, I answer, If our original were English this might hold good, but it is not; it is Hebrew: and, in the Hebrew, it is not the nearest antecedent that is always to be taken, but rather that which enounces the principal subject of the discourse<sup>2</sup>.

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<sup>2</sup> See my *Hebrew Grammar*, Art. 216, 10 seq. It should be observed, that the transition from one subject (of discourse) to another is often very abrupt, and can be understood only from a careful consideration of the context: e. g. 2 Sam. xi. 13. "*And when David had called him, he did eat and drink before him; and he*" (i. e. David) "*made him drunk: and at even he*" (Uriah) "*went out to lie on his bed,*" &c. A little consideration however, will enable any one to see, that the leading terms of every larger sentence here, refer to the primary subject, David. Thus: David called him, and accordingly he (Uriah) ate, &c.: and he, David (commencing another member) made him drunk, and accordingly he, (i. e. so made drunk) went out, &c.: the principal subject thus keeping the lead;

And here, the power represented by *the ships of Chittim*, will supply this. It is not moreover, the mere coming of these ships that should cause Antiochus to be grieved, so as to return and have indignation, and the like ; it is the Power represented by these : and this is *the Roman*. The context here, exhibits what is termed a "*constructio ad sensum* ;" i. e. it is governed by the *sense* of the place, not by the position, nor by the form of the vocables used.

This coming of the ships of Chittim too, be it observed, is *not* predicted here for the first time. In Numbers xxiv. 24, we also have it ; "*And ships*," it is said, "*shall come from the coast of Chittim, and shall afflict*" (rather *humble*) "*Asshur, and shall afflict*" (*humble*) "*Eber ; and he also*" (that is, this Power) "*shall perish for ever*." Where this "*he also*," must necessarily be referred to the Power navigating these ships. The fall of this is here therefore, clearly predicted. Let it be observed in the next place, "*Asshur*" (i. e. *Assyria*) is at this time in the hands of Antiochus Epiphanes. It was to *humble* him therefore, that they were so to come ; and, for this purpose, they actually did come.

"The ambassadors came up with him (Antiochus)," say the authors of *The Universal History* (Vol. ix. p. 286), "at *Eleusina*, a village but four miles from *Alexandria*, and *Popilius* accosted him with an air of gravity proper to gain himself respect. As the King was intimately acquainted with *Popilius*, and had contracted great familiarity with him while he was an hostage at *Rome*, as he drew near him, he offered him his hand, which was an uncommon mark of familiarity and distinction from so great a prince. But *Popilius*, disdaining this kind reception, told him, that the public interest of his country must take place of private friendship, and that he would not join hands with him, till he had first read to him the decree of the Senate, with which he was sent. 'I shall judge,' said he, '*by your submission*' (humiliation), "or refusal, whether you ought to be

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and the subordinate one continuing to follow it in order. The same is precisely the case with the subject contained in "*the ships of Chittim*," above : the "*him*," and "*he*," following, belong to the subordinate subject. Verse 31 recurs to the primary one,



treated as a friend or an enemy. If you obey, I shall receive all marks of your friendship with joy.'...Antiochus," it is said, "took the decree which Popilius offered him, and after having read it, told him that he would advise with his council about it, and return an answer in a short time. But the proud republican," add our authors, "insisting on an immediate answer, drew a circle round him in the sand with a rod, which he held in his hand, and raising his voice, 'You shall not go out of this circle, said he, till you either accept or reject the proposal I have made to you. I expect you will pay me the respect that is due to the authority of the Roman people and Senate.' The King," we are then told, "struck with this strange and peremptory way of proceeding, hesitated a moment, and then gave this answer, which would better *have become a slave, than a great king*. 'Then I must satisfy you, *Popilius*. I will do what your republic expects from me.'—It may be remarked here, if this was not to *humble the Asshur* of that day, it is difficult to imagine what was.

"Therefore," says our Prophet (ver. 30), "*he shall be grieved, and return, and have indignation against the holy covenant; so shall he do,*" &c. Our historians go on (ib. p. 288), "*Antiochus* on his return from Egypt, being highly provoked to see himself thus obliged to quit a kingdom which he looked upon as his own, vented his rage upon the unhappy city of *Jerusalem*, which had no ways offended him. But the desolations he caused in *Judæa*, the cruel persecution he stirred up against the true believers, and the bloody war which he carried on against the people of God, with the generous resistance made first by *Mattathias*, and afterwards by his son, the brave *Judas Maccabæus*, we shall describe at length in the history of the Jews."—To this I refer the reader (Vol. x. 181, seq.), with the memento already urged, that, whatever were the cruelties of Antiochus, he did not either cause *the sacrifice to cease*, in the true and full meaning of those terms, *nor* did he *destroy the Sanctuary*.

Our Prophet proceeds, "*Arms shall stand up on his part, or from, or out of him, and they shall pollute the Sanctuary...and shall take away the daily sacrifice,*" &c.

This, some Jews<sup>3</sup>, both ancient and modern, have very justly referred to the Roman Power, which actually did *destroy the Sanctuary*, and *take away, or caused for ever to pass away, the daily sacrifice*; and this, as already shewn, an extended view of the context positively requires.

We have seen then, the Roman Rule brought into a situation powerfully to affect one, at least, of the *Horns*, or *Kings*, among whom the Empire of Alexander had been divided. Some time before this indeed, it had reduced Macedon to a Roman province, as remarked above<sup>4</sup>: and thus had succeeded in constituting itself one of *these four Horns, or Powers*. In this situation too, it presents another of these, viz. Antiochus very much at the disposal of Rome:—and, into this, in the times of Pompey, it finally merged. In those of Julius Cæsar moreover, Pontus and Asia became a province of the Empire; and again, in those of Octavianus, i. e. Augustus, Egypt, with its dependencies, shared the same fate. And, with these, first or last, the other minor states were reduced, and added to it; and accordingly, it eventually became the greatest, and most

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<sup>3</sup> Lit. “Arms,” i. e. powers, “of him,” or “out of him, shall stand firmly,” &c. (Heb. זְרָעִים מִיָּמֵינוּ). Arms, or hands, is often put in the Shemitic languages, to signify *strength* or *power*. This place might mean therefore, either that some among the Jews should set themselves up on his behalf, or, that now, combining in his own person the universal dominion, symbolized in Daniel’s first vision, he was in circumstances, such as prophecy required, to destroy the Jewish polity.

<sup>4</sup> Jerome says on this place: “Judæi autem hoc nec de Antiocho Epiphane, nec de Antichristo, sed de *Romanis* intelligi volunt, de quibus supra dictum est: *Et venient Trieres sive Itali atque Romani, et humiliabitur* (i. e. ver. 30). Post multa, inquit, tempora de ipsis Romanis, qui Ptolemæo venere auxilio, et Antiocho comminati sunt, consurget rex Vespasianus: *surgent brachia ejus*, et semina, Titus filius cum exercitu, et polluent Sanctuarium: auferentque jube sacrificium, et Templum tradent æternæ solitudini. כְּתִים quippe et צִיִּים quos nos Trieres et Romanos interpretati sumus, Hebræi Italos volunt intelligi atque Romanos.” See the notes on Chap. vii and viii. By “arms standing up,” here therefore, Jerome understands as referring to the *Romans*, not to Antiochus Epiphanes; and, in this, he is right: but, both he and the Jews are wrong, in supposing that it does not also belong to the Antichrist, as we shall see hereafter.

powerful, Empire that had ever existed. In this respect, it was certainly *diverse from those which had preceded it*. Now too, had the seeds of its dissolution been effectually sown. It was in the dictatorship of Julius Cæsar, that Rome *began* to lose its *legs of iron*. The *miry clay* now entered into its constitution, in the luxury, effeminacy, venality, and want of good faith, which the wealth of the world, and of the East in particular, poured into it; and this became its confirmed character in the times of Augustus.—But to proceed with our Prophet.

“*And they shall place the abomination that maketh desolate.*” This, as already remarked, is cited by our Lord (Matth. xxiv. 15. Mark xiii. 14), as to take place *after His death*. It could not therefore, as shewn already, refer to the times of Antiochus: and hence, the “*Arms standing on his part,*” must necessarily be referred to the power here implied in “*the ships of Chittim.*” That Antiochus did set up some such *abomination of desolation*, is certain from 1 Maccab. i. 50, and 2 Maccab. vi. 2: as it also is, that the author of the books of the Maccabees has referred his history of this, to our place in Daniel as its fulfilment: and hence it is, that it has been so generally misunderstood and misapplied. If then, our blessed Lord has set us right here,—and He certainly has,—let us now inquire what was meant by this “*abomination of desolation.*”

Hammond with some others thinks, that, in the New Testament, this refers to the *Roman army* besieging Jerusalem; because some similar expressions are used when speaking of armies, and because the parallel place in St. Luke (chap. xxi. 20) speaks of *this army only*. I cannot help thinking nevertheless, that something *more* than this army is meant. St. Luke might indeed, have named the army, when he meant more particularly some adjunct of it, just as the ships of Chittim are spoken of above. Nothing is more common than such usage in Holy Scripture. If we turn to 1 Maccab. i. 41—52, as referred to by Hammond, and carefully consider the context there, it will appear that *Idolatry*, and its appointments, are particularly had in view in this expression: and here we have the thing *generally*.—if not the very *words*,—of the New Testament. The same is the case in that of 2 Maccab. vi. 2, seq., as is also the

usage of the Septuagint Greek generally in the Old Testament, as may be seen by a reference, either to Trommius in his Concordance, or to Schleusner in his Lexicon. The usage therefore, requires that something more than the Roman army be meant, otherwise the term *abomination* would be without meaning.

I am disposed to adopt the interpretation of Grotius on this place (which may be found in Poole's *Synopsis*), it is this: "Ego re considerata," says he, "non dubito βδέλυγμα vocari signa Romanorum militaria, de quibus ita Tertul. *Religio Romanorum tota castrensis signa veneratur, signa jurat, signa omnibus diis præponit, omnes illi imaginum suggestus insignes monilia crucium sunt.*"... "In iis" (i. e. suggestibus, here said to be the heaping of shields one upon another),.... "erant imagines, i. e. προτομαί, ut Josephus loquitur, Cæsarum; eorum scilicet qui in Divos erant relati."... "Suetonius, *Artabanus transgressus Euphratem aquilas et signa Romana Cæsarumque imagines adoravit. Ideo Tacito Numina legionum et bellorum dii vocantur.*"... Talia signa," adds Grotius, "*Titus conspicua in castris suis posuit, quasi Templo Hierosolymitano contrarium. Nam et Tacitus alibi ita loquitur, Fulgentibus aquilis signisque et simulacris deum in modum Templi.*"<sup>5</sup> Et Josephus, ἀλώσεως 3, 8, quas σημαίας dixerat, mox τὰ ἱερὰ vocat. Ut et Herodianus, l. 4. Ad talia signa circa Urbem posita, ut ad Templum confugeret, Josepho Herodis Procuratori suadet Alexander, in Jo. Antiq. 15." Grotius concludes, "βδελύγματα igitur ἐρημώσεως, aut ἐρημωτικά, ut habet Hebræa locutio, cur vocentur, obscurum non est; quia scilicet ἐρημίαν (*vastationem*) minabantur non tantum cultui Judaico (quod fecerat et illud idolum ab Antiocho allatum) sed et Templo Urbique. *Expansio* autem βδελύγματος dicitur (Dan. ix. 27<sup>6</sup>) quia in

<sup>5</sup> We see here, that even the Romans could consider such things as constituting a *Temple of the Gods*. We shall hereafter see this carried still farther out in our Prophet. In this acceptation the place is full of point.

<sup>6</sup> And for the overspreading of abominations," &c. Heb. וְעַל כְּנַף שְׂקָרִים מְשַׁמְּדִים, lit. "And upon the wing of abominations (is) a destroyer." By כְּנַף seems once (Is. viii. 8) to be meant, the *wing of an army*: which would seem to suit this place extremely well. But, if

loco aperto maximeque conspicuo signa constitui solebant. Tacitus de Tito, *Castris ante mœnia Hierosolymorum positis instructas legiones ostentavit.*" Which, I think, meets sufficiently well every particular of this case.

"And" (ver. 32) "*such as do wickedly against the covenant,*" more lit. *the condemners*<sup>7</sup> *of the covenant,* "*he shall corrupt by flatteries:*" lit. *he shall heathenize by smooth things*<sup>8</sup>. This may signify generally, all such as may be then ready to further the purposes of this Power; but more particularly those who should apostatize, as the heretics did, from the true religion. We have a similar place in chap. viii. 25, where it is said, "*by peace*" (he) "*shall destroy many:*" which is not very obvious: if however, we render it by *dissoluteness, laxness*<sup>9</sup>, *effeminacy*, or

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if we take *wing* in the sense of spreading out, as of a bird; or, as implying a skirt, as of the garment of a man, and apply this to an army, the general sense will be much the same. The Greek of Theodotion has here καὶ ἐπὶ τοῖς, ἐπὶ τὸ ἱερὸν βδέλυγμα τῆς ἐρημώσεως, which is translated, "*et post hæc in templo abominatio desolationis.*" (Edit Rom. 1772). The common Editors properly omit ἐπὶ τοῖς, and they translate the rest as here given. This translation, however, is erroneous. Ἐπὶ, with an accusative case after it, does not signify *in*, as if used with a Latin ablative, but as with an accusative. The translation ought, therefore, to be *in templum*, or *contra templum*, i. e. εἰς ἱερὸν as in εἰς δικαιοσύνην, Rom. iv. 3, 5, &c.; and so I think, 2 Thess. ii 4, εἰς τὸν ναὸν τοῦ Θεοῦ:—but more on this hereafter. But, if we take ἐπὶ here in the sense of *contra*, then this *abomination* will be *opposed to the temple*, in the sense of Grotius, as given above. The LXX. (Rom. 1772) has, with endless interpolations, the same reading, and is in like manner mistranslated. In the Commentary of Hippolytus the Martyr, in the same volume, p. 110, this *abomination of desolation* is to present itself, until Antichrist (come) announcing desolation to the world, which, as before, has also been erroneously translated by its Editor.



<sup>7</sup> Heb. מְרַשְׁעֵי בְרִית. The authorised version seems to me to be too general here. The heretics, to whom allusion appears to be made, pronounced the Old Testament an abomination; and this it was that contained the Covenant. See *Iren. Edit. Grabe, Lib. III. c. xii. p. 131, seq., &c.*

<sup>8</sup> Heb. יַחְנִיף בַּחֲלֻקֹת. See the root חָנַק, in my *Heb. Lex.*

<sup>9</sup> Heb. בְּשִׁלּוֹה יִשְׁחִית רַבִּים. It should be observed, that שִׁלּוֹה is by no means synonymous with שָׁלוֹם, as our authorized version

the like, all our difficulty will vanish. And this is, no doubt, just what is intended here, in order to mark the dissolute, earthly, and base, character of the latter portion of the Roman Power. "*Policy*" and "*craft*" (ib.) constituted now its only wisdom, just as weakness and cruelty marked its progress. To this *heathenizing by smooth things*, our Lord probably alluded when he said (Matth. xxiv. 10, 11), "*And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets*" (i. e. heathenish teachers) "*shall arise, and shall deceive many.*" St. Peter, speaking of the same, says (2 Ep. ii. 1, seq.), "*But there were false prophets also among the people, even as there shall be FALSE TEACHERS among you, who shall privily bring in damnable heresies, even denying the Lord that bought them*<sup>10</sup>...and many" (comp. Dan. viii. 25, above) "*shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of*<sup>11</sup>. And through COVETOUSNESS shall they with FEIGNED words make merchandise of you: whose judgment now...lingereth not, and their damnation slumbereth not<sup>12</sup>." Compare verr. 10, 15, 18, 19, where the means of temptation, used by such, are quite of a piece with those predicted of this heathen

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seems to make it. The Syriac  *cessatio, intermissio*; and the Chald.  *tranquillitas*, are its true cognate terms; and these may be taken either in a good, or bad, sense. So the Heb. See my Lexicon, p. 599. And a bad sense the context here manifestly requires. This suits the place well, as it does the times to which I refer it, as already noticed.

<sup>10</sup> Such were those who should condemn the covenant, as noticed above.

<sup>11</sup> So Dan. viii. 12, "*It* (i. e. his host) *cast down the truth to the ground,*" not by ruining Judaism, but by persecuting the saints in the Christian Church.

<sup>12</sup> The judgment to be executed by "*a fiery stream*" (Dan. vii. 10), and to which the body of the beast is given (ib. ver. 11). "*As natural brute beasts,*" says St. Peter (ib. ver. 12) "*made to be taken and destroyed...shall utterly perish in their own corruption.*" In the next chapter (iii. 3) this is limited to the period termed *the last days*. In ver. 10, our Lord's prediction of these, and of their end is cited: and all this He limited in its rise to *that generation*. In ver. 6, 7, 12, this judgment is referred to, as are its consequences (ver. 13); and all this is ascribed to the teaching of the false prophets (ver. 2); and (ver. 13) to God's judgments.—But, more on this elsewhere.

Power, who should make war upon the Saints, and corrupt many by *dissoluteness*; or, as here, by *covetousness*, and *smooth things*, through the false teachers. This mystery of iniquity, according to both St. Peter and St. Paul, was even then at work. The *apostacy* (ἡ ἀποστασία) mentioned by the latter Apostle (2 Thess. ii. 3), had begun to shew itself in "*them that then walked after the flesh*" (St. Pet. ib. ver. 10); and who, covetous like Balaam (ver. 15), "*loved the wages of unrighteousness*;" all which this enemy was, in his emissaries, ready to administer, and actually did administer, as we shall see hereafter.

The Prophet adds, "*But the people that do know their God, shall be strong, and do exploits.*" Such indeed, were the Apostles of our Lord and their coadjutors, and such were all those who carried on this warfare to the end. They did what all the philosophy of Greece, and all the civilization of Rome, never could do. They made even rustics at the plough discourse more wisely on the nature of God, of their own souls and immortal destinies, than even Plato<sup>13</sup>, with the whole host of philosophers, ever did; and to live more consistently as rational beings, and better subjects, than Rome in all its glories ever saw among its own adherents. But this was not all:—

"*And they,*" continues Daniel, "*that understand among the people shall instruct many*" (lit. *the many*, Heb. לְרַבִּים, as before, chap. ix. 27, where the same thing is meant, comp. chap. xii. 3, 4). That is, it should be their peculiar province to do so, and thus, declaring *the name of the Lord among the Gentiles*, so to call them in, as to make them to *rejoice with his people*, and to become partakers in the great and everlasting covenant. It is added, "*Yet they shall fall by the sword, and by flame, by captivity, and spoil, many days.*" And again (ver. 35), "*And some of them of understanding*" (i. e. as just mentioned) "*shall fall, to try them, and to purge, and to make them white,*" &c. (Comp. chap. xii. 10). Which is only a repetition of what we have (chap. vii. 21), "*I beheld, and the same horn made war with the Saints*" (here, *them of understanding*), "*and pre-*

<sup>13</sup> See the first five Chapters of the *Preparatio Evangelica* of Eusebius, and the beginning of the Church History.

*veiled,*" &c. And (ib. ver. 25) "*He shall...wear out the saints of the Most High...and they shall be given into his hand until a time,*" &c. And (chap. viii. 24), "*And*" (he) "*shall destroy the mighty and the holy people,*" i. e. those whom St. Peter, before this point of time, declared were "*a holy nation, and a peculiar people:*" not the Jews; holiness was no longer their badge or character. We are here told moreover, that this warfare was allowed by God Himself, for the purpose of *trying* this new and holy people, and of purging from among them the dross and tin, otherwise inseparable from all such bodies. The same was the case with the Jewish Church in the wilderness: and how many fell, and lamentably so, in this trial! Far better indeed, was the result here. It was when these trials ceased, that the dross and tin so prominently appeared, and then ate as doth a canker.

We are told however (ver. 34), that "*Now when they fall, they shall be holpen with a little help.*" It is quite certain, as attested by Lactantius, as cited below<sup>14</sup>, that many of the milder Emperors not only abstained from every thing like persecution, but tacitly aided Christianity; in one case, we actually have a Christian Emperor<sup>15</sup>: and hence, it made its way into every village in the Empire; that is, it generally so spread under these circumstances. In such a case, "*many*" would be found, no doubt, ready enough "*to cleave to them with flatteries.*" In other words, when the principal in this persecution (Satan) was withholden from shedding their blood, he would ply his softer arts, through his ministers, for the purpose of sapping their faith by those smother things, which are so often found to succeed, where the fiercer ones fail.

Again (verr. 33, 35, 36, 45), "*They shall fall...many*

<sup>14</sup> Rev. xx. 5.

<sup>15</sup> Paulus Orosius (*Hist. Lib.* vii. c. 20) gives us this information in these words: "Anno ab urbe condita dccccxcvii, Philippus, vigesimus quartus ab Augusto, Imperator creatus... Hic primus Imperatorum omnium Christianus fuit... Nec dubium est," adds Orosius, "quin Philippus hujus tantæ devotionis gratiam et honorem ad Christum et Ecclesiam reportarit, quando vel adscensum fuisse in Capitolium, immolatasque ex more hostias nullus auctor ostendit." Edit. Havercampi, 1738.



*days*"... "even to the time of the end: because it is yet for a time appointed"... "till the indignation be accomplished."... "Yet he shall come to his end, and none shall help him." There can perhaps be no doubt, that the indignation here to be accomplished, when this persecuting Power should fall, must be the same with that to be poured upon the *Desolator* (chap. ix. 27); for in every case, this is the thing determined (ver. 36 here, and chap. ix. 27; and ver. 35 here, "*a time appointed*," as elsewhere). And if so, this *end* must be that of Daniel's *seventieth week*: and, as this Power does not come into action till the fall of Jerusalem,—which was to take place in the midst of this week,—the whole period assigned for his desolating purposes, must be the last half of this week (speaking indefinitely); and must also constitute the "*time, times, and dividing of time*" of chap. vii. 25; and the "*time, times, and a half*" of chap. xii. 7: that is, in each case, *three and a half*, i. e. the latter half of Daniel's *seventieth week* of seven days. We shall see more on this, when we come to its place in the Revelation of St. John.

But the "*many days*" mentioned above, are (chap. xii. 11) given in the number 1290 days: while, as we shall see hereafter (Rev. xi. 9, 11), this latter half of Daniel's week is said to be  $3\frac{1}{2}$  days, and also 1260 days: i. e. *three years and a half*, supposing this week to be a week of years (Ezek. xxxix. 9). We have here therefore, an excess of *thirty days*, above that number. How is this to be accounted for? I answer, Beyond the time of "*THE END*" here we cannot possibly go: this is manifestly an immoveable point. But, some time before the Temple and City fell,—and it is from its fall that our 1260 mystical days are counted,—the *abomination of desolation* must have been set up: and if this consisted, as Grotius tells us above, in an exhibition of the Roman idolatrous ensigns in the face of the Temple, and in contempt of it; this setting up must have taken place some considerable time before the Temple and City fell: and, to fill up this space, these additional *thirty days* may have been given: and this I think is the case. We need not therefore, disturb ourselves further on this point. During this space then, and up to its close, those who should understand, should be *tried, purged, and made white*: and, up to

this point, they were so tried; many fell, and many were made *white* and also clean.

We have other intimations of this trying of God's people both in the Old and New Testament. In Amos ix. 9, it is said, "*I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.*" (Comp. Zech. xiii. 9 with its parallels). By which must necessarily be meant, "*the wise and understanding*" among the Jews: those who, according to Isaiah (chap. lxvi. 19), should *escape* Jerusalem's judgments, and declare the name of the Lord among the nations: in other words, should magnify the Covenant, instruct the many, and, by whose running to and fro, knowledge should be increased. And it is certain, not only that the Apostles and their successors expected this kind of sifting, but also that some of them experienced it; and this within the very period here had in view. Our blessed Lord thus addresses Peter on this subject (Luke xxii. 31), "*Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*" And this command Peter faithfully observed. "*Beloved,*" says he (1 Pet. iv. 12, seq.), "*think it not strange concerning the FIERY TRIAL which is to try you, as though some strange*" (i. e. unexpected) "*thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy.*"... "*For the time is come that judgment must begin at the house of God,*" &c. And again (chap. v. 8, seq.), "*The devil, as a roaring lion, walketh about seeking whom he may devour*"<sup>16</sup>: *whom resist*

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<sup>16</sup> If it be objected here, that my theory requires Satan to be bound at this time, I answer: This promise of binding Satan was given as an extraordinary privilege to the Apostles, and to their converts (Luke x. 19, 20). "*Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. . . . rejoice not, that the spirits are subject unto you,*" &c. Comp. Mark xvi. 15—19: Acts xxviii. 5. Our Lord accordingly says (Luke x. 18), "*I beheld Satan as lightning falling from heaven;*" i. e. I have now viewed him as cast out of the Church. See Rev. xii. 9, 13. Hence Peter says, "*Whom resist steadfast*" (i. e. by steadfastness) *in the faith.*" After this, and during the great persecutions, the case

*stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*" (See also the next verse.) Many other instances to the same effect might be adduced, were it necessary, but it is not.

SECT. III.—*On the Blasphemy of the Little Horn, or Antichrist: his Fall, and the Establishment of the Kingdom of the SON OF MAN.*

To return to our Prophet. "*The king,*" we are told (ver. 36), "*shall do according to his (own) will: and he shall exalt himself, and magnify himself above every god,*" &c. Which, as we have seen, is little more than an echo of what we have considered in Chapters vii. and viii. here. The same Power must therefore, be meant in all. It is added (ver. 38), "*But in his estate he shall honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and with pleasant things.*" This was, no doubt, intended particularly to mark the character of this persecuting and murderous Power. Let us see how far this is the case. We learn from Lactantius, a writer who lived at the close of the persecutions, that Nero was the first of this series; but, the truth is, as we shall see, Domitian was the first Emperor who generally persecuted, and who, during his lifetime, assumed the title of *the Lord God*, and insisted upon being worshipped as *a deity*. He allowed moreover, no statues, unless of gold or silver, and these again of a certain weight, to be made of himself and placed in the Capitol<sup>17</sup>. Which was surely, to honour a god whom his fathers knew not: and, indeed, to magnify himself above them all. In chap. viii. 23, seq.,

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was in some respects different: *they were given into his hands for "a time, times, and the dividing of time."* It is true, Paul, James, and Stephen, fell before this period, as did probably all the Apostles except John: but this was extraordinary; and in some cases, as in Paul and Peter, they were previously admonished of the end that awaited them. It was in the great persecutions only, that Satan was unbound, and his power was general: after these it became limited, as before, and subject to the power of faith.

<sup>17</sup> But more on this, when we come to this persecutor in the character of Antichrist, and in the Revelation.

we are told, that "*when the transgressors are come to the full, a king,*" or Rule, "*of fierce countenance, and understanding dark sentences, shall stand up...and shall destroy the mighty and THE HOLY PEOPLE,*" which last must, of necessity, apply to the commencement of the *Persecutions*.

If we now turn to Deut. xxviii. 49, 50, seq., we shall find this same Power similarly described, and a prediction made, shewing that it should destroy the city and sanctuary of Jerusalem. "*The LORD,*" it is said, "*shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth*"... "*a nation*" (or community) "*OF FIERCE COUNTERNANCE*<sup>18</sup>, *which shall not regard the person of the old, nor shew favour to the young.*"... "*And he shall BESIEGE thee in all thy gates,*" &c. Daniel has adopted the terms of Moses here, evidently for the purpose of directing us to this prediction: —which extends however, no farther than the people of the Jews: and does not reach the times of Domitian. Still the Power is the same: and the siege here predicted took place within the general period now before us. Our *Rule of fierce aspect* is therefore, the same; and it is that of the lower *Roman Empire*, which eventually did make war against the Saints of the Most High, such as neither time nor place had hitherto seen: and such also, as none other shall hereafter.

Daniel tells us moreover, that this *king should understand dark sentences, and should destroy the mighty and the holy people*<sup>19</sup>: which must refer to the *persecutions*, not to the fall of Jerusalem. First, because Jerusalem was not now *holy*, but quite the reverse, as were the people who fell with it. And secondly, because the Christians were to be now, according to Holy Scripture, *the Holy People*. So Isaiah (chap. lxii. 12), speaking, as already noticed, of believers under the New Covenant: "*They shall call THEM, The holy people, The redeemed of the Lord,*" &c. And (ib. ver. 2), "*The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name,*" &c. And St. Peter (1 Ep. ii. 9), in strict conformity with this: "*Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people,*" &c.; and accordingly, he gives to the *New Church* the titles

<sup>18</sup> As remarked above, p. 162.

<sup>19</sup> See ib.

and honours which Moses had to the Old (Exod. xix. 6). We have here therefore, the events before us that we have when it is said, that this Power should make war against the *Saints of the Most High*, and prevail for a season.

Of the Persecutors too, it may be said *generally*, that they were artful, cunning, sly, insidious, false, and faithless. Of the first,—and which, it should seem, is a true description of them all, for “*they all had one mind*,”—the heathen Roman writers themselves say precisely the same things, as we shall see hereafter, when we come to the proper place, and to the Revelation of St. John, where he figures.

Daniel proceeds (xi. 40, seq.), “*And at the time of THE END shall the king of the south push at him : and*” (even?) “*the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships : and shall enter into the countries, and shall*” (as a mighty flood) “*overflow and pass over.*”...“*Yet he shall come to his end, and none shall help him.*” By which I understand, that the fall of this *persecuting* Power should be thus finally effected : which brings us, of necessity, to the extreme limit and *end* of Daniel’s seventieth week. If then, we now turn to the history of these times, we shall find that, upon the fall of Maximinus, Licinius succeeded to the entire Rule of the East ; but, not being satisfied with this, Constantine—now the only remaining Emperor with him—allowed him also to have *Egypt*, and its dependencies, *Libya*, &c. But these he held for so short a time, that he could scarcely be said to be their king, although he certainly laid his *hands upon them*, and upon *their precious things* (ver. 38).

In this case then, and up to the period of this very short tenure, as also after it, Constantine would justly be styled King, both of the South, and of the North. Verse 40 above will not therefore, imply the existence of two separate kings here. By the North is meant, not Babylon and the East, as held by Licinius ; but, as before, all the parts northward of Greece and Asia Minor. And it is the fact, that upon Licinius’s evincing dissatisfaction, and collecting forces for the purpose of diminishing, if not of ruining, the fortunes of Constantine, he (Constantine) came upon him from these very parts of the north,—where he was then engaged in his wars with the Goths,—with such rapidity and fury, that he

routed his forces, and compelled him to seek safety in an ignominious flight. Constantine was however, after this reconciled to Licinius through the entreaties of his sister Constantia, whom Licinius had married; which was but of short duration. For, assembling another army, he again determined to dispute the power and authority of Constantine. Upon this occasion Constantine, as before, got together his forces with all speed, and hastened to meet his opponent in the neighbourhood of Byzantium, whither Licinius had betaken himself. He likewise summoned his son Crispus, who had a *large fleet* in the Piræum<sup>20</sup>, to come to his assistance, and to engage that of Licinius, which was also large and powerful. Crispus, it is said, came up with the fleet of Licinius in the straits of Callipoli, where an obstinate and bloody battle took place; the result of which was, the entire overthrow of the fleet of Licinius. Constantine now continued to pursue Licinius, who, despairing of every thing like success, submitted himself to him, and was sent by him to Thessalonica; but finding, as it should seem, that he was still disposed to act treacherously, he gave orders for his execution<sup>21</sup>, which took place accordingly. It does not appear indeed, that Licinius was a very active *persecutor*; while all affirm that he was perfectly of a mind with his persecuting predecessors. Want of opportunity was, probably, the cause of his inactivity in this respect. And hence it is perhaps, that Lactantius has not numbered him with those who persecuted the Church. This portion of our Prophet therefore, was fulfilled to the very letter.

Again (ver. 42), "*He*" (i. e. Licinius) "*shall stretch forth his hand also upon the countries*" (i. e. with the view of adding

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<sup>20</sup> So Zosimus. This is a port in Attica. This sea-fight noticed by Daniel is the more remarkable, because matters of this sort are very rarely mentioned in the Bible.

<sup>21</sup> "Zonaras writes that, upon the complaints brought against Licinius by the soldiery, Constantine referred the whole affair to the Senate, who sentenced him to death. Socrates says in express terms, that Licinius began privately to make new preparations for war, and to invite the Barbarians to his assistance; which Constantine no sooner knew, than he ordered him to be put to death, and by that means prevented a new civil war." *Universal History*, Vol. xv. p. 584. note.

them to his rule): "*and the land of Egypt*," it is added, "*shall not escape*." That is, he shall in this particular instance succeed: these parts shall be ceded to him. It is added, quite in unison with this (ver. 43): "*He shall have power over the treasures of gold and silver, and over the precious things of Egypt*<sup>22</sup>: *and the Libyans and the Ethiopians shall be at his steps*:" that is, as his subjects, and ready to administer to his aid: all which also took place, even to the letter.

"*But*," it is added (ver. 44, seq.), "*tidings out of the East, and out of the North*<sup>23</sup> *shall trouble him: therefore he shall go forth with great fury to destroy, and he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain*." The last portion of which would be more literal thus: *between the seas* FOR (i. e. to be) *the mount of the beauty of holiness*, i. e. Gr. *εἰς ὄρος*, as in *εἰς τὸν ναὸν*, &c., 2 Thess. ii. 4, as we shall see hereafter. And in this way the Septua-

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<sup>22</sup> And we find accordingly, that, when Licinius perceived that he must again face Constantine, he sent, according to Zosimus, (Lib. II. 1. p. mihi 59) to the nations under his control, commanding them to supply him with both ships and men. The Egyptians on this occasion sent eighty vessels with three banks of rowers: the Phenicians the same number . . . The Libyans fifty, "*Οἱ Αἰγύπτιοι μὲν ὀγδοήκοντα, Φοίνικες, δὲ τὰς ἑσας . . . καὶ πενήκοντα Λίβυες*," κ. τ. λ. It was before this time, and immediately after the battle of *Mardia in Thrace*, that *Egypt, Libya*, and some other places, came into the hands of Licinius. *Univ. Hist.* Ib. p. 575. It certainly is extraordinary that an event such as Licinius's getting possession of Egypt and Libya, and which he could have held but a very short time, should have been mentioned by Daniel. It is a particular so minute, and happening so extraordinarily at this juncture, and hence supplying the means of calling into action the fleet of Constantine, that it must have been intended to afford irrefragable testimony to the fact, that this was the time of the *End* in the mind of Daniel. It may be difficult to account for the offence taken by Licinius, at Constantine's pursuing the Goths into his dominions. The probability is strong I think, that Licinius wished to count these Goths among his friends and allies, and hence to avail himself of their assistance against Constantine. If so, it would be anything but pleasing to Licinius to see them pursued and slaughtered within his dominions. This appears to me to be the real ground of the displeasure of Licinius against Constantine.

<sup>23</sup> These *tidings* evidently caused the rupture with Constantine: that is, Constantine's routing the forces of the Goths, and pursuing them into some northern province belonging to Licinius.

gint takes it: *eis ὄρος σαβαειμ ἁγίου, κ.τ.λ.* i. e. *for, or to (be) a holy mount Sabaim*: taking perhaps the Heb. צְבִי, as if it were a plural in the state of construction, but giving it the absolute form, as in the Greek, i. e. *σαβαειμ*: which was perhaps intended to mean *to, or for, a holy mountain of hosts*; or, taking צְבִי, in construction with the word קִדְשׁ, following, *for a mount of the hosts of holiness*: i. e. *of the holy hosts*: which will bring us to what is elsewhere said, viz. that he should (in this series) magnify himself *even to the prince of the host*; i. e. to occupy the place of these Deity-assuming Persecutors, if not to be worshipped himself.

As to the *tidings coming out of the East*, it is probable that these brought him the very unwelcome news of the victories of Constantine over the Goths, and of his pursuing them into his own territories, as noticed above: and hence perhaps, the preparations which he was induced, in the last place, to make against Constantine, and probably from among these very barbarians.

*"He shall enter also into the glorious land"* (ver. 41); that is, apparently, for the purpose of persecuting the Church there; for Sozomen declares, that he had determined to use fire and sword for this purpose<sup>24</sup>. The escape of *Edom, Moab, and chief* (rather, the *first-fruits*) *of the children of Ammon*, is probably to be taken *mystically*, and as implying that all these, as *first-fruits to God and the Lamb*, were preserved from his fury as a *Persecutor*, by the troubles into which his treachery and rage had precipitated him, and in which his fall was consummated. But here, as noted on other occasions, these several states may have been mentioned for the purpose of shadowing out the whole of the Christian Church, which was now under the powerful protection of Constantine.

### Chapter xii.

We now come to the conclusion of Daniel's visions, and we are told, that *"At that time,"* i. e. at some period within the last, or *seventieth week* of our Prophet, *"shall Michael stand up, the great prince, which standeth for the children of thy people: and,"* it is added, *"there shall be a time of trouble, such as never was since there was a nation, even to that same*

<sup>24</sup> *Univ. Hist.* Vol. xv. p. 582. the Note.



*time*<sup>25</sup>: and at that time thy people shall be delivered, every one that shall be found written in the book<sup>26</sup>." If we now turn to Matth. xxiv. 21, seq., we shall find matter which will throw sufficient light upon this: the words are, "*Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*" And again, a little lower down (ver. 34), "*Verily I say unto you, This generation shall not pass, till all these things be:*" i. e. in progress: or (as ver. 8), "*All these things are the beginning of sorrows.*" And again (ver. 15), we are directed to "*the abomination of desolation, spoken of by Daniel the Prophet,*" and to the fall of Jerusalem, in which one stone should not be left upon another. The Disciples are then instructed (ver. 16) to "*flee into the mountains.*" Our Lord therefore, dates the beginning of these sorrows, and of this unheard-of time of tribulation, to the period in which Jerusalem should fall, under the power of the people of the Prince who should, according to Daniel, come for the purpose of effecting this. But, according to our Prophet here, *every one of his people, found written in the book, should then be delivered.* Daniel's people here therefore, were *not the Jews*, for they were not delivered. No; these were the true children of his people, *the holy seed and Remnant that should escape*, and carry the tidings of salvation, even to the ends of the earth. They did so escape, and they did so carry these tidings, under the power and guidance of their Lord, even to every region, and "*every creature under heaven*<sup>27</sup>." And this is said again, indirectly (ver. 2), in the terms, "*Many of them that sleep in the dust of the earth shall awake,*" i. e. in a first resurrection with Christ (Rom. vi. 3—6); and "*some to shame and everlasting contempt,*" i. e. awakened to hear, through the preaching of the Gospel, the judgments denounced against *unbelief*, and to feel this, in a general overthrow. So likewise St.

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<sup>25</sup> So Josephus literally (Preface to his Jewish Wars, p. 552, Ed. 1839), "It appears to me," says this writer, "that the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable as they were," &c.

<sup>26</sup> In "*The Lamb's Book of life,*" necessarily: these could not therefore, have been Jews.

<sup>27</sup> Col. i. 23. So also ver. 6: "*in all the world.*" Rom. x. 18: xvi. 26.

Luke (chap. ii. 34), "*Behold this Child is set for the fall, and rising again (ἀνάστασις, resurrection) of many in Israel.*"

We next have the glories of those whose privilege it should be to preach this Gospel (ver. 3); and (ver. 4) the vision is consigned to the closing up and sealing of the whole, even to the *time of the end*; when, as we shall see hereafter, its seals are broken by Him who is mystically styled, *the Lion of the tribe of Judah*.

Our next question is (ver. 6), "*How long shall it be to the end of these wonders?*" i. e. to the final close, and fulfilment, of the predictions of these unheard-of sorrows. The answer is (ver. 7), "*for a time, times, and an half.*" Which must, of necessity, signify the time that should elapse from the fall of Jerusalem, to the end of Daniel's *seventieth week*: for, according to the prediction enouncing this, the Temple and the City were to fall in the *midst of this week*,—as we have shewn above:—and then, even to the END, judgments should be executed, and finally upon the *Desolater* himself. By "*a time, times, and an half*" therefore, i. e. a period that may be numbered by *three days and a half*, in a *mystical sense* (as shewn already), we must necessarily understand the last half—i. e. in an indefinite sense,—of Daniel's last week.

The angel adds, "*And when He shall have accomplished to scatter abroad the power of the holy people, all these things shall be finished.*" That is, when the *Son of Man* shall, in His saints, have taken possession (*de facto*) of the kingdom under the whole heaven; or, in the terms of Isaiah, when *Kings and their Queens shall have become the nursing-fathers, and nursing-mothers, of the Church*; when the spiritual seed of *Abraham* shall have, in fact, constituted him the *spiritual heir of the world*; when the Gospel shall have been so preached in all the world, for a *testimony to God's truth*, that it shall have been acknowledged, received, experienced, and enjoyed; then shall all these things *have been fulfilled wholly and entirely*: in other words, this shall be the (*full*) *end of the whole matter*. And blessed shall he be (ver. 12) who shall outlive this period, shall witness and enjoy it. Daniel is therefore, clear, precise, simple, and consistent: the same we shall see, hereafter, is the case with St. John, in his "*Revelation*" of this<sup>28</sup>.

<sup>28</sup> See on Matt. xxiv.; Luke xxi. &c. above p. 121 seq.

Upon the fall of this Power then, the Empire of the *Son of Man* was, *de facto*, established throughout the whole world, just as all prophecy declares it should be, and as all history, together with the facts of the case still existing, conspire most abundantly to shew. The question may now be asked, viz. If *testimony to Jesus* is indeed *the spirit of all prophecy*, What further has the Church of Christ to expect from its declarations? Daniel has informed us in terms the most direct and positive, that, when the Empire under the whole heaven should be given to the Son of Man (i. e. *de facto*), "*hitherto*," i. e. up to this point of circumstance, was "*the end of the matter* <sup>29</sup>:" and again, that when *He*, i. e. God, should have accomplished to spread abroad THE POWER of the *Holy People*, *all these things should be finished* <sup>30</sup>.

And, let it be observed, these things, and this universal spread of power, has respect to the kingdom of Christ, and to nothing else: they are the things primarily, necessarily, and exclusively, belonging to the kingdom of Christ, which is *not* (scripturally speaking) *of this world*, as brought to their consummation in the precise time and manner, which prophecy had declared they should be. How then the fall of Popery, of the Ottoman Empire; how a Millennium to take place hereafter, and a restoration of Jews *as such*, are to be extracted from the same declarations, it is quite out of my power to see, as it also is, how any of these can in any way concern the interests of the Church, which is, under the *New Covenant*, a *purely spiritual system*. But, if indeed all has thus come to pass, then have we a series of Evidence so great and convincing of the truth of Divine Revelation, and of the faithfulness of our God, as must effectually silence all objection, and annihilate every possible pretence for unbelief: while the Church has, in the ministration of the Holy Ghost, and the power vested in the Word, and the Mediation of the Redeemer, all that reason can require, and all that fallen man can want: truth adequate to the full information of his mind, and confirmation of his faith, with a power supplied by Divine aid so afforded, equal to the task of making him more than a conqueror.

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<sup>29</sup> Dan. vii. 28.

<sup>30</sup> Dan. xii. 7.

SECT. IV.—*On the Antichrist of the New Testament, St. Paul's Man of Sin, Son of Perdition, &c.*

HAVING then ascertained generally, from the Visions of Daniel, and from other parts of Holy Scripture, Who, and What, that Power should be, that should *make war upon the Saints of the Most High*, should prevail against them for a time, and then fall to rise no more, and that this must be that of heathen Rome, limited to the latter period of its rule; we may now inquire more particularly, which of its latter Rulers it was, of whom the Prophets spoke when they foretold these things; and we will commence our inquiry with one of the most remarkable, and perhaps difficult, places of the New Testament, viz. 2 Thess. ii. 1, seq., where we have,—

“We beseech you, brethren, by THE COMING of our Lord Jesus Christ... That ye be not soon shaken in mind... as that THE DAY OF CHRIST is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God... And now ye know what withholdeth that he might be revealed IN HIS TIME... He who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: Even him, whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” We have here clearly, a judgment soon to take place upon earth.

But, as this version of the place stands in need of some alterations, we shall first offer such, and then proceed to its interpretation. In the first place, we should have the *apostacy*, instead of “a falling away” (ver. 3): the original having ἡ ἀποστασία, that is, THE *apostacy*, most likely as foretold by our Lord (Matth. xxiv. 10. seq.), “Then shall many be offended, and shall betray one another, and shall hate one

*another...and because iniquity shall abound, the love of many shall wax cold:*" i. e. they shall fall away, shall apostatize from the faith, and become the betrayers of one another. (Comp. 2 Pet. ii. 1. Matth. x. 22. Luke xxi. 16, 17. 1 John iv. 1. 2 John ver. 7.)

Our text has then (ver. 4), ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός: which may mean, *So that he sitteth as God against (over against, i. e. in opposition to) the Temple of God, shewing himself that he is God.* It has been shewn on Dan. xi. 31, that the abomination that maketh desolate, is to be understood rather of the Roman armies, with their heathen ensigns, stationed over against the Temple, than of any thing else. These armies exhibited their eagles, as representing the court of their deities, and to these they offered divine worship: and here, in such a situation and manner, as to seem to bid defiance to the Temple itself. And as St. Paul evidently has prophecy here before him, he would of necessity, give the sense intended by the Prophets, and in the terms as near as may be, to those used by them. Let us now see therefore, what intimations we have of this *Antichrist* in the Prophets, from which his times and character may be determined

No doubt will be entertained by any one, after a little consideration, that we have this very Deity-assuming power and its fall *mystically* foretold in Isaiah xiv. The first verse plainly brings us to the times, in which the Gentiles were to be joined with God's people: that is, in those of the Apostles, and of their immediate successors. The Roman Power necessarily had in view both in Daniel, and the *place* before us, occupied in the times of St. Paul the station which that of Babylon once did: and hence, in the Revelation, it is *mystically* styled *Babylon*. We have then, here in Isaiah (verr. 13, 14), "*I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north...I will be like the Most High.*" (Comp. also chap. xlvii. 8, 10. In verse 14 ib. this Power is destroyed by fire. See also Zeph. ii. 13—15 inclus.) But (Isai. xiv. verr. 24—26) the fall, predicted of it, is denounced against the Assyrian: and it is declared, that "*This is the purpose that is purposed upon THE WHOLE*

EARTH: *and this is the hand that is stretched out upon ALL THE NATIONS:*" that is, because under this, as universal, all nations should make war against the Saints of the Most High. This contains ultimately therefore, a prediction, thus *mystically* made, of the assumption of Deity by this very Power, and of its fall.

Ezekiel predicts the same thing, also *mystically*, under his prophecy of the fall of Tyre (chap. xxviii). His words are (ver. 2), "*Thou hast said, I am a god, I sit in the seat of God, in the midst of the seas*" (i. e. among many peoples). Again (ver. 6), "*Thou hast set thine heart as the heart of God.*" (Ver. 14) "*Thou art*" (as) "*the anointed cherub that covereth; and I have set thee so*" (i. e. have given thee power to do so, as also said in Daniel): "*Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*"... (ver. 16) "*I will cast thee as profane out of the mountain of God: and I will destroy thee.*" Again (ver. 19), "*All they that know thee among the people*" (nations) "*shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.*" That is,—just as it is said of Daniel's Image, and as shewn above, of the body of the Beast to be given to the burning flame,—this Power should wholly, and for ever, fall. It is sufficiently evident moreover, from what follows (ver. 24—26 inclus.), that all this was to take place in the period usually termed *the great day of the Lord*, in which the controversy of Zion should be avenged. All this, I say, quadrates well with the war to be made, in *the latter days*, against the Saints of the Most High, and against His Temple, whether in Jewry, or out of it,—as the circumstances of the case should require,—by a Power assuming the attributes, and requiring the homage, of Deity. It is what, in fact, actually took place, as we shall shew more particularly in the sequel.

Again, that *εἰς ναὸν τοῦ Θεοῦ* cannot signify, "*in the Temple of God,*" must be evident for these reasons: viz I. The Christian Church cannot be intended in this place, because this is never designated in Holy Scripture by the term *Temple*. II. Nor can it be applied to the Temple of Jerusalem before its fall: for no such transaction ever took place *within* it: and after its fall, and during the period of

the Power before us, this was impossible. Nor III., will this apply to any heathen temple, and hence mean that he should so exhibit himself in it: for no one of these can, in Scriptural language, be termed a *temple of God*. And, for the same reason, it cannot apply to a fallen Christian Church, such as that of Rome is: for this, being both in practice and purpose *heathen*, cannot be termed the *Temple of God* in any sense. We must therefore, look out for some other meaning: and that proposed above, will be found suitable in every point of view.

This, be it observed, is said with reference to the term *in* (Gr. *eis*): because, in this acceptation neither did any such event take place, nor, from the nature of the case, could it. But, if a Temple of God was supposed to consist in the military ensigns of the Romans,—and such actually did,—then might the term *Temple* have been used; first, with reference to the Jewish Temple so opposed; and secondly, as to the Christian Church, which might, as succeeding to this, have been so denominated. In this case (*eis*) will signify *towards, over against*, or the like: and, I am inclined to believe, that this is its true acceptation here.

But the place is also capable of another interpretation, very far preferable, in my opinion, to that of the Authorized Version: it is this, *So that he, as a god, sits for the Temple of God*<sup>31</sup>, (thus) *shewing himself to be God*. In this case, I take the preposition *eis*, *to, for, &c.* to have the same force that it has in such places as (Rom. iv. 3), *ἐλογίσθη αὐτῷ εἰς δικαιοσύνην*. *It was accounted to him FOR righteousness*: i. e. to be considered and accepted as such. (See also verr. 5, 9, 22, &c.) This usage often occurs in the Septuaginta Greek version of the Scriptures, and is, in fact, an adoption of the Hebrew idiom. E. g. Isai. xxv. 2, Heb. לָהֵב, LXX. *eis* *χῶμα*. So Jer. li. 37, Heb. לָהֵב, LXX. *eis* *ἀφανισμόν*. 3 Kings xiii. 34, &c. Neh. vi. 6, לָהֵב, LXX. *eis* *βασιλέα*. So also 1 Kings xxx. 25; Prov. xii. 8, &c. With *καθίστημι* Prov. xxix. 14, *ὁ θρόνος αὐτοῦ εἰς μαρτυρίαν κατασταθήσεται*: “*sedes ejus in testimonium*” (FOR a witness) “*constituetur*.” Isai. iii. 13, *εἰς κρίσιν*, FOR judgment. Deut. xxviii.

<sup>31</sup> So Eph. ii. 21: *αἰξεί εἰς ναὸν ἅγιον . . . εἰς κατοικητήριον τοῦ Θεοῦ*.

13, εἰς κεφαλὴν καὶ μὴ εἰς οὐράν: FOR *the head, and not for the tail.* Josh. xx. 9, εἰς κρίσιν; 2 Chron. xi. 22, εἰς ἄρχοντα: FOR *a governor.* 2 Kings (Heb. 2 Sam.) vi. 21, εἰς ἡγούμενον: FOR *a leader.* Job xxxvi. 7, καθιεῖ αὐτοὺς εἰς νίκος, *He shall set (make sit) them for victory,* Neh. vi. 7, ἵνα καθίσῃς ἐν Ἱερουσαλὴμ εἰς βασιλέα: *That thou mayest sit in Jerusalem for King, or for a King.* To these many similar examples may be added, were it necessary; all of which involve a very common Hæbraism, which has been illustrated at length by me in the notes to my Visitation Sermon, and under the particle ל, in my Hebrew Lexcon<sup>32</sup>.

The sense of the place will now be, that such an one *sits for, or to be considered as, the temple of God, i. e. as such a god usually does, shewing himself thus to be God.* It is well known, that men, claiming under heathenism the worship due to Deity, were universally considered as incarnations, i. e. *receptacles, or temples,* of the all-pervading *anima mundi*, or Deity. So Nebuchadnezzar, speaking of Daniel, says (chap. iv. 9), "*The spirit of the holy gods is in thee:*" and (ib. chap. ii. 46) he falls down and worships him, and commands that an oblation should be offered to him. Jeremiah (chap. vii. 4) too, upbraiding his countrymen, mocks them thus, in their own diction: "*The temple of the LORD, the temple of the LORD, the temple of the LORD are these.*" The Arabs, in like manner, during the times of idolatry, termed their idols *temples* (هياكل), as may be seen in Pococke's *Specimen Historiæ Arabum*<sup>33</sup>. The same is still the case wherever idolatry exists. In Hindustan, for example, the idol is nothing until consecrated. It is then believed that the Divine Spirit occupies it. In like manner the sun, moon, and planets, were always considered by such, as temples or chapels of the Deity; and on this account they were worshipped. Such too, were "*the silver shrines of Diana*" (Acts xix. 24): and the same, in all probability, were the *erectations* (אֲשֵׁרוֹת or אֲשֵׁרִים) of the Old Testament, usually translated "*groves.*" (See my Heb. Lex. under אֲשֵׁרָה). In this case therefore, we shall have a heathen man claiming the honours of Deity in the true heathen-way. And, in

<sup>32</sup> P. 317.<sup>33</sup> P. 91.



either of our interpretations here, the same will essentially be the case.

Let us now see what the Prophet Daniel says of this Power, and whether the declarations of St. Paul are to be referred to him (chap. vii. 25, &c.), "*He shall speak great words against the Most High,*" says the Prophet, "*and shall wear out the Saints of the Most High...and they shall be given into his hand until a time, and times, and the dividing of time. But,*" it is added, "*the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto THE END*<sup>34</sup>." The kingdom is then given to the Saints: which (ver. 28) is declared to be "*THE END of the matter.*"

Again (chap. viii. 9, seq.), this same Power is designated by a *Little Horn*, which waxed exceedingly great,..."*even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.*" By waxing great even to the heavenly host, and casting some of them down, &c. should seem to imply, that he assumed the principdom over these, and, as their superior, destroyed them. The next verse (11) confirms this: "*Yea,*" it is said, "*he magnified himself even to*" (his *being* or *becoming*) "*the prince of the host*" (עַד שְׂרֵי־הַצִּבְּאָה, which is elliptical, for עַד הָיוֹתוֹ שֶׁר־הַצִּבְּאָה). It is added, "*and by him the daily sacrifice was taken away, and the place of His (God's) Sanctuary was cast down.*" The next verse tells us (ver. 12), that "*An host was given him against the daily sacrifice by reason of transgression*" (i. e. of those who daily sacrificed).

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<sup>34</sup> I have preferred repeating the citation of certain places of Scripture, to the usual practice of sending the reader back to their former places, for these reasons: They were given there for a different purpose, and, with others, also quoted for a different object. Again, as the views here proposed are necessarily any thing but familiar with many, I have deemed it right to bring together into one focus, as it were, the several places necessary to the questions at issue, in order that their full force may be seen. And, once more, it rarely happens, that readers will take the trouble to turn back, or to examine any thing, that is not brought immediately before them. I have nevertheless made frequent reference to other passages, for the advantage of those who have industry enough to examine them: which I now promise them will be well repaid.

Again (ver. 23), this *Little Horn* is said to be “*a king of fierce countenance*” (<sup>35</sup> מֶלֶךְ עֹז־פָּנִים, equivalent to נֹי עֹז פָּנִים, *nation of fierce countenance*, said of the Roman Power in Deut. xxviii. 50, as already remarked. See the context there). In ver. 24, it is said, that “*he shall destroy the mighty and the holy people:*” i. e. in other words, “*the Saints of the Most High:*” those who should be, at this time, the *true believing Church*. In the next verse, as before, “*He shall also stand up against the Prince of princes:*” that is, *the Son of Man*, who was to be the *King of kings, and Lord of lords*. And it is said, for the purpose of fixing the period in which this should take place (ver. 19), that this should “*be in THE LAST END of the indignation:*” that is, in the *latter portion of Daniel’s seventieth week*, as already shewn. He is then to “*be broken without hand*” (ver. 25); that is, by God alone, who had for the same period vested him with this rule. The vision is then styled (ver. 26), that “*of the Evening and Morning.*” The “*LAST END*” (ver. 19) must mean here therefore, the *morning or latter half* of this day of the Lord; in other words, *the time, times, and dividing of time* (=  $3\frac{1}{2}$  times), during which the Saints were to be given into the hands of this Deity-assuming Power.

In Daniel (chap. ix. 26), *the people of THE PRINCE that should come and destroy the City and Sanctuary*, must be the people of *that Prince*, by whom the place of the Sanctuary of the Most High was to be cast down, in chap. viii. 11. And history forbids us to doubt as to what this Princely

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<sup>35</sup> It is of infinite importance to the interpreter of Scripture, to observe the allusions made. Daniel evidently alludes to this place: every circumstance of the context shews it. Isaiah has also alluded to it, which none of the Commentators have seen; and hence, they have failed to see the sense of the place; i. e. ch. xxxiii. 19. “*Thou,*” i. e. the true inhabitant of Zion, “*shalt not see a fierce people*” (Heb. עַם נֹעַז, lit. a people that has become fierce), “*a people of deeper speech,*” &c. Deut. i. c. “*a nation whose tongue thou shalt not understand.*” From the whole of Isaiah’s context it is evident enough, that the coming, the victories, and judgments, of Christ, are foretold, just as they are in Moses. If Lowth and some others had seen this, they would not have ventured to alter the text to לוֹעַז.

Power was. The same must be obvious as to (ver. 13) where it is said, "*How long shall be the vision...to give both the Sanctuary, and the Host,*" i. e. the Temple and the glorious army of martyrs, "*to be trodden under foot?*"

We have again (chap. xi. 31, seq.), "*Arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall TAKE AWAY THE DAILY SACRIFICE,*" &c., which, of necessity, brings us back to the *Little Horn* of Daniel, who, as we have seen, was to do this. We have here therefore, of necessity, the same Power before us. We have, in the next place (ver. 33), the fall of the Saints of the Most High under the tyranny of this Power. It is said, "*They that understand among the people shall instruct (the) many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many (better, some) days.*"... "*And,*" again, "*some of them of understanding shall fall, to try them, and to purge them, and to make them white*<sup>36</sup>, *even TO THE TIME OF THE END,*" &c. (comp. Luke xxii. 31, 32, with its parallel place): i. e. under this Deity-assuming Persecutor.

We next have the assumption of Deity by this Prince (ver. 36, seq.) more fully stated than hitherto. "*And the king*" (better, the *kingly Rule*) "*shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for,*" it is added, "*that that is determined shall be done.*" This accomplished,—and so said to be determined,—*indignation*, can be no other than that specified in Daniel, chap. ix. 27, where it is said, "*He shall cause the sacrifice and oblation to cease*" (as in chap. viii. 11, 13), "*and for the overspreading of abominations he shall make it desolate, even until THE CONSUMMATION, and that determined, shall be poured upon the DESOLATOR.*" That is, the Saints of the Most High should be given into his hand, until the time

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<sup>36</sup> So Zech. xiii. 8, 9:—a place touched upon above,—"*I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God:*" i. e. It is my *Election*, or *Elect* people, according to Sts. Paul and Peter, as already observed.

should come, in which it had been determined, that *his body should "be given to the burning flame:"* or, as we have it in the first vision of Daniel, until the stone cut out of the mountain without hands should strike the Image of this Power on the legs and feet, break it to pieces; and hence, it should be so carried away, that its place should be no more found. The same Power must, I say, be had in view in every one of these places, if any reliance can be placed upon words: and this Power must be that of *the Roman lower Empire.*

And again (chap. xi. 37—40), with other matter to be noticed hereafter, it is said, "*He shall not regard any god; for he shall magnify himself above all.*" The assumption of Divine power is here therefore, complete: the things to be done are too obvious to be misunderstood: as also is the time during which they were to take place; that is, as stated above, during the period commencing with the fall of the Temple and City of Jerusalem, and ending with that of Daniel's *seventieth week*, in which Kings and Queens should, according to other intimations, become the nursing-fathers and nursing-mothers of the Church, and when *the kingdom under the whole heavens should be given to the Saints of the Most High*, and to the governance of *Him who is styled the Son of Man.* Let us now revert to St. Paul's description of "*the Man of Sin,*" and see how far that will agree with this given by Daniel.

This Power is then, styled by St. Paul (2 Thess. ii. 3), "*The son of perdition;*" that is, a creature to be destroyed: so also Daniel says. The Apostle goes on to say, evidently echoing the words of Daniel, "*Who opposeth and exalteth himself above all that is called God, or that is worshipped*<sup>37</sup>; *so that he as God sitteth for,*" or *against*, i. e. in opposition to, "*the temple of God, shewing himself that he is God.*" There certainly can be no doubt, that all this is a summary of the descriptions of this Power, as given by Daniel and others, as cited above. There is no other portion of Holy Writ, to which it can possibly be referred; nor are there any other circumstances, occurring within its declarations,

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<sup>37</sup> Ὁ ἀντικείμενος καὶ ὑπεραίρομενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα.

that can be made to suit it. Besides, according to the Apostle, the time for his manifestation had not yet quite arrived. "*Ye know*," adds he (ver. 6), "*what withholdeth that he might be revealed in his time.*" There was therefore, a time assigned for his appearance, which was not yet fully come: *the apostacy* (*ἡ ἀποστασία*) foretold by our Lord, had not yet fully made its appearance: neither had this Power destroyed the City and Sanctuary: nor therefore, could the period designated by "*a time, times, and the dividing of time,*" yet have arrived. *The mystery of iniquity* did indeed already work to some extent, as witnessed elsewhere by this Apostle, by St. Peter, and by St. Luke, as already noticed; but still, the period had not come for its development, in the entire measure of its assumptions and atrocity.

This Power was moreover, according to Daniel, to be consumed by the burning flame, when it should have done its work, as determined by the Most High. So also says St. Paul (ver. 8), "*And then shall that Wicked be revealed, whom the Lord shall CONSUME with the Spirit of His mouth, and shall destroy with the BRIGHTNESS OF HIS COMING. Even him,*" it is added, "*whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish,*" &c. St. Paul (chap. i. 3—11) speaks in terms, quite of a piece with these, of the revelation of Christ in flaming fire, to take vengeance on the opposers of His Church and people, whether Jews or Gentiles: his words are, "*We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure...seeing it is a righteous thing with God to recompense tribulation to THEM that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven*" (i. e. as in its clouds) "*with His mighty angels, IN FLAMING FIRE taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints...IN THAT DAY.*"

The "*flaming fire*" here must, as it should seem, be "*the*

*burning flame*" of Daniel (chap. vii. 11), which should utterly consume the body of this beastly Power: the "*mighty angels*," so to accompany the Lord, are most likely *the myriads* represented as standing before the throne (ib. ver. 10), with the fiery stream as seen issuing from before it; and this, be it observed, is followed by the declaration, that his body should be destroyed by *the burning flame*. St. Jude evidently has the same judgment in view, when he says (ver. 14, seq.), "*The Lord cometh with ten thousand of His saints, to execute judgment upon all, and convince all that are ungodly among THEM of all their ungodly deeds, which they have ungodly committed...THESE ARE MURMURERS*," &c. This he gives as a prophecy of Enoch, which it was likely would be given in the most general terms. Jude however, identifies its objects by "*THESE ARE MURMURERS*," &c.

St. Paul says moreover, that the manifestation of this Power should be "*after the working of Satan*," &c. as cited above. Let us see whether this also could have been had from Daniel. This beast (chap. vii. 8) was to have "*a mouth speaking great things, even against the Most High*" (ver. 25), and on account of these things (ver. 11), he was to be destroyed. These *great things* were such therefore, as must have been according to Satan.

Again (viii. 23), this beast was to be "*a King*" (or Rule) "*of fierce countenance*" (i. e. the Roman), "*and understanding dark sentences*:" (ver. 25), he "*should magnify himself in his heart: by dissoluteness (שְׁלֵוָה) should destroy many*." In Chap. xi. 30, he was to have "*intelligence*" (i. e. an understanding) "*with them that should forsake the holy covenant*;" he should be at one with them: "*he should corrupt by flatteries* (ver. 32) *such as should do wickedly*," &c. All which I understand St. Paul to mean when he says, "*Whose coming is after the working of Satan, with all power*" (for this, according to Daniel, God should give him), "*and signs and lying wonders*;" which, as assuming Deity in the heathen sense of that term, and, as the minister of Satan, would be put forth both by himself and his ministers. And to these our Lord alludes when speaking of this period generally, and hence including Jewish, heathenish, and heretical, pretensions, when he says (Matth. xxiv. 24), "*There shall arise false Christs, and false prophets, and*

shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." He should corrupt by flatteries: i. e. in St. Paul's phraseology, "*with all deceivableness of unrighteousness in them that perish,*" &c., which, as we shall see hereafter, is adverted to by St. John in the Revelation. This whole place of the Apostle must therefore, have been intended to direct the reader to these declarations of Daniel. They evidently refer to the same Power, to the same times, and likewise to the same events: and, it is equally certain, there are no others to which they can refer. Of the outpourings of judgment adverted to above, as well as on the other particulars here had in view, we shall have something further to offer, when we come to their places in the Revelation.

It may be further urged, that the terms (ver. 7), "*He who now letteth* will let, *until he be taken out of the way,*" imply that some person, or it may possibly be, *series* of persons now existing, had only to be removed, and then *this man of sin* should be revealed. To no *series* of persons can this apply; for the only *series* had in view in Holy Scripture, and applying to these times, is here designated "*the son of perdition,*" who was so to be revealed and destroyed. Some *Individual* must therefore, be meant; and the only individual to whom this is applicable, and did then exist, is the Emperor Nero. In his times, it is certain, no general persecution of the Church took place<sup>38</sup>. Within the

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<sup>38</sup> Orosius says, nevertheless, and with this the writers of those times generally agree, (Hist. Lib. vii. Cap. vii.), "Nam primus Romæ Christianos suppliciis et mortibus adfecit, ac per omnes provincias pari persecutione excruciari imperavit: ipsumque nomen extirpare conatus, beatissimos Christi Apostolos Petrum cruce, Paulum gladio occidit," &c. He goes on to tell us, that in the following autumn such a pestilence prevailed in Rome, that 30,000 persons perished: this was accompanied by wars and losses in many of the provinces. Orosius says here, that Nero commanded ("imperavit") a general persecution. It does not appear however, that any such persecution took place during his times. The authors usually referred to on this point are, Eusebius, *Eccl. Hist.* ii. c. 25; Tacitus, *Ann. Lib.* xv. 44: Suet. *Nero*, 16; Aurelius Victor *in vitas Caesarum*; but no such account is to be found in them. Lactantius says of Nero: "Nec abiit impune. Respexit enim Deus vexationem populi sui. Dejectus itaque . . . nusquam

city of Rome he persecuted with severity, and under his hand Paul himself fell: but this is not sufficient to satisfy the predictions of Daniel, which foretell this warfare as *general*. After the fall of Nero, the space of time occupied by Galba, Otho, and others, is inconsiderable, and was not remarkable for any persecutions. To these succeeded Domitian; and in him, as we shall now see, all these things conspired to the very letter.

We have seen from Daniel, that this man of sin must necessarily be of that series of *Roman Rule*, which, after the fall of Jerusalem, should during the period of *a time, times, and a half*, make war upon the Saints of the Most High, even to the *time of the end*: that it should, previous to this, assume the title and honours of Deity, and that at the time and *end* appointed, it should utterly fall to rise no more. This claim must then, of necessity, be made after the times of St. Paul, but still within that so often styled, *the latter day, last days*, and the like. That it should not be far removed from his times, is evident from the terms and circumstances of his context: viz. "*He who now letteth will let, until he be taken out of the way; and then shall that Wicked be revealed.*" Let us now endeavour to ascertain more particularly, which of those, who were thus to make war upon the Saints in this series, is had in view by the Apostle.

It could not be Nero, as before, because in his times St. Paul lived, and under his hands died. He must therefore, necessarily be the *Individual* to be taken out of the way, before this "*Wicked*" could appear. It must accordingly be some successor of Nero. In Domitian then, somewhat more than twenty years after the death of Paul, we find an Emperor answering, in every respect, to the terms of Scripture: for he did assume the title and honours of Deity. He did moreover, persecute the Saints of the Most High to the uttermost bounds of his dominions, and with the utmost seve-

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repente comparuit.... Sibylla dicente... *Antichristi præcedat adventum*:" that is, given as an Oracle of the Sibyl, but it has evidently been taken from Scripture, and been misunderstood by Lactantius. It is curious and valuable. Orosius and the Fathers are generally wrong on this point.



riety. He was succeeded by others of a similar stamp and character; and these, up to the time of Daniel's *end* and limit of prophecy, did so wear out and cast down the Saints, in their attempt to uproot, and for ever to annihilate, the Empire of *the Son of Man*. At the time of *the End* this Power fell, never to rise again. The Empire of Jesus was then, *de facto*, established accordingly; and it still continues in its integrity and power, and is everywhere acknowledged and felt as such, where the faith that is in Him is truly known. Of the Emperors then, who did for the first time lay claim to Deity, and commanded their subjects to worship them, were Caligula, Domitian, and Diocletian. Of Caligula we need not say any thing, as he had died before the times of St. Paul: the case is otherwise with Domitian and Diocletian. The former commenced the general persecutions: the later originated the last, and by far the severest, of these. Suetonius says of the former (Domit. 13), "Neque in reducenda post divortium uxore edicere, 'revocatam eam in pulvinar suum'<sup>39</sup>." Acclamari epuli die, libentur audit: 'Domino et Dominae feliciter.'...Pari arrogantia, cum procuratorum suorum nomine formalem dictaret epistolam, sic coepit. '*Dominus et Deus noster hoc fieri jubet*,' &c....Statuas sibi in Capitolio non nisi aureas et argenteas poni permisit; ac ponderis certi<sup>40</sup>." And thus he literally "*honoured a god whom*

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<sup>39</sup> "*In pulvinar. Quasi Deus esset: Diis enim sternerantur pulvinaria; quæ et Imperatoribus concessa.*" Juven. Sat. vi. de Messalina. "Fumoque lucernæ Foeda lupanaris tulit ad pulvinar odorem." Whence it should seem, that the Emperors *generally* made this claim to Deity. Victor says that, after Domitian, this claim was generally laid aside, but was revived in Diocletian and Maximinus (Cap. xi. de Cæsaribus). Victor (Cap. xxxix. de Cæsaribus) speaks of Diocletian as "primus qui ex auro veste quæsitæ, serici ac purpuræ gemmarumque vim plantis concupiverit," "Quæ quanquam plus quam civilia, tumidique et *affluentis animi*; levia tamen præ ceteris." But, in one word, *dissoluteness* and *effeminacy* constituted the *natural* cause of the fall of the Empire.

<sup>40</sup> So also Paulus Orosius, (*Hist.* vii. c. ix.) "Is in tantam superbiam prolapsus fuit, ut Dominum sese ac Deum vocari, scribi, colique jusserit." As to his being a *general* persecutor, "Qui per annos quindecim ad hoc paulatim per omnes scelerum gradus crevit, ut confirmatissimam toto orbe Ecclesiam, datis ubique crudelessime persecutionis edictis, convellere auderet." Lactantius (*de mortt. Persecutt.*) makes

*his fathers knew not, with gold and silver,"* &c. (Dan. xi. 38, seq.) Eutropius (Lib. vii. 23) says the same of Domitian nearly verbatim, and adds, "*Primis tamen annis moderatus in imperio fuit, mox ad ingentia vitia progressus, libidinis, iracundiæ, crudelitatis, avaritiæ, tantum in se odii concitavit, ut merita et patris et fratris aboleret,*" &c.

But the most curious notice we have to this effect, is found in Brotier's "*Aneecdota*" on Tacitus, (Ed. 1821, p. 316) on a Gem of agate, the particulars of which are thus given: "*Gemma...divinos honores, Domitiano oblatos et assertos, ostentat. Id significat corona radiata: idem loquuntur Zodiaci signa....Ita etiam artifex Zodiacum disposuit, ut retro post Domitianum viderentur signa Virgo et Libra, quæ intra se Domitianus reciperet, cum coelos peteret*<sup>41</sup>. *Carissima enim fuere Domitiano illa signa, qui ideo menses Septembrem et Octobrem ex suis appellationibus Germanicum et Domitianum transnominavit....Divinitatis argumenta adhuc sunt in templo, in capite inter duas alas, in ipsa sede, antiqua et cum scabello, quæ Deorum est, non hominum. Liberalitate autem Domitiano partam esse divinitatem indicant duo vasa.*" So Pliny (*Paneg. c. 52*) praising Trajan: "*Horum unum si præstitisset alius, illi jamdudum radiatum caput, et media inter Deos sedes auro staret aut ebore, augustioribusque et grandioribus victimis invocaretur.*" Which, the author of the note has no doubt, refers to Domitian: it seems however, indirectly to deny, that Trajan had any such divine honours given to him.—It is to be observed, that Domitian is on this gem represented as *sitting, not in the Temple*, but

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no mention of this claim by Domitian, but says, that after his death: "*Non modo in statum pristinum Ecclesia restituta est, sed etiam multo clarius ac floridius enituit; secutisque temporibus, quibus multi ac boni principes Romani imperii clavum regimenque tenuerunt, nullos inimicorum impetus passa, manus suas in Orientem Occidentemque porrexit, ut jam nullas esset terrarum angulus tam remotus quo non religio Dei penetrasset.*" The Apostles and their associates, according to Tertullian, planted Christianity only in the larger towns and cities.—The authors of the Universal History make this general persecution to commence in the fourteenth year of the reign of Domitian.

<sup>41</sup> I. e. much in the same way as Isaiah speaks of the king of Babylon ascending, and placing himself among the constellations.

over against it, as it were, to be considered himself as a temple of God, and hence receiving divine honours from the people, while he grants his favours to them. A coin of Domitian, resembling this Gem in some respects, is mentioned in the same note. I cannot help thinking, that this Gem affords the best possible comment on the place of the Apostle under consideration.

Of Diocletian, Eutropius says (Lib. ix. 26), "Diocletianus moratus callidè fuit, sagax præterea, et admodum subtilis ingenio, et qui severitatem suam aliena invidia vellet explere. Diligentissimus tamen et solertissimus princeps; et qui imperio Romano primus regiæ consuetudinis formam magis quam Romanæ libertatis invexit, *adorarique se jussit*, cum ante eum cuncti salutarentur: ornamenta gemmarum vestibus calceamentisque indidit." The author of the note asks here, "Cur primus? cum ante eum idem Caligula, Domitianus," &c. Melius Victor.... "Namque se primum omnium, Caligulam post Domitianumque, Dominum palam dici passus, et adorari se appellarique uti Deum." It is true, Eutropius here fails in his memory, unless he means by '*salutarentur*,' some mode of recognizing the divinity of an Emperor, different from that implied in "*adorari se jussit*." Be this as it may, it must strike every one, that this account of Diocletian, is marvellously like that given by Daniel of the Persecutor of the Saints of the Most High. His words are (chap. viii. 23, seq.), "*A king of fierce countenance, and understanding dark sentences, shall stand up: and he shall destroy wonderfully, and shall prosper...and through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart; and by peace*" (dissoluteness<sup>42</sup>) "*shall destroy many: he shall also stand up against the Prince of princes.*" And again (chap. xi. 28, seq.),—for these men were, as St. John has said (Rev. xvii. 13), *all of one mind*:—"A god whom his fathers knew not he shall honour with gold and silver and with PRECIOUS STONES." In this last case too, according to Eutropius, he differed from his predecessors. From what we have already seen, and shall see presently, of this Power, it is impossible it can be any other than that of heathen Rome in *its last days*. It

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<sup>42</sup> See the Note, pp. 186, 7.

certainly is remarkable, that the Prophet and the historians should agree so minutely in their several descriptions of it; as it also is, that such a precision should attend the whole, and yet that this should have been so often overlooked.

It was a general, and indeed well-grounded, opinion<sup>43</sup> of the early Writers of the Church, that the Zion of God was,—within our period, termed the *last days*, &c.—to be delivered from its captivity, much as Israel was from Egypt; and to receive its universal establishment, just as the Church of Israel did, in the wilderness, and in the midst of its enemies, in direct opposition to their united and most vigorous efforts. Hence, these Fathers considered the *ten Persecutions* of the latter Emperors, as parallels to the *ten Plagues* of Egypt; and hence also, they found among these, *ten Persecutors*; which however is incorrect, as we shall presently see. And

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<sup>43</sup> The parallel in these cases is, indeed, very striking, which need not be wondered at, as, according to the Prophets, it was evidently intended to be so. Micah vii. 15, “*According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things,*” we have already cited to this effect. See the whole context. Hosea ii. 14, seq. presents a similar place . . . “*I will . . . bring her into the wilderness . . . and I will give her vineyards . . . and the valley of Achor for a door of hope;*” i. e. as when Israel entered this place under Joshua vii. 26. Again Isai. x. 24: “*O my people . . . be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.*” (26) . . . “*So shall He*” (i. e. the Lord of Hosts) “*lift it*” (the rod) “*up after the manner of Egypt:*” which, it is evident enough from the context, has ultimately in view the fall of that Power which should succeed to the Assyrian, namely, heathen Rome. The next Chapter too, which is a continuation of this, and particularly verse 15 of it, is precisely to this point. Comp. Amos iv. 10: Ps. lxxviii. 22. In Zech. x. 10 seq., the deliverance both from Egypt and Babylon are similarly brought before us: e. g. “*I will bring them again also*” (as) “*out of the land of Egypt, and gather them*” (as) “*out of Assyria: and I will bring them,*” (as) “*into the land of Gilead and Lebanon; and place shall not be found for them,*” (i. e. because their multitude shall be so great). “*And he,*” (i. e. the true Israel) “*shall pass,*” (as he did once) “*through the sea with affliction,*” (i. e. as tried in the wilderness of the world), “*and shall smite the waves,*” &c. Comp. Isai. xi. 11, 15, 16. To which many similar places may be added. The following in the New Testament is to the same effect: viz. 2 Tim. iii. 8. “*Now as Jannes and Jambres withstood Moses, so do these also resist the truth,*” &c. See 2 Pet. ii. 1, 15, &c.

again, as the plagues of Egypt inflicted certain punishments of a miraculous nature upon the Egyptians, during the times of Israel's persecutions among them; so also did they hold, and truly<sup>44</sup>, that similar punishments should be inflicted on the Persecuting Emperors; and the fact is, such were, as we shall have occasion more particularly to shew, when we come to the proper place in the Revelation of St. John. I have deemed it right, in the mean time, to give the following statements of Paulus Orosius, a respectable writer of the fifth century, in which will be found a list of the Persecutors, according to the opinions of his times, as also of the extraordinary punishments inflicted on the Roman Empire, in consequence of their doings.

*“ Collatio populi Israelitici et Christiani, Ægyptiaci item et Romani, quomodo illi pro Deo in afflictionibus, hi à Deo in plagis similia fere passi sunt.*

“ In primo libello expositum à nobis est, Pompeium Trogum, et Cornelium Tacitum commemorasse, . . . . . nostrum vero Moysen, etiam ipsorum testimonio fidelem, fideliter sufficienterque dixisse, Ægyptios et regem eorum, cum populum Dei, servire intentum et paratum Deo suo, impediendæ devotionis instinctu, ad lutum paleasque revocarent, decem acerbissimis plagis fuisse vexatos. Deinde violentia malorum edomitos, non solum coegisse festinantem, sed etiam propriis suis argenteis et aureis vasis accumulavisse. Post, oblitos plagæ suæ, et cupidos prædæ indebitæ, invidos etiam religionis alienæ, dum innocentes avide persequuntur, mari Rubro ultime receptos omnes funditus interiisse. Quod ego nunc refero ac renuncio, etsi forte fide non acceptatum, exitu tamen probandum, quia hæc *in figuram* nostri facta sunt. Uterque populus unius Dei est, una populi utriusque causa. Subdita fuit Israëlitarum Synagoga Ægyptiis, subdita est Christianorum Ecclesia Romanis. Persecuti sunt Ægyptii, persecuti sunt et Romani. Decem ibi contradictiones adversus Moysen, hic decem edicta adversus Christum. Diversæ ibi plagæ Ægyptiorum, diversæ hic calamitates Romanorum. Nam ut etiam ipsas inter se plagas, in quantum tamen figura formæ comparari potest, conferam.

“ Ibi prima habuit correptio sanguinem vulgo vel manasse

<sup>44</sup> See last Note.

de puteis, vel in fluminibus cucurrisse : hic prima sub Nerone<sup>45</sup> exegit plaga, at ubique morientium sanguis esset, vel morbis in Urbe corruptus, vel bellis in orbe profusus.

“Ibi sequens plaga prodidit, perstreptentes persultantesque in penetralibus ranas, inediæ propemodum causam habitatoribus atque exilii fuisse : hic sequens sub Domitiano pœna, similiter ostendit, satellitum militumque ejus improbis *effrenatisque* discursibus cruentissimi jussa principis exsequentium, ad inopiam pene omnes cives Romanos adactos exilioque dispersos.

“Ibi tertia vexatio habuit cyniphe, musculas scilicet parvissimas ac sævissimas, quæ mediis sæpe aestibus per loca squalida coadunatum vibrando densatæ, et tinnulo volatu adlabi solent, capillisque hominum ac pecudum setis cum urente morsu interseri : hic idem tertia sub Trajano plaga Judæos excitavit : qui cum antea ubique dispersi ita jam, quasi non essent, quiescerent, repentino omnes calore permoti, in ipsos inter quos erant, toto orbe sævierunt<sup>46</sup>, absque magnis multarum urbium ruinis, quas crebri terræmotus iisdem temporibus subruerunt.

“Ibi in quarta plaga muscæ caninæ fuerunt, sævæ alumnae putredinis, vermiumque matres : hic ibidem quarta sub Marco Antonino plaga, lues plurimis infusa provinciis, Italiam quoque cum urbe Roma universam, exercitumque Romanum per longinquos limites et diversa hiberna dispersum, in mortem dissolutum, putredini simul ac vermibus dedit.

“Ibi quinto correptio pecorum ac jumentorum repentino

<sup>45</sup> It has been shewn above that Orosius, and the Fathers generally, are wrong on this point.

<sup>46</sup> It has been said, that Popery has caused more to fall through persecution, than fell in these times. I remark, supposing this to be the fact, What then? This question is not to be tried by numbers, but by the Law and the Testimony; and according to these, *many* were to fall; and many actually did fall: how many, none can tell. If indeed the work of Eusebius on this subject had been preserved, we should have known much more than we now can. But, from his history of the Martyrs of Palestine, as well as the place above in Orosius, it was not so much the people, generally, as their teachers, that perished in these persecutions: while under those of Popery all suffered alike, even to the wives and children of all who were charged with heresy.

interitu expleta est: hic similiter quinta ultione sub Severo Persecutore creberrimis civilibus bellis propria viscera et adjumenta reipublicæ, hoc est, plebes provinciarum, et legiones militum, comminutæ sunt.

“Ibi sexta vexatio intulit vesicas effervescentes, ulceraque manantia: hic æque sexta punitio, quæ post Maximini persecutionem fuit, qui specialiter *Episcopos*, et *Clericos omissa turba populari*<sup>47</sup>, hoc est, Ecclesiarum primates trucidari imperaverat, intumescens, crebro ira atque invidia, non per vulgi cædem, sed per vulnera, mortesque principum ac potentium exhalata est.

“Ibi septima plaga numeratur coacto aëre grando profusa, quæ hominibus jumentis satisque exitio fuit: hic similiter septima sub Gallo et Volusiano<sup>48</sup>, qui persecutori Decio mox interfecto successerant, plaga exstitit, corrupto aëre pestis infusa: quæ per omnia Romani regni ab Oriente in Occidentem spatia, cum omne propemodum genus hominum et pecudum neci dedit, tum etiam,

*Corruptique lacus, infecit pabula tabo.*

“Ibi octavam Ægypti contritionem fecêre excitatæ undique locustæ, tenentes, terentes, tegentesque omnia: hic octavam æque in subversionem Romani orbis excitatæ undique intulere gentes, quæ cædibus atque incendiis cunctas provincias deleverunt.

“Ibi nona turbatio diuturnas crassas ac pene tractabiles tenebras habuit, plus omnino periculi comminata quam fecit: hic itidem nona correptio fuit, cum Aureliano persecutionem decernenti, diris turbinibus terribile ac triste fulmen sub ipsius pedibus ruit, ostendens quid, cum ultio talis exigeret, tantus posset ultor, nisi et clemens esset et patiens: quamquam intra sex abhinc menses succidui tres Imperatores, hoc est, Aurelianus, Tacitus, et Florianus, diversis causis interfecti sunt.

“Ibi postremo decima plaga, quæ et novissima fuit, inter-

<sup>47</sup> I. e. the Bishops and Clergy were generally persecuted.

<sup>48</sup> It must be certain from this place, as also from some others, that the persecutors of this period exceeded ten in number. For, if in each case here the persecutions were ten, it need not hence be imagined, as it was by the Fathers generally, that the persecutors must be *ten* likewise: this was fanciful.

fectio filiorum, quos primos quique genuerant: hic nihilo minus decima, id est, novissima poena est omnium idolorum perditio, quæ primitus facta in primis amabant. Ibi rex potentiam Dei sensit, probavit, et timuit, ac per hoc populum Dei liberum abire permisit: hic rex potentiam Dei sensit, probavit et credidit, ac per hoc populum Dei liberum esse permisit. Ibi nunquam postea populus Dei ad servitutem retractus, hic nunquam postea populus Dei ad idololatriam coactus est. Ibi Ægyptiorum vasa pretiosa Hebræis tradita sunt: hic in Ecclesias Christianorum præcipua paganorum templa cesserunt. Sane illud, ut dixi, denunciandum puto, quæ sicut Ægyptiis post has decem plagas dimissos Hebræos persequi molientibus, irrui per superductum mare æterna perditio: ita et nos quidem libere peregrinantes, superventura quandoque persecutio gentilium manet<sup>49</sup>," &c.

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<sup>49</sup> The substance of all this is,—which I give for the benefit of those who are not familiar with the Latin. I. The blood of the rivers and wells of Egypt, had its parallel in the blood shed in the wars, or corrupted by diseases, prevalent under Nero. II. The frogs and famine of Egypt, in the *unbridled* and wicked officers and soldiers of the very bloody Domitian, running every where, and fulfilling his orders. III. The flies and lice of Egypt, in the commotions of the Jews, under Trajan, with the frequent earthquakes which overthrew many and great cities. IV. The dog-flies of Egypt, in the pestilence infused into many of the provinces, under Marcus Antoninus; also into the whole of Italy, and even Rome, and hence the losses sustained in the army far and wide, by the rottenness, vermin, and deaths, so occasioned. V. The murrain and death of the cattle of Egypt, in the frequent civil wars under Severus, by which the power of the republic, the inhabitants of the provinces, and the legions of his army, were greatly reduced. VI. The blains and sores of Egypt, in the persecution under Maximinus, in which *the bishops and clergy, omitting the common people*, were, to appease his swellings of wrath and envy, commanded to be put to death. VII. The condensed clouds and hail of Egypt, destructive both of their cattle and tillage; in the plague and pestilence under Gallus and Volusianus, which pervaded both the east and west of the empire, and destroyed nearly the whole of both men and cattle. VIII. The locusts of Egypt; in the destructive incursions, slaughters, and burnings, of the northern nations. IX. The darkness of Egypt, Aurelian determining to persecute; in the lightning flashing under his feet, shewing what the avenger could do, were He not merciful and forbearing: nevertheless, during the six following months, not fewer than three emperors, viz. Aurelian, Tacitus,



I have thought it right to give this, although rather lengthy, and, in some instances, certainly fanciful: it is nevertheless, on the whole, curious and valuable. It states the facts of the case with sufficient accuracy; and it is on this account that it has now been given. And, how much soever any one may be disposed to doubt of the parallels so drawn, no one will that, during the period here touched upon, a time, such as never existed since there was a nation upon the earth (Dan. xii. 1; Matth. xxiv. 21), actually presented itself; and in which, as even the sneerer Gibbon himself has testified, "*a moiety of human nature perished*:"—while some affirm, that the document on which this was grounded by him, virtually declares *that not the moiety, but two-thirds, of mankind actually fell*<sup>50</sup>.

But, according to these writers, not only were the sufferings of these times great, in consequence of the judgments of Almighty God sent upon them for their wickedness, but also that every one of these persecuting Emperors died under an immediate and signal visitation from Him. The Tract, ascribed to Lactantius, entitled "*De mortibus Persecutorum*," gives, at considerable length, the belief of those times on this point. To this may be added the testimony of Eusebius in his Ecclesiastical History, when recording the events of the same times and persons. Nor is this in any degree incredible. For, if Almighty God did deem it right, then to make bare His holy arm in the sight of all nations, and if multitudes innumerable fell accordingly, as shewn above; it can scarcely be expected that the Principals in these cases would escape.

Pharaoh fell, as noticed by Orosius, as well as his hosts: so did the king of Babylon; for he was slain the very night in which the handwriting on the wall proclaimed the doom

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Tacitus, and Florianus, were slain. X. The deaths of the firstborn, in Egypt; in the destruction of all the ancient idols, so dearly beloved. There too, the king (Pharaoh) felt the power of God, knew it to be so, and feared, and gave to the people of God their liberty; and so was it here. After this, slavery was unknown there; here no more are God's people forced to idolatry. There were the precious vessels given up to the Hebrews; here the temples of the pagans gave place to the Churches of Christ.

<sup>50</sup> Near the close of Vol. i. of "*The Decline and Fall*," &c.

of his kingdom<sup>51</sup>. In like manner too, Herod fell, and was eaten of worms<sup>52</sup>, because he was a persecutor, and allowed himself to be worshipped,—as these persecutors did,—as a god. Judas likewise fell, and burst asunder, a sad, but certain, proof of the Divine vengeance that rested upon him<sup>53</sup>. These were moreover, *times of miracle*. The mercy visible on the one hand, and the wrath on the other, were equally necessary to the fulfilment of the prophecies respecting these. It is but right therefore, that all these things should have taken place, as parts of the great testimony to prophecy, and hence reasonable that they should be believed.

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<sup>51</sup> Dan. v. 25—31.

<sup>52</sup> Acts xii. 22, 23.

<sup>53</sup> Acts i. 18.

## GENERAL CONCLUSION

ON THE

### TWO PRECEDING BOOKS.

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WE have seen then, that from the very nature of the *first Covenant* made with *Abraham*, constituting him the *Father of many nations*, a time must come when it should take full and permanent effect: and that, from the nature of the *second, or temporary one*, it must wholly pass away, in order to make way for this; and again, that during the continuance of this, the *first and greater Covenant*, was continually kept in view, both by means of its typical character, and by the predictions made under it; and further, that it was this greater Covenant,—called by *Jeremiah* and *St. Paul* a *New Covenant*, not so much because it was *new*, as because of a *renewal* of it, in its full and final development,—which was considered as exclusively affording the means of salvation to man. Let it also be borne in mind, that even before this *greater Covenant* was made with *Abraham*, it had been made and renewed, time after time, with many of the *Patriarchs*; carrying with it all along, in one way or other, the great *Covenant of promise* made with our first parents, that “*the Seed of the woman should bruise the serpent’s head.*”

We have also seen, that *the period* in which this great Covenant should receive its establishment, is spoken of again and again by the *Prophets* under the *Mosaic institutions*: that, in some places, this is styled *the last days, the latter days, the End, the end of all things, the day of the Lord, the great and dreadful day of the Lord*, and the like: and again, that its character should be *such, as never had been, and never should be again*; that judgments of the most awful and destructive character should mark it; that something not unlike the destruction of the *Deluge*, the fall of *Sodom, Gomorrah, Nineveh, Babylon*, and the like<sup>1</sup>, should

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<sup>1</sup> But of these, more will be said when we come to the proper places in the *Revelation* of *St. John*.

accompany it: that Jerusalem, with its Temple, should then also fall, as likewise should, before its close, *the Power* both of the People and Prince who was to come, and to effect this: and that then, a state resembling *a new heaven and earth* should follow; *a new Jerusalem*, and *City of the Living God*, should be erected, and that *every one* who should then call on the name of the Lord should be saved: by Moses himself, that *the Gentiles should rejoice with God's people*: but still more particularly by the Prophets, that it should be by the instrumentality of the seed of Abraham, according both to the flesh and spirit, that this should be brought about. Now, I say, the very existence of such Covenant (I now dismiss the temporary one) implies the necessity of its *full establishment*: to speak of a partial one would be to speak of that, which would be no establishment at all. And, in like manner, the existence of a temporary Covenant, made only for *the generations of the Jews* as a people, cannot but imply the necessity of its *entire* cessation: and, not only so, but the requirements of each of these are such as to shew, that they can, in no degree or measure, possibly exist together.

We have further seen, that, in every case, the period marked for the passing away of the temporary Covenant, and the establishment of the great and everlasting one, identifies itself in all its particulars with the times of our Blessed Lord, and those immediately succeeding: that, in several cases, He himself has so limited these: and further, that all the facts of the case conspire in attestation of this. On no other supposition can the reasoning of St. Paul, on the passing away of the first *Covenant* (i. e. the *temporary one*), and the establishment of the second (i. e. the *everlasting one*), be understood; and the same is true of all his citations from the Prophets on this subject; as also is, of the writings and preaching of all the Apostles. To the same extent moreover, as we shall presently see, is the Revelation of St. John precise, full, and clear.

But it is to the Prophet Daniel, that we are the most indebted. He has made what was *probable*, in the writings of all the others, fixed and certain; and not only incapable of being understood on any other assumption, but, he has so inseparably connected *the period* of the esta-

blishment of this Covenant with certain events as facts,—and these too great, and well known, to be misunderstood, or misapplied,—that to doubt of their occurrence and *complete fulfilment*, must be to doubt of the most obvious and well-attested facts of history: and these are such as never can admit of repetition or recurrence. They are, the fall of the four great Empires of the East; that of Jerusalem and its Temple; the dispersion of the Jews; the miraculous propagation of Christianity by the Apostles, and their converts, in the face of the fiercest, and most powerful Persecutions ever seen or known: and lastly, the Establishment of the kingdom of Christ throughout the world<sup>2</sup>. For, be it remembered, although its full universal establishment in the first instance, was in every particular foretold, and was effected by miracle; a promise has nowhere been given that it should be so universally upholden; nor could Revelation consistently do this. Because it acts not upon men as mere machines, but as reasonable and accountable beings. It calls upon them to walk by faith, not by sight, and plainly declares, that unless they look carefully to their privileges and duties, the Candlestick, so graciously given, and under the exertion of so much power, shall be removed. And, on the contrary, that, if its light be attended to, as the terms of our *New Covenant* prescribe, then shall greater light be continually supplied, even to the perfect day, and until a meetness for the blessings of this kingdom, in its glorified state, shall be fully realized. And these we are taught to consider as *the milk, the honey, and full rivers*; nay, *the new wine*, with which the land was to flow, and the mountains to drop down, in the new and better country thus to be given by promise.

We have then in all this, the Covenant made with the Fathers wholly established. We have here, I say, *in principle*, nothing that savours of imperfection: all believers—i. e. who are *truly* such—are *complete in Him who is the head of all principality and Power*, both in heaven and in earth. From Him, as by joints and bands, is every real, true, and mystical, member of his body, supplied with a com-

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<sup>2</sup> Further proof will be given of this, when we come to its place in the Revelation.

*pleteness* adequate to his wants; and this is such, as to enable him to grow up to the full measure of the stature of Christ, and even to be filled with His fulness. This kingdom is therefore, in its own character, as full, complete, and entire, as it is universal and *enduring*: and, in both these respects, it is such as to be incapable of addition. It is not for us therefore to look at its Denizens, and from them to attempt to determine its character; and thus to set about measuring ourselves by ourselves, and among ourselves, for the purpose of discovering the nature of Christianity, and then, of necessity, to speak of its inefficiency: i. e. thus making it inefficient; and then arguing in a vicious circle, for the purpose of establishing the vicious conclusion, which shall flatter the blind and obdurate Jew, or the visionary and restless Millennarian. It is ours to come to the *law*, and to the *testimony*; and in these we shall find the work done, *completed*; the *whole entirely fulfilled*: and further, that beyond this, it is both foolish and impious to go.

We have also seen, that, from the terms of this Covenant, those only could be entitled to its privileges who truly obeyed its commands. Among the Jews,—as it is now the case among ourselves,—*the many* preferred their own ways to those of God: *the few*, did otherwise: and hence, of necessity, the former were rejected, the latter accepted. Hence again, as necessarily, this better party, embracing both the letter and spirit of the Law and the Prophets, and being taught of the Holy Ghost, and by his influence preserved in these, received the promised Seed, the Christ of God, when He appeared: according to the terms of prophecy, they became the propagators of His doctrine among the Gentiles, and even in the islands of the sea. In this they succeeded, and they brought in accordingly, that Seed which was to be counted to the Lord for a generation<sup>3</sup>. On the other hand, the rejected unbelieving Jews became a bye-word, a hissing and a reproach in all nations, exposed to every sort of insult and persecution, just as prophecy, from first to last, declared they should be. As such too, have they been, and still are, preserved, to attest the faithfulness of God to the denunciations of His wrath, and in His purposes of mercy, to turn

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<sup>3</sup> Ps. xxii. 30, &c.

to them, whenever they shall turn to Him; and thus, to satisfy at once both the promises made, and the love entertained, for the sake of the Fathers. Both these parties are found therefore, exactly in the situation in which reason, grounded on the declarations of prophecy, would expect to find them. The one, "*rejoicing with the Gentiles His people*;" the other, needing that, at the hands of those who have so obtained mercy, the same mercy be extended to them likewise.

To this effect, as shewn above, —and will be shewn abundantly hereafter,—are the declarations of Daniel (chap. vii. 27, 28), "*All dominions shall serve Him :...hitherto is the end*" (limit) "*of the matter :*" and again (chap. xii. 7), "*When He shall have accomplished to scatter*" (i. e. spread abroad) "*the power of the holy people*" (i. e. under the New Covenant, for the Old is now gone), "*all these things shall be finished*" (i. e. completed, Heb. תְּכַלֵּם). The same is necessarily implied in the fulfilment of Daniel's *seventieth week*; in other words, the "*last end of the indignation*" (ib. chap. viii. 19, 23); "*the latter time,*" "*the time of the end*" (ib. xi. 35, 40; xii. 9). So also, "*in the latter days*" (ib. chap. ii. 28), where (ver. 35) the stone destroying the Image fills "*the whole earth :*" every particle of the preceding power having passed away. (Comp. ver. 44). We have in all these instances, the *end, consummation, or completion*, of something necessarily implied: other places tell us plainly, that these are *all things, as foretold by the Prophets*;—of which more however, when we come to the Revelation.

To the same result, as we have seen, does the evidence of the New Testament give its powerful *Amen*: and we shall see hereafter, that the same is the testimony both direct and indirect of the Apocalypse. Something still more, and beyond all this, the Jews have thought they saw in a seven thousandth sabbatical year of the world<sup>4</sup>: this is their *Millennium*. Something of the same sort, and evidently

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<sup>4</sup> That is, by supposing every day of creation to represent a thousand years, it would follow that the seventh, or sabbath, would likewise represent a millennium of rest. In this way the figment originated, and it has proved too alluring to be suffered to rest in its proper obscurity.

taken from them, many of the early heretics thought they saw in the Millennium of St. John. The orthodox Church of antiquity however, never saw any such Millennium<sup>5</sup>; and I will venture to affirm, that no well-informed believer ever did, or ever will, see any such thing.—But more on this hereafter.

As to *the Antichrist*, the very first promulgation of the Covenant of Grace required such a revelation of Divine Power, as should effectually *bruise his head*<sup>6</sup>. We shall find, when we come to the Revelation of St. John, that the *Principal*, in this case, is that great red Dragon which is the old Serpent, the Devil, and Satan: that his Primary agent here, is the power symbolized by Daniel's "*Little Horn*," and "*King of fierce countenance*;" his Secondary one, the *heathen Priesthood* of his times. Now, the whole series of Prophecy, grounded on the requirements of this *everlasting Covenant*, perpetually insists on the rise, and fall, of this Power, in accordance with the promises, bearing upon redemption, made to the Fathers. We have seen already, and shall see more abundantly hereafter, that this Power is,—as an Enemy to God in his agents,—brought *mystically* before us, under the accounts given of Pharaoh, Amalek, Idumea, Moab, Ammon, Philistia, Tyre, Zidon, Assyria, Babylon, Syria, Gog, Magog, and others; and, that the fall of all these, in a *mystical sense* at least, is continually insisted upon:—for it can be of no importance, as to the question at issue, under which of these particular Powers this *Principal* should exert himself. That they all did, in one way or other, harass and oppress the true Church in their days, is matter of historical record: and, that all these should be overcome, and also in them their *Principal*, is hence made the drift and scope of all prophecy: the testimony so afforded to Jesus being the spirit of it all<sup>7</sup>.

We have seen above, that the end of Daniel's *seventieth week* was the point of time, determined for the entire and everlasting fall of this *Agency* (i. e. in an *extraordinary* point of view), and for effectually bruising the head of the

<sup>5</sup> See Whitby's Treatise on the Millennium, appended to his Commentary, &c. on the New Testament, Chap. I.

<sup>6</sup> Gen. iii. 15. Comp. Ps. cx. 6.

<sup>7</sup> Rev. xix. 10.



*Principal* of it, the projector and finisher of the fall of man. We have also seen that, when transgressors had come to the full in Jewry, so as to make the Jews, in a scriptural sense, *the children of the Devil*, rather than of God<sup>8</sup>, and, of necessity, Agents in the undertakings of this their *Principal*, the judgments denounced upon them, from Moses down to our Lord himself, and these the most fearful, fell upon them to the uttermost, in the manner, and at the very point of time, so predicted. It was *now* too for the first, and last time, that the Powers of heathenism, under the influence of the *Little Horn*, *King of fierce countenance*, and the like, took up this warfare against the *Son of Man*, in his people *the Saints of the Most High*, during the period of *a time, times, and the dividing of time*, through which they had, by Divine wisdom, been given into his hand, *to purify and to try them*<sup>9</sup>, *even to the time of the end*. We have likewise seen, that this Power, first indeed predicted by Moses in terms too clear to be misunderstood<sup>10</sup>, and kept in view by all the Prophets, and lastly, so particularly designated by the Prophet Daniel and our Blessed Lord, as not to be mistaken, did actually destroy the City and the Sanctuary; did then make war upon the Saints during the time so specified, and lastly fell, to rise no more, in the manner, and within the very period, so fixed and determined. We have here therefore that, which nothing short of infinite wisdom and power, could have devised and effected: nothing but what boundless mercy would have carried on and consummated: and finally, what could have been adequate to the end of satisfying the mind of man as to its truth; and training the soul of man to a meetness for the eternal state for which it had been created.

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<sup>8</sup> John viii, 44. Comp. Matt. xxiii, 32—37: 1 Thess. ii, 15—17.

<sup>9</sup> In like manner Job was given up for trial (Job ii, 6).

<sup>10</sup> Deut. xxviii, 49 seq. Numb. xxiv, 24.

# BOOK III.

## AN EXPOSITION OF THE REVELATION OF ST. JOHN.

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### CHAPTER I.

#### ON THE WARNINGS GIVEN TO THE CHURCHES OF ASIA.

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SECT. I.—*On the Author, Writer, Scope, and Period of the fulfilment, of this Revelation.*

IT is not my intention here to discuss the question as to the genuineness of this Book, or to present to the reader a critical *verbal* commentary upon it. I shall take it for granted that the Book is genuine, because this has been proved again and again by the ablest writers, as I also shall that the received Text is generally correct. Where indeed any good reason presents itself for thinking differently, I shall give it, with such emendations as the place may seem to require. In the main however, we shall find that the text, as we have it, is sufficiently correct for our purpose; which is to ascertain its theological scope and bearing, not its mere verbal peculiarities, analogies, or the like.—

Having then, so far considered the nature of the *Covenants*, and the Book of the prophet Daniel, in connexion with their periods and events, as found in both Testaments; we may now come to "*the Revelation*," and consider its several exegetical particulars in detail, and thus connect in one great whole, as far as we may be able, the testimony of Jesus, which *is*,—as it assures us,—*the spirit of Prophecy*.

The first verse of this Book tells us, that it is "*The Revelation of Jesus Christ, which God gave unto Him*" (i. e. in order to reveal *Him* to the world), "*to shew unto His servants things which must*" (i. e. at that time) "*shortly come to pass*!" It is added, "*And he sent and signified it*

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<sup>1</sup> Gibbon sneeringly says of this Book, "A mysterious prophecy, which still forms a part of the sacred canon, but which was thought to  
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by His angel to His servant John : who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw :” that is, The Evangelist and Apostle John, who testified of the Word (ὁ λόγος, John i. 1, 7, 15, 19, 32, 34 ; xxi. 24, 25, and hence called Θεολόγος) : also of the things which he had seen (so 1 John i. 1), “*That... which we have seen with our eyes, which we have looked upon.*”... (ver. 3) “*That which we have seen and heard declare we unto you.*” All which allusions were, no doubt, given to assure us, that he was the writer of this Book.—I shall not dwell further upon this point now.

We are told moreover, that the things so revealed were “*shortly*” to “*come to pass* :” which must, in the general

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favour the exploded sentiment” (i. e. of Christ’s reign on earth), “has very narrowly escaped the proscription of the Church.”—It is very true, many of the Churches, hating the heresy of Cerinthus, and unable to understand this book, rejected it, because it went, as they thought, to establish a carnal millennium. The best account of this affair will be found in the Ecclesiastical History of Eusebius (Lib. vii. c. xxv), where we have Dionysius of Alexandria thus expressing himself: “Ego verò librum illum rejicere omnino non ausim, præsertim cùm multi ex fratribus eum magni faciunt. Sed hujusmodi de illo opinionem concipiens quasi sensus mei modum excedat, arcanam quandam planeque admirabilem singularum rerum intelligentiam latere existimo.” The same was probably the opinion of those brethren here mentioned. If so, the probability is strong, that it always had its admirers, and those men on whose judgment no one need be ashamed of relying. If Gibbon had evinced such a mind, he would have shewn a higher order of intellectual power than he has done. We are next edified by the story of the exclusion of this Book from the Canon, by the Council of Laodicea: and next, with Gibbon’s reasons why it has been thought so much of by the Greek, Roman, and Protestant Churches: and by the latter, because of the advantage of turning those mysterious prophecies against the See of Rome. But, in all this, not the Book, but the men, have been to blame. Milman tells us here in a note, that the exclusion of the Apocalypse is not improbably assigned to its obvious unfitness to be read in Churches. And yet, parts of it are read in our own Church, and certainly these are not very obviously unfit for this purpose. Had it been better understood, no book could have been more fit. No portion of Scripture is, in my opinion, more edifying. “Wetstein’s interpretation, differently modified (?), is adopted by most continental scholars.” (Milman’s Gibbon, Vol. II. p. 303. Ed. 1838.) Which however, is any thing but very explicit.

acceptation of language, imply *at no very distant time*<sup>2</sup>. Let us examine the several places, in which the same is in effect said; and hence ascertain whether we can fix the period had in view. In verse 3 we have, "*The time is at hand:*" which must, as before, signify some period then *soon to commence*. In verse 19, John is commanded to write, "*the things which*" (now) "*are, and the things which shall be hereafter:*" i. e. to take place after those then in being, and, as it should seem, soon to succeed them. The Greek is more specific, and has, *the things that shall be AFTER THESE* (ἃ μέλλει γίνεσθαι μετὰ ταῦτα). Of the things which *then* were, the account of the seven Churches following, formed an important part: the things which should *shortly come to pass*, another; which should seem to imply events such as should materially affect these, and soon to happen.

It is said again (chap. iii. 11), "*Behold, I come quickly*<sup>3</sup>." We have here, Christ's coming coupled with judgments which should try the whole world (ver. 10). But this was, as we have seen, to take place *with power*, and to commence within the generation then existing. By Christ's *coming quickly* therefore, must of necessity be meant, His coming during the period of Daniel's seventieth week, that is, at the time of *the End*<sup>4</sup> generally, when judgment should first be executed upon the Jews, in the fall of their City and Sanctuary, and in their final dispersion; and secondly, upon the *Desolator* himself, the Persecutor termed the *Little Horn*, who should make war upon the Saints, and whose body should then be

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<sup>2</sup> So also St. Paul (Rom. xvi. 20), "*The God of peace shall bruise Satan under your feet SHORTLY:*" i. e. by the power of Christ *shortly* to be revealed, as foretold by the Prophets generally, and limited in time by Daniel to his *seventieth* mystical week.

<sup>3</sup> Vitringa says here, "*Quis enim ab hoc distinctus (i. e. from Christ's final coming to judgment) peculiaris ille sit Domini adventus ad Ecclesiam Philadelphenam, nemo facile explicabit.*" This is, no doubt, an insuperable difficulty to the followers of Mr. Mede, as also is,—and for the same reason,—"*the day of the Lord,*" and its equivalents. They never could see, that an *end* was determined, and that the period for this was also determined. This was indeed the day for the recompense of the controversy of Zion, in which this Church should, and did, rejoice.

<sup>4</sup> Page 107, seq., above.

given to the burning flame. Christ's coming "in the clouds," has already been considered (p. 108, seq. above).

If we now turn to Chap. xxii. 7, 12, we shall find two repetitions of this: viz. "*Behold, I come quickly*;" which must, of necessity, be understood in the same sense. It is said again (ib. ver. 10), "*Seal not the sayings of the prophecy of this book; for the time is AT HAND.*" But in Daniel (chap. viii. 26) it is said, "*Shut thou up the vision: for it shall be for many days.*" And again (chap. xii. 4), "*Shut up the words, and seal the book, even to the time of THE END:*" and (ver. 9), "*The words are closed up and sealed till the time of THE END.*" The reason for not sealing the words of *this* prophecy is therefore, this: viz. "*the time is AT HAND;*" but in Daniel, the reason for sealing the words, and shutting the book was, because the vision *had many days* to run: and to a period then distant, viz. that of *the END*. Now the *extreme end* of Daniel's period was, as we have seen, the close of his *seventieth week*, which was to be signalized by the fall of the persecuting Power, named the *Little Horn*, and the giving of the fifth universal Empire to the *Son of Man*. This *coming quickly* therefore, and *time then at hand*, could not, in the nature of things, be of an extent so great as that had in view in Daniel, as far as the terms used may be relied on; and, from what we have seen, the *generation* then existing, and even *St. John himself*, were to witness its commencement at least, as "*the beginning of sorrows*:" while its termination could not exceed that noted above. And, once more, St. John's "*quickly*," and "*at hand*," virtually identify themselves here with Daniel's *period of the end*. Both the terms used therefore, and the events given for the purpose of limiting this period, conspire in assuring us, that the language used by St. John, is to be taken in its common and usual acceptation, and in no other.

This Chapter (xxii. 20) again, repeats this "*Surely I come quickly*;" which as before, must refer to Christ: and here, the declaration is strengthened by the term "*Surely*." I will only add, the repetitions of this enunciation must have been given, for the purpose of making it both prominent and important: which, accompanied as they are, and as shewn above, could not have been intended to carry the reader beyond the period so qualified, and so particularly and fre-

quently brought before us. The time had in view therefore, by the Apocalypse, must have long ago passed<sup>5</sup>.

SECT. II.—*On the General Scope of the First Three Chapters of the Revelation, and first Vision of St. John.*

It must appear from the general declarations of these Chapters, that Christianity had, at the time of their revelation, been generally received; for they extend to the uni-

<sup>5</sup> It will be worth while here to notice Vitringa's objections to this conclusion, particularly as he is one of the ablest and best informed writers on this Book. Grotius and Hammond, he tells us, confine it to 500 years at farthest: while both most inconsistently add 1000 years for its duration beyond the times of Constantine. Most inconsistently indeed! Vitringa then introduces the metaphysical consideration of all duration of time being as nothing, with respect to eternity. Very true: but, Has this any thing to do with our question? Besides, if we allow ourselves this latitude of criticism, every consideration about periods of time must be cast to the winds! This principle is, therefore, bad. He next tells us that, from the times of Domitian to the present, sixteen centuries had passed, and that the Lord had not thus come. I remark, This is to argue on his own grounds, and these assumed as *true*: which in fact they are not! The Lord has indeed come: but not in his sense of these terms. He next argues from the words "*yet a little while*" (Haggai ii. 6), to shew, that 500 years at least must be meant. I remark, not a word about "*while*" is found in the original Hebrew here, nor in any one of the ancient versions. All the place says is, *Yet (there is) one (thing), Is it a small one? or the like.* Then the shaking of the heavens and earth is mentioned. Which of these is most suitable to the context, let the reader judge.—He next carries us to Malachi iii. 1, 2, where he translates פתא by *repente*, and interprets by "*quanto ocyus*." But here he is palpably wrong: פתא meaning in this place, beyond all doubt, *suddenly*, not *soon*! and so it has usually been taken. His last refuge is the consideration that, because these things were to *begin* in the days of John, it is accordingly said, they should soon come to pass. I answer, If we had means no better than these, for determining the *end* of these things, the case might be as he would have it. It has been shewn above,—and will again be shewn in the sequel,—that we have indeed better means. This question need not therefore, be further urged for the present. That the Prophets do occasionally represent times, at a great distance, as present to them, is true enough: so that even the Grammar is greatly affected by it (See my *Heb. Gram.* Art. 231, seq.): but this is a thing very different from the reasoning of Vitringa: and cannot be appealed to, in settling any question about the times of events.

versal Church, as it also must, that the Church was then implicated in certain corruptions; and likewise, that persecution was inflicted on it to some extent<sup>6</sup>; not indeed to that which it was doomed eventually to suffer<sup>7</sup>. And, on both these accounts apparently, these warnings and encouragements were given to it, in its *universal character* by St. John. We shall presently see, from the terms used, that, under these seven Churches, the whole Christian Church is addressed; for certainly, *the Gospel had been preached to every creature under heaven in the days of St. Paul*<sup>8</sup>. The mystery of iniquity evidently had, as in his days, begun at least to work; while the fuller tide of this, with its attendant tribulations, was as yet future in the views of the Evangelist John.

It should seem evident moreover, from these considerations, as also from others to be noticed, that Jerusalem had not yet fallen: and this receives considerable strength from the circumstance, that not so much as a single allusion to it, as a fact, is to be found in the whole Book: while many certainly are, to the predictions of its fall<sup>9</sup>. And if this be the case, St. John could not have written it when exiled *by Domitian* to the Isle of Patmos (chap. i. 9), because this Emperor was not in power till after the fall of the holy City. "*I John*," says the writer of this Book, "*was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus*." Which does not neces-

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<sup>6</sup> And hence (chap. i. 9) John says, "*I . . . am your brother and companion in tribulation*." And again (chap. ii. 9), "*I know thy . . . tribulation*," &c. Again (ver. 13), "*Antipas my faithful martyr*." And ib. "*Satan's seat . . . Satan dwelleth*;" ver. 14, "*them that hold the doctrine of Balaam*," ver. 15, "*the Nicolaitanes*;" ver. 20, "*that woman Jezebel*;" chap. iii. ver. 9, "*the synagogue of Satan*," &c. abundantly imply, that "*the mystery of iniquity*" had begun to work, and produced its fruits.

<sup>7</sup> So Chap. ii. 10, "*Fear not those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days*." But forty-two months, or 1260 days, or  $3\frac{1}{2}$  days, or time, times, and a half; i. e. the last portion of Daniel's seventieth week, is the period elsewhere assigned to these tribulations. However varied therefore, these descriptions may be, the thing meant in them all, is identically the same.

<sup>8</sup> See p. 129 above.

<sup>9</sup> As we shall see.

sarily mean, that he was there on account of persecution for the word of God (much less in the times of Domitian); but it may be, for the purpose of preaching, just as Paul was at this or that place, for the same purpose; and, as Asia seems to have fallen under the charge of St. John, it is not improbable he may, long before he became Bishop of that diocese, have made it the particular object of his care. It is true, tradition makes Patmos the place of John's exile under Domitian; but this seems to have no better authority than that of conjecture.

It should also seem from the expression, "*I come quickly*," noted above, that our Lord had *not yet come in Power*, in any case. If he had so come, with reference to Jerusalem, the form would rather have been, *Behold, I come again*, or *a second time*; or, as in His prediction<sup>10</sup>, *Behold, after the tribulations*, i. e. as already inflicted, *I come again*. But we have nothing bearing the least resemblance to this: whence, it is but reasonable to conclude, that our Lord had not yet so appeared *in Power*, in any instance. Jerusalem was therefore, in all probability, still standing; but was soon to fall, and that *Wicked* one to be revealed. To the same effect, "*Behold, he cometh with clouds; and every eye shall see him*," &c. which is said of something *not yet done*. And, alluding to this, our Lord Himself says to the Jews, (Matth. xxvi. 64), "*Hereafter shall YE see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven:*" which is but an echo to what we have (ib. xvi. 28), "*Verily I say unto you, There be some standing here, which shall not taste of death, till they see the*

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<sup>10</sup> In all places of this sort, we are necessarily brought to Daniel (chap. vii. 13, seq.), "*Behold, one like the Son of man came with the clouds of heaven . . . and there was given him dominion, and glory, and a kingdom*," &c. So Matth. xxvi. 64, "*Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven*." See p. 108, above. So also in the egress from Egypt, the power of Jehovah appeared visibly in the cloud (Exod. xiv. 20; xvi. 10, &c. Comp. Is. iv. 5, for a defence to his people; Chap. xix. 1, to destroy his enemies). In Deut. xxxi. 15, it is said, "*The LORD appeared . . . in a pillar of a cloud*." Where however, there was no personal appearance whatever. Comp. Ps. lxxviii. 34; lxxviii. 9—19; civ. 3, seq. Nah. i. 3, seq. Zech. ix. 14, seq., &c. all speaking of the revelations of Christ.



*Son of Man coming in his kingdom:*" and this, as already noticed, must be limited to the judgment to fall on Jerusalem; for many then living would see it: while none could survive to the period, in which the fall of the Roman persecuting Power should take place. It is to *this last* therefore, that we must refer the prediction (in Matth. xxiv. 30), viz. "*Then shall appear the sign of the Son of Man in heaven, and then shall ALL THE TRIBES OF THE EARTH mourn*<sup>11</sup>," &c., both because it exceeds the limit of time marked in the first case by our Lord, and also that of the space then had in view, which must have been Jewry only; while we have here, "*all the tribes of the earth.*" But, according to the terms of St. John, this coming in the clouds had not yet taken place in any case. Jerusalem could not therefore have yet fallen: nor could this have been written in the times of Domitian.

The next thing to be observed here, is the dignity of Him who is the Author of this whole Book. It is said (chap. i. ver. 5) to be "*from Jesus Christ, who is the faithful witness, and the first-begotten from the dead, and the prince of the kings of the earth:*" that is, *de jure*, not at this period *de facto*. A little lower down, it is said of Him, that He is "*the Alpha and Omega,*" "*the beginning and the ending*<sup>12</sup>," "*the Lord which is, and which was, and which is to come:*" and (ver. 11) "*The first and the last.*" And again (ver. 17), "*I am the first and the last:*" "*I am He that liveth, and was dead;...and have the keys of hell and of death.*" In these former expressions, the titles assumed are those of JEHOVAH Himself, besides whom there is no *revealed* God; in the second, those which refer to Christ,—God and Man,—and can possibly refer to no other person. When we are told that "*His hairs were white like wool,*" we are necessarily brought back to our second Vision of Daniel, where, as then noticed, the Son of Man is brought to the Ancient of days: but here, Christ is made "*Him which was, and is, and is to come:*" and again, He has "*the keys of hell and of death:*" that is, the insignia of judgment. "*Out of his mouth*" too, goes forth (ver. 16) "*a two-edged sword:*" i. e.

<sup>11</sup> See pp. 107, seq. and 127, seq. above.

<sup>12</sup> Isai. xli. 4; xlv. 6; xlviii. 12. Rev. xxii. 13, with their parallels.

"*the Word of God*," which is "*the sword of the Spirit*," wherewith he smites the earth, and destroys by His denunciations (i. e. the breath of his lips) the wicked<sup>13</sup>. Our Lord is here depicted therefore, in His rightful character, as *God-man*, i. e. in His humility, and as having suffered death: in His power, as Prince of the kings of the earth, and, as *God the Word*, enouncing both the eternal blessings and terrors of the Almighty.

SECT. III.—*On the more Important Particulars of  
Chaps. I. II. III.*

I SHALL not deem it necessary to note every particular mentioned in this Preface, but only such as seem important to the purposes of our inquiry. It is said then, Chap. i. ver. 20, "*The seven stars are the angels of the seven Churches; and the seven candlesticks which thou sawest are the seven Churches.*" It is one admirable feature of this Book, that it occasionally supplies us with its own interpretation of its most difficult parts. These we shall notice as we proceed. We are here accordingly informed, that by the "*seven stars*" are meant, *the angels*, or presiding ministers, of the "*seven Churches*:" i. e. as stated above, of the whole *universal Church*<sup>14</sup>: and that, by the *Candlesticks*, these Churches themselves are meant. When we read therefore, of a *Candlestick's* being removed, we are to understand the removal of some one such Church.

We should observe in the next place, that every warning here given, involves some condition, with its consequence, e. g. (chap. ii. 5) "*Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick...except thou repent.*" Of this character are all the rest. And if so, we have *no prophecy* here: this is *doctrine*, and nothing else: it foretells nothing positively: and therefore, *it is not prophecy in the strict acceptation of that term*. To talk then, of the desolate state of any such Church as

<sup>13</sup> Isai. xi. 4.

<sup>14</sup> The number *seven* here, although restricted verbally to the *seven Churches* of Asia, need not, in a book so manifestly *mystical* as this is, be supposed to mean nothing more than what these words imply. We shall presently see,—as we have in some places of the Prophets,—that the context cannot be made out, under any such assumption.

particularly named here, evincing the fulfilment of prophecy, is to talk wide of the mark. And, if by these *seven* Churches we are to understand the universal Church, then will such interpretation be still worse. But, if we take this as the enunciation of a doctrine,—for which indeed its very terms are sufficient vouchers,—then we shall see, not only in the desolate state of those Churches, but in the removal of those of Africa, Arabia, Persia, and of many other places, the infliction of these very judgments of God. They were all thus warned: they disregarded the warning, and they were accordingly laid aside. Nor need these warnings be confined to those times, as indeed the nature of all *doctrine* requires. They bear as much on us, as they did on the Churches then: and the truth is, the consequences are now as plainly to be seen, as they are with reference to those Churches, wherever these warnings are, or are not, attended to: while, considered as prophecies, strictly speaking, they have neither meaning in their terms, nor the possibility of correct application in the facts.

“*Thou hatest the deeds of the Nicolaitanes*” (ib. ver. 6). From the occurrence of this term again (ver. 15), in the same context with “*them that hold the doctrine of Balaam,*” Vitringa has been induced to believe, that by *Nicolaitanes* is meant, the same thing as would have been, had the word *Balaamites* been used<sup>15</sup>; and hence, that this term is not derived from the name of Nicolas the deacon: his conclusion is, that everything said by the early Fathers of the Church on this subject, is not to be regarded. I must say with Mosheim<sup>16</sup>,—respecting, as I very highly do, the merits of Vitringa,—I am still inclined to believe, that the tradition of these Fathers is not to be wholly disregarded. Some of them too, lived near enough to these times to have known whence the name originated: and certainly, those who have so spoken of it were no visionaries.

From what is said of Balaam here, i. e. “*who taught Balac to cast a stumblingblock*” (i. e. in the Midianitish women<sup>17</sup>) “*before the children of Israel*” (i. e.) “*to eat things*

<sup>15</sup> On Apocal. chap. ii. 6, &c.

<sup>16</sup> “*Demonstratio Sectæ Nicolaitarum,*” &c. Dissert. ad Hist. Eccl. pertin. Vol. i. p. 425. Ed. 1743.

<sup>17</sup> Num. xxv. 1, seq.; xxxi. 16.

*sacrificed unto idols, and to commit fornication :*" no doubt need remain as to what these Nicolaitanes were. The Platonic doctrine of a community of women, had most likely been received among them: and this, as a temptation to embrace their views, was no doubt held out to all: coupled, —for nothing less could be expected,—with "*forbidding to marry*<sup>18</sup>," and "*abstaining from meats*," unless these were first offered to idols: for fanatics are commonly rigid in exacting from their followers, every particular distinguishing their party.

"*He that hath an ear, let him hear what the Spirit saith to the Churches: To him that overcometh will I give to eat of the tree of life*" (ver. 7). That this is a *general* enunciation of doctrine, directed to *all Believers*, there can be no doubt: nor can there, that what is said here by the Spirit, is also said to *all the Churches*. The thing promised too, can be nothing either less or more than the great privilege of Christianity as taught to *all* by the Apostles, by virtue of which alone, men should be restored to the image of Him that created them, and even to higher privileges than those of Eden, and even to eat of the fruit of the tree of life. (See on chap. xxii. 2, 17.) We have here therefore, neither Jewish, nor Gnostic, Millennium. We have the pure enunciations of Christianity only, and those in which believers should be made *complete in Him, who is the head of all principality and power*.

"*The devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days*" (ver. 10). From this, as also from (chap. iii. 10), viz. "*The hour of temptation, which shall come upon ALL the world to try them*," it must be evident, that the persecutions and trials foretold, by Daniel and others, must be had in view. In Daniel we have (chap. xi. 35), "*Some of them of understanding*" (i. e. "*some of you*," here) "*shall fall, to try them, and to purge, and to make white, even to the time of the end: because*," it is added, "*it is yet for a time appointed*." The "*ten days*" of John must therefore, be the same with this "*appointed time*," and "*end*," of the Prophet; who also

<sup>18</sup> Their general doctrine was, that marriage was of the devil, as shewn above, p. 116.

tells us, that they should be given into the hands of the Power who should be the minister of Satan, during the period of *a time, times, and the dividing of time*: that is, during the latter half of his *seventieth week* (Chap. vii. 25; xii. 7. See on Rev. xii. 14, &c. below). John's "*ten days*" therefore, is a mere indefinite manner of speaking, as in Gen. xxiv. 55, Heb. יָמִים אֵין עֶשְׂרִי, lit. *some days, or a decade*:

or, as we would say, *some nine days, or a fortnight*: our Authorized Version is therefore lax here. But we have a more sure means of determining the "*time*," or "*end appointed*," as we have already seen. This therefore, as before, must have been written before the times of Domitian. And again, "*the crown of life*" promised in this verse, can mean nothing more or less, than the crown which St. Paul declared was laid up both for himself, and for *all* believers, having fought the good fight, and perseveringly kept the faith<sup>19</sup>.

"*He that overcometh shall not be hurt of the second death*" (ver. 11). That is, *every one that so overcometh* throughout the whole Church, as before. See what is said on this subject, chap. xx. 14, and xxi. 7, 8, below. "*Where Satan's seat is*" (ver. 13). The Church of Pergamos is here addressed, where it is most likely Satan's service was in high repute; but the particulars we are not told. Nor can it be ascertained who the faithful martyr "*Antipas*" was. It is evident that he must have suffered before John wrote this; and therefore, considerably before the commencement of the general persecutions. He probably fell,—as Paul very nearly did,—(Acts xiv. 19, &c.) by the malice of the Jews. The *seat of Satan* however, in this Book generally, is certainly heathen Rome. Still, before the general persecutions, Jerusalem might be so styled with the greatest propriety: and here, both James the brother of John, and Stephen, fell by the atrocity (see chap. xi. 8) of its Rulers.

"*To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it*" (ver. 17). By "*the hidden manna*" is probably meant, that which the manna, laid up<sup>20</sup>, mystically

<sup>19</sup> 2 Tim. iv. 8.

<sup>20</sup> Exod. xvi. 33.

implied, namely, Christ; and this He Himself seems (John vi. 32, 36, inclus.) to say: i. e. I will feed his soul with the provisions of my Church, so that, in a *spiritual* sense, he shall neither hunger nor thirst, but shall ever have the greatest abundance. I greatly doubt whether any reference is had in the terms "*white stone*," to any Grecian or Roman usage, as supposed by the commentators generally, of which a sufficient specimen may be seen here in Vitranga. This "*white stone*" was, as it should seem, to contain "*a new name*," written by the finger of God as in the tables of the Law. Of this Isaiah will give us some account (chap. lxii. 2), "*The Gentiles*," he tells us, "*shall see thy righteousness, and all kings thy glory: and thou shalt be called by a NEW NAME, which the mouth of the LORD shall name*<sup>21</sup>."

We have reference again made to this (chap. iii. 12), "*Him that overcometh will I make a pillar in the temple of my God*" (i. e. such as *Jachin* and *Boaz* were in that of the Jews<sup>22</sup>)... "*and*," it is added, "*I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my NEW NAME*." This *new name* can be none but *Christian*; whether we find it on the *white stone* so given, or, as the name of the believer's God (*Christ*), or as the name of the *New Jerusalem*, which is the *Christian Church*. To have this so written therefore, upon him, and upon his stone, appears to have reference to Deut. vi. 8, seq., where we have, "*Thou shalt bind them*" (i. e. God's words) "*for a sign upon thy hand, and they shall be as frontlets between thine eyes*," &c. which the Jews understanding literally, applied in their phylacteries; when the intention is, that they should be written on the table of their hearts. Not unlike this is Num. xvii. 2, 3, where every man is commanded to take a rod, and according to the house of his fathers (i. e. tribes), to write *his name upon it*. Upon that of the tribe of Levi, Aaron's name was to be written. Here, upon *white stone*, i. e. pure, and as subject to no decay, is the name *Christian* to be written.

<sup>21</sup> See Acts xi. 26, where *χρηματίζω* has been supposed by some, not without reason, to signify given *oraculary*, or by *inspiration*.

<sup>22</sup> 1 Kings vii. 21.

No *tribular* distinction now existing, the *rod* is out of place, for the believer is now to be a pillar in his Redeemer's holy City, and the material of this is to be that of the rock, white, pure, and enduring; and so far is he to be a *Cephas*, or *Peter*<sup>23</sup>, both as to faith and practice.

Again, "*A...name...which no man knoweth, saving he who receiveth it:*" i. e. involving "*the mystery of godliness:*" the realization of the power of the Spirit, which the world knoweth not, *because it seeth him not*<sup>24</sup>. Hence it is said, "*The secret of the Lord is with them that fear Him.*" Ps. xxv. 14, &c. See Prov. iii. 32, &c. Where, it is remarkable enough, the Hebrew term *יָדָע*, signifying also *foundation*, is always used.

This is not therefore any Greek or Roman tessera, nor is it either a white, or black, calculus used by them in judicial proceedings: it is the insignia of the profession of citizenship, &c., just as the name on the tribular rod, or the text written on the door-posts, or frontlets, with the Jews; marking at once their religious profession, and tribular place and station: while, under the New Covenant, the name *Christian* includes all this in a *spiritual sense*; and its essential properties are, to be written on the heart that has been purified by faith.

"*Thou sufferest that woman Jezebel,*" &c. (ver. 20). Allusion is here evidently made to the wife of Ahab (1 Kings xvi. 31, &c.), who stirred up her husband to every species of spiritual fornication; and, among other things, to seek the life of the prophet Elijah, so that he exceeded in wickedness all that had gone before him. That some such Jezebel, or Balaam, or leader of the Nicolaitanes, was in Thyatira at this time, is very probable, although we have no historical record of the fact. The heresy of Simon Magus had, in one shape or other, evidently taken its stand here: and, as these Churches represented all others, the same was no doubt true of many of them also. The mystery of iniquity had been some time at work, and alas! how rapidly does it usually make its way!

"*I gave her space to repent...and she repented not*" (ver. 21). "*And I will kill her children...and ALL the*

<sup>23</sup> I. e. *Rock*, or *Stone*.

<sup>24</sup> John xiv. 17, &c.

*Churches shall know,"* &c. Here "*All the Churches,"* (ver. 23). It will be observed we are now told, that "*she repented not;*" and hence, the warnings so given, as well as the judgments so threatened, must have been intended for ALL the Churches so circumstanced.

"*But unto you...and as many as have not this doctrine...I will put upon you no other burden...hold fast till I come*" (verr. 24, 25). From which it is manifest, that there was a true Church in Thyatira, and that the Apostolic recommendation (Acts xv. 28, seq.) to abstain from *meats offered to idols, from blood, from things strangled, and from fornication*, is the "*none other burden*" laid upon it here. By "*hold fast,*" &c. seems to be meant, take care that, during the time of *sifting and trial, presently to come upon the whole world* (chap. iii. 10. Comp. Matth. xxiv. 13), your faith fail not. Then comes the promise:—

"*He that overcometh, and keepeth my works unto the END*" (i. e. every believer so doing until the *end* should arrive), "*to him will I give power over the nations; and he shall rule them with a rod of iron*"..."*even as I received of my Father*" (verr. 26, 27). Christ gives to his servants, and "*first-fruits*" here, the privileges and powers assigned to Himself by the Father. To them it was given, as His ministers, to erect His kingdom. They were to judge the world; with the sword of the Spirit issuing from His mouth, in His holy word, they were to slay the wicked; and, by the same means, also to give salvation, light, and newness of life, to every one who should receive their testimony. As ministers, these would occupy His place and do His work, not by their own wisdom or might, but by virtue of that which should attend them, as He promised, "*Lo, I am with you always even to the end of the world:*" and, as this is delivered generally as a doctrine, it need not be restricted to the *END* intimated in *prophecy*, properly so called.

"*And I will give him the morning-star:*" (ver. 28), that is, my own *enlightening* Spirit and power. In Chap. xxii. 16, Jesus says of Himself, "*I am...the bright and morning-star.*" He also says, "*I have sent mine Angel to testify unto you these things in the Churches:*" where, be it observed, we have nothing limiting this to *the seven Churches* of Asia: what is said, is directed to the Churches generally. And



here, the subject-matter is the same as it is in all these addresses. All the Churches are therefore meant in each case; and this "*bright and morning-star*" is, in like manner, promised to all. The doctrine too, is that of Apostolic Christianity, and of all times.

In 2 Pet. i. 19, this "*morning-star*" is styled "*the day-star*" (φωσφόρος, i. e. lit. *light-carrier*), and it is given together with the recommendation, to "*take heed to the more sure word of prophecy, as unto a light that shineth in a dark place, until,*" it is said, "*the day dawn, and the day-star arise in your hearts:*" as if the careful study of Prophecy would necessarily lead to this heavenly light. The Revelation of St. John was evidently given to guide and aid this study, and therein to reveal both to the understanding, and the affections, of the believer the light of life, which is to be found in the face of Christ Jesus alone. "*I will give him the morning-star,*" is therefore much the same thing as to say, *I myself will come to him, and make my abode with him.* (Comp. John xiv. 18—24, and Rev. iii. 20, seq.)

The first intimation we have of Christ under the figure of a star, is in Num. xxiv. 17, in these words: "*There shall come a star out of Jacob*" (LXX. ἀνατελεῖ ἄστρον), "*and a sceptre shall rise out of Israel, and He shall smite the corners of Moab, and destroy all the children of Sheth.*" That is, Moab, as an opposer of Israel, shall be utterly destroyed: he shall be overcome by the sword of the Spirit, which is to proceed out of the mouth of this Ruler. The children of Sheth were now all mankind: those of Cain having perished by the flood. These as mere natural men shall, in like manner fall, and be raised to a new life by virtue of the law to be maintained under the Sceptre of Christ (as Shiloh), to whom the gathering of the nations shall be.

We have a manifest allusion to this in St. Luke (chap. i. 78), "*Through the tender mercy of our God, whereby the day-spring*" (ἀνατολή) "*from on high hath visited us.*" It is added, by way of comment, "*To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.*" Again in the Song of Simeon (ib. ii. 32), "*A light to lighten the Gentiles, and the glory of thy*" (true) "*people Israel.*" To the same effect Isaiah (chap. lx. 1, seq.), "*Arise, shine, for thy light is come,*" &c...

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." And Malachi (chap. iii. 2), "To you that fear my name" (i. e. the believing Remnant of Israel) "shall the Sun of righteousness arise with healing in His wings." Where, it will be observed, the figure is changed, while the Person meant is clearly the same.

What might have induced the wise men of the East (Matth. ii. 2) to follow the guiding of a star to Bethlehem, it is impossible to say with certainty. The probability is strong that, as a tradition of the coming of Christ, had certainly made its way far and wide in the world<sup>25</sup>, some divine intimation was made to these sages, that, if they followed the star then appearing,—in an extraordinary manner of necessity, for this was an extraordinary period as to miraculous appearances and operations,—they would find Him in a state of infancy, and just born. But here, in St. John and St. Peter, this star was, in its enlightening and healing influences, to arise in the hearts, and to shine in the lives of them who should receive it: where, as in other instances noticed above, the natural phenomenon is made to intimate the spiritual privilege.

### Chapter iii.

Verr. 1—6, contain the epistle to the Church of Sardis; where, as in our former cases, there appear to be only a few names to live. To this few it is said (ver. 4, seq.), "*They shall walk with me in white; for they are worthy.*" We are taught (chap. xix. 8) that by "*fine linen, white and clean,*" is meant "*the righteousness of saints.*" It is in this place mentioned, as "*the wedding garment*" of the spouse of Christ; i. e. of His Church; and, of necessity, of every real member of it. And, as it is the custom in the East to give the garment to be worn at a feast, to every one who is to partake therein<sup>26</sup>, so here this garment is necessarily the gift of the Bridegroom, Christ.

<sup>25</sup> The best work that I have seen on this subject, is the *Præparatio Evangelica* of Eusebius: a work which every student of Theology should carefully read. Dr. Gaisford has conferred a great benefit on the Church, by printing a very good Edition of it.

<sup>26</sup> It is the custom in the East to give a garment, and sometimes other ornaments with it, to persons invited to feasts, and even to those presented to any great man.

We have some intimation of this garment, and its gift, in Isaiah (chap. lxi. 10): "*I will greatly rejoice in the LORD,*" it is said, "*my soul shall be joyful in my God; for HE hath clothed me with the garments of salvation, HE hath covered me with the ROBE OF RIGHTEOUSNESS, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*" (Comp. verr. 1—7). In this manner was the returning Prodigal clothed, even with *the best robe*, (Luke xv. 22); the fatted calf was killed, and all were called upon to eat, drink, and be merry, because a lost child, and one as good as dead, had returned to the house of his Father: which evidently refers to the coming in of the Gentiles. It is in this way too, that the righteousness of Christ is made over to Believers, through faith even as it was to Abraham (Rom. iv. 3, &c.): He is put on as it were, (Rom. xiii. 14: Gal. iii. 27, &c.) and hence, they appear before God without spot, or wrinkle, or any such thing: in Him they have become *new creatures*, and have thus been restored to the image of Him who created them. Hence it is also said, ib. ver. 5, "*I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His holy Angels.*" Such an one is therefore, impervious to the second death (chap. xx. 19, &c.): he shall pass from death to life, and not come into judgment, (i. e. condemnation, John v. 24).

It is said of the sinful party here, "*If therefore thou shalt not watch*" (i. e. to repentance), "*I will come as a thief,*" &c. where reference is had to Matth. xxiv, 43, seq.: "*If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh,*" i. e. to execute his fierce anger, both on the disobedient Jews, and the opposing Gentiles, within the period determined for this, as we have already seen; and hence, to supply vouchers of a judgment to come, applicable at once to all times, places, and persons.

From verse 7 down to verse 14, we have the warning of the Church of Philadelphia: Here however we have nothing in the shape of rebuke, except as directed against unbelieving Jews. It is added by way of encouragement, (ver. 10), "*Because thou hast kept the word of my patience,*

*I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."* If then we take this as prophecy, and apply it to the Church of Philadelphia, it will follow, that this Church should still remain in its integrity; but the fact is, it has, like all the others, fallen! The "*little strength*" which should be so aided as to overcome the temptation to afflict the world, must in fact have disappeared, and judgment have fallen upon it, as in the case of the Churches of Africa, to the uttermost. This can therefore be no prophecy; it is a doctrine, as before, and nothing else.

We then have (ver. 9), judgment denounced on the Jews<sup>27</sup> who are here, as before (ch. ii. 9), "*The synagogue of Satan.*" It is said, "*Behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*" That this contains no promise of conversion, must be evident from

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<sup>27</sup> It is truly marvellous that Vitranga could see here, and in Chap. ii., nothing but Judaizing Christians. The text in each case affirms, that "*they say they are Jews, but are not.*" If the New Testament usually styled the Christians Jews, there might have been some ground for this: but it does directly the contrary. In the Church all are one: out of the Church, all are under the curse. Vitranga however, sees in the term *Jew*, יהודי (יהודה? chap. ii. 9) *Confessor*: i. e. *pro se ferens veram fidei confessionem*. "*Erant itaque,*" adds he, "*inter Christianos, qui se appellari et denominari cupiebant Judeos,*" &c. And so the proof is made out! Once more, "Συναγωγῇ hic est עדת cœtus, conventus... Jacobus... Christianorum Cœtum συναγωγὴν vocat (Epist. ii. 2) et Paulus ἐκ συναγωγῆς (Heb. x. 25)." Both of which however, in this sense, are any thing but certain: each being most likely, to be taken in their common untechnical acceptance, as our Authorized Version has rendered them. Much the same is again said here, but nothing is proved. "*Sensus est,*" he says, "*fuisse qui... jactaverint, se veram propterea fidem in Christum, et hoc nomine se a communione veræ Ecclesiæ separaverint.*" But this again, is only conjecture, and that too, without the least ground for it! And again, "*Judei in Apocalypsi sunt Christiani:*" which is assertion only! All of which however, receives, as he thinks, sufficient proof from its being said, "*Behold, I will make them to come and worship before thy feet,*" &c. as if this must necessarily mean, their return to the true Church; and because this was to be expected from such, more than it could from Jews. It is astonishing, that so able a man should have offered arguments so weak as these: but the fault lay in his system, which rarely ventures out of the region of conjecture.

the context, as well as the threatening manner in which it is given. If however, we turn to the original enouncements of it, no doubt will remain on this point. We have then. (Isai. LX. 14), "*The sons also of them that afflicted thee,*" (i.e. "*people as of Gomorrah,*" who afflicted the true Zion in the days of the Prophet,) "*shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall*" (thus virtually) *call thee, The city of the Lord, The Zion of the Holy One of Israel.*" A Synagogue of Satan, such as we now have before us, could recognize the power of this Zion, in none but a secular sense:—and in this sense the Jews have been compelled to worship it:—which must be intended here. Besides, Zion is nowhere said in a religious sense, to be an object of worship to any people; nor, from the nature of the case, can she be.

We have again (Rev. ver. 8), "*Behold, I have set before thee an open door, and no man can shut it,*" that is, of entrance to the Zion of God. "*Thy gates,*" says Isaiah (chap. LX. 11), *shall be open continually; they shall not be shut day nor night, that men may bring unto thee,*" (more literally, *in unto thee,*) "*the forces of the Gentiles.*" So also (Rev. xxi. 25,) "*And the gates of it shall not be shut at all by day: for there shall be no*" (spiritual) "*night there.*" Such is the Zion into which this Church of Philadelphia had entered, and was then so found in the estimation of Him "*who hath the key of David.*" The exhortation now is (ver. 12), "*Hold that fast which thou hast, that no man take thy crown.*" What this Church had received from the Apostles, was wholly adequate to the securing of this; it wanted therefore neither the Jewish, nor Heretical, Millennium of that, or any other period. Then follows (ver. 12), the general declaration, already considered, viz. "*Him that overcometh,*" would Christ "*make a pillar in the temple of his God.*" ALL are then (ver. 13) called upon to "*hear,*" as before, "*what the Spirit saith to the Churches.*"

The last warning is addressed to the Church of the Laodiceans (ver. 14—22). It commences with, "*These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*" all of which is a periphrastic description of Christ, amounting in value to his titles as given in the preceding addresses, though verbally differing from them.

The first of these I take to be the Syro-Chaldaic אָמֵן *Amen*, Syr. ܐܡܢ *stabilis, assiduus*, &c. of which the Hebrew אָמֵן *Amen*,—used adverbially as a term of asseveration,—is only another, and equivalent form. With the definite article, as in the Greek ὁ Ἀμὴν, the Hebrew would be אֱמִינִי, Syr. ܐܡܢܐ. *The permanent, faithful, true*, or the like. It should be remembered that, in the times of St. John, the Syro-Chaldaic prevailed in Palestine: the purer Hebrew had ceased to be spoken. We have indeed this Heb. אָמֵן in Is. lxxv. 16. in the phrases, אֱלֹהֵי אֱמִינִי “*the God of truth*,” more literally, *God of (him that is) true*, or *of a true one*. Which will bring us to the diction of St. John, (1 Ep. v. 20), “*That we may know Him that is true*,” (τὸν ἀληθινόν, Syr. ܐܡܢܐ ܥܕܝܐ), “*and we are in Him that is true*,” (ἐν τῷ ἀληθινῷ), “*even in his Son Jesus Christ*.” It is evident too, from the context in Isaiah, that the person of Christ is there meant. We need not therefore suppose, with Vitranga, after Kimkhi, that אָמֵן is here put for אֱמִינִי: the word is intelligible enough as it stands.

“*The faithful and true witness*,” i. e. “*who before Pontius Pilate witnessed a good confession*” (1 Tim. vi. 13). *Faithful and true* moreover, in viewing, and judging of, the faith and conversation of His professing people, as in these addresses. *Faithful* also to his own word; e. g. “*Him that confesseth me before men, him will I confess before my Father and the holy angels*.” So (ver. 5), “*I will not blot out his name from the book of life, but I will confess his name*,” &c. *Faithful and true* too, in preserving His believing people on earth “*from the hour of temptation*” (ver. 10), so that they shall not be hurt even by the second death. He is also faithful in judging, and finally avenging himself on His, and their, enemies, as judge of the quick and dead. Nor can any thing more clearly or satisfactorily evince this, than do the facts connected with this Book.

“*The beginning of the creation of God*,” i. e. not in a passive, but the active sense: ἀρχὴ signifying, among other things, *Principatus, Potestas*, and the like; and so the Syriac, “*Illud principium creaturæ Dei*,” more literally, *That Head of the creation of God*; that is, *He* who acted

as its *Head*, and sole *Governour*. To this, some bring Prov. viii. 22. “*The LORD possessed me* (Heb. קָנָנִי, lit. *acquired me, made me his own*) *in the beginning of His way.*” (the *beginning*, &c. without “*in*,” Heb. רֵאשִׁית דְּרָבּוֹ: which will then mean the *Origin, Head, Commencement*; and, by a metonymy, *Him* who was so. We have in Deut. xxxii. 21 a similar use of the word רֵאשִׁית לוֹ, *So he saw* (viewed) *a Commencement, or Headship, for him*: i. e. a state in which his authority would take its rise. The LXX. give ἀπαρχὴν here: the Vulgate *principatum*, which is better: the Samaritan, “*Et fecit prerogativum suam,*” ויעשי ראשיתה. On all which the New Testament will throw the best light: e. g. Eph. iii. 9. τῷ (i. e. Θεῷ) τὰ πάντα κτίσαντα διὰ Ἰησοῦ Χριστοῦ, “*(God) who created all things by Jesus Christ.*” And (ib. 11.) κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ. “*According to the eternal purpose, which he (God) purposed in Christ Jesus.*” Better perhaps, *of the dispensations which He purposed*: i. e. not only as to creation, but to all pertaining to Religion. Of the first, Solomon speaks fully in Prov. viii. 27—31: of the last, ib. verr. 32—36, inclus. Comp. Col. i. 15, 16, where πρωτότοκος should imply *primogenitus*, as to *dignity and pre-eminence*, rather than any *passive* sense, as to birth. See also John i. 1, 2, which brings us to the other titles of divinity ascribed by our Lord to himself, in these three first chapters of the Revelation; and all is consistent.

From ver. 15 down to ver. 19, this Church is severely rebuked, and warned how to avoid the consequences threatened. Its fault was lukewarmness, the most subtle and fatal perhaps, that can attach itself to any Church, and sufficient, as it is declared here, to bring about its utter rejection. Let this never be forgotten. The counsel given (ver. 18) is, “*Buy of me gold tried in the fire...and white raiment, that thou mayest be clothed...and anoint thine eyes with eye-salve, that thou mayest see:*” because “*In him are hid all the treasures of wisdom, and knowledge*” (Col. ii. 2), because He is “*Jehovah our Righteousness*” (Jer. xxiii. 6), and because He “*is made unto us wisdom, and righteousness, and sanctification, and redemption.*” (1 Cor. i. 30).

Ver. 19. “*As many as I love, I rebuke,*” &c. is now given to assure this lukewarm body, that the severity had

recourse to was in the sincerest love. It is added: "*be zealous therefore, and repent.*" The Chapter now concludes with a general invitation to *all*, and intended, no doubt, to apply to the Church of *all times and places*: not as a prophecy, but as a monition: "*Behold, I stand at the door and knock; if ANY man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me.*" That is, if *any* such (—nay, if any even out of the Church) do this, then will I come in the power of the Spirit, and will sup with him. Which can be understood of nothing short of Almighty power, and ubiquity, in Him who makes the promise. The same is true of the next verse, "*To him that overcometh,*" &c., where the promise is to bestow *eternal life, honour, and glory, on ALL so opening* to the Redeemer, who stands as it were, and knocks at the hearts of *all* believers, by His word, His preachers, the suggestions of conscience, the unsatisfying things of time and sense, and in the dread anticipatings of eternal damnation. Let then *every one*, who hath an ear, hear attentively what the *Spirit*, in so much love and truth, *says to the Churches.*—

We learn two important things therefore, from this Preface, or Introduction, to the Revelation. I. The truth, that notwithstanding the fact, that Christianity was preached and seconded by the exertion of miraculous powers, it *is not to be presumed that it will always be so maintained*; but rather, that, *if its followers forsake their FIRST works*, that is, as received by Apostolical enunciation and exemplification, *their candlesticks, although retaining some portion of divine light, will be removed, just as they have been in the case of the Churches here addressed.* For, as this involves a question of principle only, no increase of Christianity effected, even by miraculous power—were that possible—can interfere with it: degree being altogether excluded. The Revelation therefore, if it supplies us with the brightest view of Christianity,—as it certainly does—it does at the same time most effectually admonish us, that this can be known and felt, only by the *cultivation of a true and lively faith*, such as was realized by the Apostles, and Apostolic Believers, of its times. II. That the Author of the things brought here to our notice, is the *Son of God*, "*God revealed in power.*" These declarations are therefore worthy of all acceptance, as they are



most instructive and edifying. They are the enouncements of Him who *was*, and *is*, and *is still to come*, as our Creator, Redeemer, and Judge. "*This prophecy*" therefore, and all "*prophecy*," the spirit of which is "*the testimony of Jesus*," proceeds from Christ, as the One, and same great Author of it all. The Prophets spake as they were moved by *the Spirit of Christ*<sup>28</sup>. St. John here did the same thing; and the amount, as we shall see, of these his visions is, a synopsis of all that they had said, presenting and supplying at the same time, the best means for understanding them.

We learn moreover from this Preface, as we also do from other parts of the New Testament, that, how perfect soever Christianity itself was in the Apostolic times,—and it was ever in principle entirely so,—its professors were in character, as were whole Churches, of a very various sort. And this, supposing no irresistible influence exercised upon them, is what would necessarily be the case, and ever will be. Nevertheless, the Apostle tells us, that, at this very time, *Believers were complete in Christ, the head of all principality and power*: that they were the very members of His body, and of His flesh and bones; that is, in a *spiritual* sense: that they were temples of the Holy Ghost; were citizens of the City of the living God, and had come to the true Zion, and actually sat in heavenly places with Christ: and, that this was the case in many, no one need doubt. He adds, that if an Angel from heaven preached anything beyond what had been preached to them, and had been received by them, he was to be considered as accursed, and as a minister of Satan<sup>29</sup>. It was not therefore, the men, but the thing, to which they were to look, and under which they were to grow up to a meetness even for heaven. Christianity still holds out the same to us; and vain must the expectations of those be, who look for something better; because, neither here, nor elsewhere, is anything beyond this promised.

There is one consideration more; it is, That this Book was written at a time when it was especially necessary to warn the Church of the things *soon to take place*. It had been warned to expect its Lord, who had said He would

<sup>28</sup> 1 Pet. i. 11. 2 Pet. i. 21.

<sup>29</sup> Gal. i. 8, 9.

come as a thief (Rev. xvi. 15) in the night, and as the waters of the flood<sup>30</sup>. The expectations of His coming are accordingly insisted upon, by the writers of the New Testament. In the Revelation, John gives—after our Lord and the Prophets generally—the signs and other means whereby believers should know how, and when, this should take place.

The highly figurative character of this Book was necessary, on some other accounts. I. For the purpose of bringing the *mystical* enouncements of the Prophets to bear on the events then to take place; and so to supply the best means of interpreting them. The enouncements of John are, as it will be seen, easily identified with those, to which they were intended to call our attention. Hence, these supply the surest clue to their meaning. II. In order to avoid giving offence to the Powers that then were, so as to make this Book a ground for persecution, this *mystical* style was likewise necessary. Had it plainly affirmed that the Roman Power, then bearing universal sway, should within a certain time fall for ever, and Christianity prevail; Who does not see, that the body in whose possession it was found, would be proscribed as a mere political party, whose object was to stir up the world to rebellion, and to bring about a new state of things in its own favour? and thus, under the pretence of a purer Religion, to have in view nothing beyond secular power and aggrandisement!

No sort of accusation was left untried during the Persecutions, as the writers of those times inform us: and surely, such an opportunity as this would have afforded, could not have been overlooked. But, as our Revelation presents itself under signs and symbols, and in highly figurative and mystical language, it would be to all but well-read believers in the Scriptures, a perfectly sealed Book; and such it certainly was. Hence it is said, "*Blessed is he that readeth, and they that hear the words of this prophecy:*" that is, so read and hear, as to understand what they unfold, and thence "*keep*" (i. e. observe to do) "*those things which are written therein; for the time*" (i. e. then of experiencing them) "*is at hand.*" I would rather read however, "*he that read-*

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<sup>30</sup> Matth. xxiv. 38, seq.

*eth, and they that hear the words of prophecy*<sup>31</sup>, *and,*" (i. e. generally) "*keep those things which are written therein*" (i. e. as revealed in this Book); "*for the time is at hand*" i. e. when the instructions, encouragements, and great end had in view, should be above all things necessary to the work and warfare of faith. In this point of view, this admonition could not but be important to the Church. The world, but particularly the Church, was now to be tried in a way never before known (Dan. xii. 1, &c.). To the support of the Church this Revelation brought all the testimony of Scripture, both to assure it of victory, and to supply it with encouragement sufficient for all its wants. And, what is best of all, it brought this in strains of the purest piety, and in the fullest exhibition of spiritual consolation. In this particular too, it can never cease to administer the greatest blessedness.

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<sup>31</sup> The Greek has τῆς προφητείας, not τῆς προφητείας ταύτης. In chap. xxii. 18, we have τῆς προφητείας τοῦ βιβλίου τούτου. But προφητεία in this latter place, may signify generally *the declaration, preaching, or the like, of this Book, not prophecy properly* so called: for the fact is, there are no original predictions given in it. St. Peter speaks of the blessedness of attending to *prophecy* in his days (2 Ep. i. 19), as noticed above. I think therefore, that *prophecy generally* is rather meant in each case here.

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## CHAPTER II.

### ON THE SECOND VISION OF ST. JOHN, AND FIRST SERIES OF EVENTS.

#### *Introduction to the Opening of the Seals.*

WE now come to the fourth Chapter of this Book, in which we have a general description of Christ sitting in judgment, with the powers of heaven and earth in attendance. His Elders, the twelve Heads of the several tribes of the *Remnant of Israel*, are here joined with the twelve Apostles and Heads of the Church under the *New Covenant*: thus symbolizing the whole united in one Body, and Christ as its supreme Head. The same thing,—as we shall see,—is done in the twelve foundations of the New Jerusalem; of which, one of each of the twelve tribes forms the gates<sup>1</sup>. This City is therefore at once precious, splendid, firm, and durable, as founded by God Himself; and it is “*at unity with itself*.” The thunderings, lightnings, and voices, seem to represent the judgments which God would inflict upon His enemies, in establishing this Church, together with the enouncements of these.—The parallel places, given in the margins of our Bibles (verr. 1—3), will point out the prophecies, and other enouncements referred to: and here Daniel vii. 9, should be particularly considered. The “*four beasts*” (verr. 6, 7), would have been better translated, “*four living creatures*.” They appear to symbolize the combined powers of nature, or it may be the angelic hosts, as in the Cherubim<sup>2</sup>: and hence as ready, at the command of the Judge on the throne, to execute His judgments upon the earth.

We have in the next Chapter (v.), a general description of this Judgment; of its execution and consequences. “*The Book*,” i. e. the Holy Scripture, particularly of the Old Testament, the Visions of which were sealed up in Daniel unto the time of THE END, is here (i. e. in the time of *the end*), opened by the Lamb; that is, by the ministry of Christ

<sup>1</sup> Chap. xxi. 12, seq. below.

<sup>2</sup> On these more particularly see Chap. xv. 2, &c. below.

*primarily*; and then, *secondarily*, by that of His Preachers. This *primary* act of opening is here carried on through seven stages; in other words, the seals are made to be *seven*, and each of these is said to be opened, some time after its immediately preceding one. The number *seven* is used here, as it should seem, indefinitely: and is perhaps intended to correspond to some extent, to the seven days of Daniel's mystical *seventieth week* (in its seven days), during which, *the Covenant was to be magnified with the many*.

This number seven may therefore, involve the events of the period termed *the last days, ends of the world*, or the like, as noticed above<sup>3</sup>; and if so, the period implied will, at its close, find all completed: and we have accordingly, (chap. v. 9—14 inclus.) the *New song*, so often brought before us by the Psalmist<sup>4</sup>, and repeated at the close of each vision in this Book,—as we shall see,—which commemorates the full reign of Christ on earth, and His saving health made known to all nations. We have here therefore, a general view of the great subject before us, developed in its *means*, viz. the power of Christ in His word, as opened both theoretically and experimentally by Himself,—for none other can *effectually* do this;—with its object and end, the redemption and salvation of all men, of every kingdom and nation under heaven: for here, the reign of “*the Son of Man*” is exhibited as universal and complete.

#### SECT. I.—*On the Opening of the First Seal.*

THE sixth Chapter begins with the opening of these sealed Scriptures, and its consequences; with this, the ministry of Christ to both Jew and Gentile. It should be borne in mind, that Jewry has now no *covenanted* privileges, any more than the unconverted nations. The Jews had rejected and crucified the Saviour, and with more than Gentile hostility persecuted and slain His ministers: on this account *they* had been broken off as branches to be gathered and burned<sup>5</sup>. They are mentioned in this Book therefore, as those who

<sup>3</sup> Pp. 99—132.

<sup>4</sup> Ps. xxxiii. 3; xevi. 1; xeviii. 1; also Isai. xlii. 10, &c.

<sup>5</sup> Rom. xi. 17. Isai. xxvii. 11.

call themselves Jews, but are not ; but are *the synagogue of Satan*<sup>6</sup> : while Jerusalem itself receives no better a title, than that of a spiritual Sodom and Egypt<sup>7</sup>. The Apostle Paul, much to the same effect, pronounces Jerusalem that now is, in bondage with her children, and cast out as was Hagar with her son. He also declares that the Jerusalem,—which was *then* above,—is the mother of us all<sup>8</sup>. Circumcision too, he affirms, is a *mere cutting or concision* ; while the true *circumcision*, that of the heart, is the property of the Church<sup>9</sup>, and not to be found under the worn-out system of Moses. This then being the case, neither Jerusalem, nor its Jews, had any right whatever to honourable mention in this Book ; and none such have they. They were manifestly obnoxious to the judgments to be poured out ; and, we shall presently see, they are not lost sight of in this respect, by St. John.

The first thing presented to us here (ver. 2), is One riding on a white<sup>10</sup> horse. A crown was given to him, “*and he went forth, conquering and to conquer.*” By which we are perhaps to understand, that the first gleam of divine light derived from the opened Scriptures, is the *power* of Christ going forth to salvation. Here, more particularly, Christ revealed not in weakness, but as crowned for the diffusion of Divine truth throughout the world, for the establishment of His everlasting kingdom, and to recompense the controversy of Zion : and in this, to consign His adversaries to open shame and contempt. And, let it be observed, this is seen by St. John not in the heaven of disembodied spirits, but “*in the clouds of heaven, with power and great glory.*” See chap. i. 7, seq., where we have Christ speaking from the clouds of heaven, and declaring His dignity and power. This vision,—as indeed every other in this Book,—exhibits the execution of Christ’s judgments as issu-

<sup>6</sup> Rev. ii. 9 ; iii. 9, above.

<sup>7</sup> Chap. xi. 8.

<sup>8</sup> Gal. iv. 25, 26.

<sup>9</sup> Philip. iii. 2, 3.

<sup>10</sup> By which is perhaps meant, the *purity* of the doctrine of Christ. “*Fine linen white and clean,*” marking in this Book the righteousness of His saints : and, as the horse may here symbolize His ministers, its *whiteness* may have been intended to intimate this. *Whiteness* too, occasionally implies prosperity, and the like, as in “*White as snow in Salmon.*” Ps. lxxviii. 14. See my Note on Job vi. 16, and Lex. Heb. under שָׁלֵן, p. 598.

ing from the heavens; i. e. as from the *clouds*. See p. 107, seq., above.

One prophecy referred to here is, Ps. xlv, where we have (ver. 4, seq.), “*And in thy majesty ride prosperously because of truth and meekness and righteousness.*”...“*Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee.*” We have then (ver. 6), the Divinity of this conqueror, as cited by St. Paul (Heb. i. 8), “*Thy throne, O God, is for ever and ever,*” &c. And (verr. 10, 11) we have the marriage with His spouse, His Church: and then (ver. 16), the offspring, to be “*Princes in all the earth.*” i. e. *the Son of Man*, in his spiritual seed, inheriting as kings and queens the possessions of the whole world, and so fulfilling the promise made to *Abraham*, as the *Father of many nations*. (Let the parallel places here be examined.)

If we now turn to Zech. ix. 13, we shall find the same thing foretold more fully, and specifically. “*When,*” it is said, “*I have bent Judah*” (as a bow) “*for me, and filled the bow with Ephraim*” (i. e. as with arrows, in the two houses so united), “*and raised up thy sons, O Zion*” (i. e. the spiritual and true Zion), “*against thy sons, O Greece*” (i. e. the philosophy of whom shall then, as a religion, be put down), “*and made thee as the sword of a mighty man*” (i. e. as in Ps. xlv. 3, seq.). “*And,*” it is added, “*the LORD shall be seen over them, and His arrow shall go forth as the lightning*” (such was His coming to be, Matth. xxiv. 27, &c.)...“*The Lord of hosts*” (ver. 15) “*shall defend them*”... (ver. 16) “*They shall be as the stones of a crown, lifted up as an ensign upon HIS LAND*” (i. e. among the Gentiles). These must necessarily be the *Escaped* of Isai. lxvi. 18, seq.: “*I will gather all nations and tongues; and they shall see my glory...I will send those THAT ESCAPE of them unto the nations...and they shall declare my glory among the Gentiles.*” Then follows (ver. 24) the fall of the transgressors, whose “*carcases*” (for these would be *spiritually* dead) should be “*an abhorring unto all flesh.*” We have here therefore, Christ going forth in His ministers, conquering and to conquer, with the judgment to be executed by Himself, first upon the Jews, and secondly, upon the unbelieving Gentiles. Comp. Ps. cx. 5—7, where the same gene-

ral judgment is had in view ; also Num. xxiv. 8, Deut. xxxii. 23, particularly as to the Jews : so Ezek. v. 16, 17 : and more generally Deut. xxxii. 41—44 exclus. Ps. xviii. 14, 47—50 inclus. Ps. vii. 12, 13, comp. verr. 5—9 inclus. Ps. xxi. 3 : “*Thou settest a crown of pure gold on His head.*” ...“*Thine hand*” (ver. 8, 9) “*shall find out thine enemies,*” &c. “*Thou shalt make them as a fiery oven...when*” (ver. 12) “*thou shalt make ready thine arrows upon thy strings,*” &c. Ps. cxx. 4 ; cxliv. 6, 9. All of which evidently refers to this period, and its events.

It was thus therefore, that Christ should be revealed not in *person*, but in *Power*, and this by His ministers in nature, the thunder, lightning, i. e. arrows of fire (Ps. vii. 14, : פְּלִי־חֲצֵי חֲצֵי לְדִלְקִים יַפְעֵל); of pestilence, famine (Ezek. v. 16, 17), earthquakes, and the like : also by His ministers in grace, His Apostles, their Associates and Coadjutors, as taken out of the *Remnant* of Israel (see Zech. viii. 11, 13, inclus.), united inseparably under David their spiritual King, and going forth conquering and to conquer.

This will introduce us to two other places in Zechariah, which are, perhaps, incapable of being understood under any other point of view. There can perhaps be no doubt that, under the building of the Temple by Zerubbabel, was shadowed out the building of that greater Temple, or rather City of God, to be erected among the Gentiles : and that hence it is, the coming of Him who was to be styled *the Branch*, is so often and pointedly brought before us. We have, Chap. i. 18, *four horns*, which are said (ib. 19) to be those powers that had scattered Judah, Israel, and Jerusalem. *Four carpenters* (i. e. Builders) then appear, who had been sent to fray these first away, and to cast them out as Powers of the Gentiles. In verse 16, this rebuilding of God's house is clearly had in view ; and under it, the building of that better house, which should, as a house of prayer, be erected among the nations.

We have again (ib. verr. 8—12), apparently these same restorers, given under the figures of four men riding on horses ; the first on a *red horse*, as also the second ; the third on a *speckled*, and the fourth on a *white horse*. These are now sent (ver. 10) “*to walk to and fro through the earth ;*” i. e. the *whole earth* : and the consequence is (ver. 11), “*all the*



*earth sitteth still, and is at rest.*" These should seem therefore, to be the ministers of the *Prince of peace*; for in Him only, is real and lasting rest and peace to be found. The restoration is here therefore, not that of Jews to Canaan, but of the true and spiritual Zion, in Jerusalem during its times of course, but after these, throughout the whole earth as to the land of promise, the spiritual Canaan, according to the terms of the *everlasting Covenant*. We have here therefore, as before, the ministry of the pious *Remnant*, or *Escaped*, symbolized by the outgoings of horses of various colours, the object and end of which is, *quietness* and rest.

There is a repetition of this given (ib. chap. vi. 1, seq.), "*I looked, and behold, there came four chariots out from between two mountains... In the first chariot were red horses; and in the second chariot black horses; and in the third chariot were white horses; and in the fourth chariot gristed and bay horses.*" I remark, we have the number *four* here, as in both the instances noticed above. The explanation given (ver. 5) is this: "*These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth:*" that is, for the purpose of executing His purposes throughout it. Two of these then go forth towards the north; and two apparently, towards the south, and this in obedience to the command (ver. 7), "*Get you hence, walk to and fro through the earth:*" that is, through the whole earth. We are then told (ver. 8), that "*these that go toward the north country have quieted my*" (i. e. the Lord's) "*spirit in the north country:*" implying,—as it should seem, and as in the former cases just noticed,—that all the others succeeded in a similar way.

We next have (ver. 12) the growing up of Him who should be styled "*the BRANCH*," and who should build the greater Temple of the LORD: and this must, from the next verse, mean the coming and rule of Christ, which should affect all nations by the permanent blessing of the *New Covenant*. Again (in ver. 15), the calling in of the Gentiles is evidently brought before us. These four chariots with horses, or these *four spirits*, sent out to quiet the Spirit of the Lord, must therefore imply, the reconciling of the world to God, by the ministry of the New Testament; or, as in (ver. 13), "*He shall build the temple of the LORD; He shall*

bear the glory, and shall sit and rule upon His throne" (comp. Luke i. 31); "*and He shall be a priest upon His throne*" (i. e. for ever, after the order of Melchizedek), "*and the counsel of peace shall be between them both:*" i. e. this King, and His thus acquired subjects, i. e. between God and man. These *four spirits* must then, be understood as animating Christ's ministers thus sent forth, apparently into the *four quarters* of the world, for the purposes just mentioned.

We may now return to Rev. vi. 2, where, as we have seen, Christ is exhibited as going out *conquering and to conquer*. He is *the First* here therefore, the Leader, Head, and Principal, in this great work and warfare; just as we shall see Satan is, in that of opposing Him (on Rev. xii. 1, seq., below), "*The testimony of Jesus is*" (therefore) "*the spirit of prophecy*" in principle; just as the denial of Him is, that of the Father of lies and god of this world. Let this not be forgotten. We have here therefore, the outgoing of Christ in His Apostles, for the purpose of establishing His kingdom, by the instrumentality of His Word, aided by His presence, and by the exertion of miraculous power, as intimated by these Spirits, or Powers.

## SECT. II.—On the Second Seal.

WE have in the next place, an exhibition similar to those just noticed in Zechariah, in which Christ's ministering servants are sent forth under Him, One, on a "*red horse*" (ver. 4); "*and power was given...to take peace from the earth:*" i. e. to be the innocent cause of this, as foretold by our Lord in the words, "*Think not that I am come to send peace on the earth; I came not to send peace, but a sword,*" &c. (Matth. x. 34. Comp. Luke xii. 49—53, inclus.). It is added, "*And there was given to him a great sword:*" that is, the *word of God*, whereby His ministers should spiritually slay: in other words, "*with the breath of His lips,*" they should slay, i. e. denounce slaughter on, the wicked (Isai. xi. 4). And, as this is here said to take place upon the opening of the *second Seal*, the time had in view should seem to be, that following the commencement of the Apostolic preaching, and preceding the fall of Jerusalem: for the place referred to in Isaiah, must be applied to the Jews.

The *red* colour of this horse is sufficiently explained by the sword given, shewing that much *blood* should be shed,—as indeed was the fact,—in consequence of the preaching of the Gospel at this early period; for we find that Stephen was stoned, James the brother of John was killed with the sword, as probably was Antipas the faithful martyr noticed above. It appears also from Acts xxvi. 10, that, under the persecution carried on by Saul, *many* of the Saints were shut up in prison and actually put to death, according to his own statement.

### SECT. III.—*On the Third Seal.*

HERE we are told (ver. 5), that a *black* horse was seen, and that he who “*sat on him had a pair of balances in his hand.*” By the colour *black* here, is probably implied *great affliction*: blackness, darkness, gloom, and the like, being generally put in Scripture to represent this; while *whiteness*, *light*, *brightness*, &c. are, to signify *prosperity*, *happiness*, and *success*<sup>11</sup>. By the *balances* seems to be meant, that it was the office of this minister, to weigh and determine, according to the everlasting Gospel, the sinful state of the world; and to denounce thereon,—unless they should repent,—*tribulation*, *mourning*, and *woe*. Much to the same purpose John himself (chap. ii. 2), “*Thou hast tried*” (i. e. thus examined<sup>12</sup>) “*them which say they are Apostles, and are not, and hast found them liars.*” It is added (ib. ver. 5), “*Repent, and do the first works; or else I will...come ...and will remove thy candlestick.*” That is, as thou hast tried these, weighed them, and found them wanting, and hast made known to them the sad consequences; so have I weighed thy works, and I warn thee, that, unless thou also repent, thy *light* shall be withdrawn, and the blackness of darkness shall be thy portion.

The consequence of this use of the balances, is thus given in the next verse (6), in the denunciation of a *dearth*: “*A measure of wheat for a penny, and three measures of barley*

<sup>11</sup> See the Note in my Job just now referred to.

<sup>12</sup> See on Ch. xi. 1, seq. below.

*for a penny."* If then, we may take the opening of these seals respectively, as intimating the particular day of Daniel's seventieth week corresponding thereto; then must the opening of this third seal, approach the period of the fall of Jerusalem; and the dearth had in view, may comprehend that foretold by Agabus, as also that which should afflict Jerusalem during its siege, or indeed, any other which should happen within these times. If we now turn to Moses and the Prophets, we shall find it repeatedly foretold, that famine, and pestilence its usual attendant, should fall in all their terrors upon the Jews at this time. For example, Lev. xxvi. 14, seq.: "*If ye will not hearken...I will even appoint over you terror...your land shall not yield her increase, neither the trees of the land yield their fruits...I will send the pestilence among you, and ye shall be delivered into the hand of the enemy...And ye shall eat the flesh of your sons, and the flesh of your daughters, shall ye eat.*" Comp. Deut. xxviii. 22—25, 33, 39, 40, 42, 48—57. Isai. v. 13; xiv. 30, 31; Li. 19, 20. Jer. v. 15—18; xiv. 13—17, &c. So our blessed Lord Matth. xxiv. 7, "*There shall be famines, and pestilences, and earthquakes, in divers places.*" See also the parallel places.

Let us now see what Josephus says of these times, and those shortly preceding them (Antiq. xv. c. ix. 1), "Now on this very year, which was the thirteenth year of the reign of Herod, very great calamities came upon the country; whether they were derived from the anger of God," &c.... "for, in the first place, there were perpetual droughts, and for that reason the ground was barren, and did not bring forth... and after this barrenness of the soil, that change of food, which the want of corn occasioned, produced distempers in the bodies of men, and a pestilential disease prevailed," &c. This famine, which lasted for two years, happened, as we are told in a note by Whiston, in the twenty-third and twenty-fourth years before the Christian era. This was therefore, a little before our period: still, it was in accordance with the declarations of Moses and the Prophets, and sent no doubt as a warning judgment.

As to the famine in the times of Claudius Cæsar, foretold by Agabus, he says (Antiq. iii. c. xv. 3), "When Claudius was Emperor of the Romans...and when so great a

famine was upon us...one tenth-deal<sup>13</sup> (of wheat) was sold for four drachmæ," &c. See also Book xx. c. ii. 5, ib. c. v. 2. Again (Wars, Book v. c. x. 2), after giving a frightful description of the murderous character of the disaffected, during the siege of Titus, Josephus tells us, that "many there were indeed who sold what they had for one measure: it was of wheat, if they were of the richer sort; but of barley, if they were of the poorer. When these had so done, they shut themselves up in the inmost rooms of their houses, and ate the corn they had gotten," &c. Again (Book vi. c. iv. 4), we have the account of a woman who cooked and ate her own child. (See my Theophania of Euseb. p. 253, seq.) And that all this came upon the Jews, because transgressors had now come to the full, Josephus will bear sufficient testimony (Wars, Book v, c. x. 5. My Theoph. p. 255, seq.). "It is...impossible to go distinctly over every instance of these men's iniquity...neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness," &c. The office therefore, of this second Minister so sent out is, to inflict the scourge of famine, pestilence, and the like, as foretold by our Lord, and His Prophets.

"*Hurt not the oil and the wine,*" could hardly be intended to be literally understood, because the terms "*Hurt not,*" imply the contrary. The meaning apparently is, Inflict no evil on those who are planted within my vineyard, the *oil and wine of whom* is for the healing of the nations. The same thing is perhaps said in "*the trees,*" where it is said (chap. vii. 3), "*Hurt not the earth...nor the TREES, till we have sealed the servants of our God in their foreheads:*" (comp. ix. 4), that is, Inflict no judgment until these, so designated here, are put into a state of safety: and again (ver. 4), the *holy Remnant* of the Jews is particularly had in view: to these are then added (ver. 9), multitudes innumerable from among the Gentiles. If we now turn to Chap. xiv. 1, seq., we shall find, that this same "hundred and forty-four thousand," sealed from among the Jews, are

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<sup>13</sup> Without entering into any discussion on the relative value of money in these days, or the quantities here mentioned, it is certain from the context, that the dearth was very great.

said to be "*the first-fruits*,"—i. e. as of trees, &c. of the earth,—secured, "*to God and the Lamb*." This must therefore, of necessity, fall within the period of the Apostolic preaching, and the first half of Daniel's seventieth week. That "*the end*" is not come must be evident from the fact, that we have here four seals still to be opened, and in (chap. xiv. 6) its parallel, an Angel is to publish the everlasting Gospel among the Gentiles. That the sealing and destruction, here had in view, should *particularly* affect the Jews, we shall further see when we come to consider this latter place.

#### SECT. IV.—*On the Fourth Seal.*

UNDER the opening of this seal we have, "*a pale horse; and his name that sat on him was Death, and hell followed with him*." It is added, "*Power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth*." If then, these *seven seals* correspond to the seven days of Daniel's seventieth week, this fourth seal will answer to his *fourth day*; that is to say, it will exceed the period assigned to the fall of the Temple and City of Jerusalem: for this was to take place in the midst of this week, after which *a time, times, and the dividing of time*, should follow: that is, a period mystically designated by  $3\frac{1}{2}$ : and which we shall presently see, John makes to signify "*three days and a half*," also "*forty-two months*," and again, "*twelve hundred and sixty days*;" each of the two last being equal to *three years and a half*, i. e. taking this period as one of seven years. We are now therefore, beyond the line which divides this period, from that of the Apostolic preaching.

Judgment has now therefore, been executed on those Jews who were not planted as TREES in the courts of the house of the Lord; i. e. in His spiritual vineyard: they would therefore, be neither *the oil* nor *the wine* had in view above, nor had they received the saving mark of redemption in their foreheads<sup>14</sup>; and, accordingly, the minister on the black horse, having weighed and found them wanting, had consigned them to famine, mourning, and woe, and with these all those

<sup>14</sup> See on Chap. vii. 3, below.

plagues of the siege, pestilences, and dearths, foretold by our Lord and the Prophets. And again, "*the fourth part of the earth*" must now be considered, as extending to such proportion as this of the whole creation, and to the execution of such judgments as should be executed upon the Gentiles. For upon them, together with the Jews, were the severest judgments to be inflicted, during the latter portion of this mystical week, both according to our Lord, and all the Prophets. It may be doubted however, whether "*power... over the fourth part of the earth,*" &c. as generally understood, gives the sense of this place. I am inclined to think that the meaning is, over that fourth part, or quarter, of the earth, which was supposed in these times to be habitable: i. e. every part of the habitable world. The Arabs have still this usage, viz.: رُبْعُ الْمَسْكُونِ <sup>وَالْمَسْكُونِ</sup> lit. *fourth part of the inhabited* (i. e. land), by which they understand *the whole habitable world*. It is accordingly added here, "*to kill with sword, and with hunger, and with death, and with the beasts of the earth*" (i. e. the whole earth). Besides, these judgments did, as we shall see, fall in these times upon all nations.

We have here therefore, the judgments to be poured out, "*after the tribulation of those days:*" i. e. of the fall of Jerusalem, under which "*ALL the tribes of the earth should mourn*" (See p. 127, seq.), and when He should have "*sent His angels with a great sound of a trumpet,*" and *Himself should go forth with the whirlwinds of the south*; of which more presently: which must of necessity be extended to the whole world, and fall in with the last half of Daniel's mystical week, as just mentioned: we shall see moreover, under our third Vision, that sword, famine, and the like, did destroy to an incredible amount within this period.

#### SECT. V.—On the Fifth Seal.

WE have now (ver. 9, seq.) a view of the souls of "*them that had been slain for the word of God, and for the testimony*" (of Jesus) "*which they had holden.*" Their cry is, "*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the*" (whole) "*earth?*" The answer given is, that "*they should rest yet FOR A LITTLE*

SEASON, *until their fellow-servants also, and their brethren, that should be killed as they were* (had been), "*should be fulfilled.*" It is said elsewhere, in answer to the question, "*How long shall it be to the end of these wonders?*"—that is, if we date this from the time of their commencement, in the wrath poured out upon Jerusalem (Dan. xii. 1, 6, 7), to their final termination and close,—"*A time, times, and a half.*" In Rev. xii. 6, this period is measured by "*a thousand two hundred and threescore days:*" and is (ver. 14) thus identified with Daniel's period, "*a time, and times, and half a time.*" Again (Rev. xiii. 5), power is given to the Persecuting Rule "*to continue forty-two months:*" i. e. equal, of course, to the 1260 days just mentioned (or  $3\frac{1}{2}$  years), and identical with Daniel's *time, times, and a half*. We have moreover, another designation of this period, in the very terms of the answer given to the souls of these martyrs (chap. xx. 3), "*After that,*" i. e. Satan's previous binding, "*he must be loosed for a little season.*" The next verse here (4) informs us, that after this, "*judgment is given unto them*" (that is, of necessity, the judgment foretold by Daniel chap. vii. 9, 11, in which *the body of the beast is destroyed, by being given to the burning flame*. See also verr. 26, 27). This "*little season*" must here therefore, of necessity, signify what the other periods, so differently designated, also must, that is, the *last half* of Daniel's seventieth week.

By "*the first resurrection*" (Ch. xx. 5), should seem to mean, of those who are elsewhere styled, "*the first-fruits to God and to the Lamb*" (ib. ver. 6). And if so, the *thousand years* during which they had lived and reigned with Christ (ib. ver. 4), must imply the period termed a *thousand years*, during which Satan is said to be bound (ib. ver. 2): and must be the period of the Apostolic preaching, during which our Lord assured His disciples, that He had give them authority over every power of the enemy<sup>15</sup>; and so that the strong man<sup>16</sup>, now bound, should no longer keep his house and goods in peace.—But, more on this in our next Vision. It must likewise, be that *day of the Lord*, said by St. Peter to be as *a thousand years*, and which

<sup>15</sup> Luke x. 19, &c.

<sup>16</sup> Matt. xii. 29.



should reveal such a judgment of fire, as should “*dissolve*”<sup>17</sup> the elementary system then existing, and, after which, new heavens and a new earth should be given to the faithful who should endure.

By the “*little season*” here therefore, is evidently meant, the time within the latter half of Daniel’s seventieth week, during which *further* persecutions and martyrdoms should take place. Throughout this, these martyred saints are instructed to wait, and until the full cup of persecution should have been drunk by their brethren, and the destined time of *trying and purifying* the new Church, or new Jerusalem, should be fulfilled, and “*the end of the matter*” (Dan. vii. 28) have arrived. We have therefore under this seal, a continuation of the judgments commenced under the last, and to be poured out on the ministers and followers of the *Little Horn*, which should make war upon the saints, and which will be more particularly described hereafter.

#### SECT. VI.—On the Sixth Seal.

THE opening of this seal occupies the whole of the events had in view from verse 12, Chap. vi. to the end of Chap. vii. : and, from what we have here, it should seem to occupy the whole remaining period, after the judgments noticed above, up to the end of Daniel’s seventieth week. It is said, “*Lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood ; and the stars of heaven fell unto the earth...and the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places. And the kings of the earth...hid themselves in the dens and in the rocks of the mountains,*” &c.

It has already been shewn, that we must not understand by such expressions as “*the heaven departed,*” &c. “*every mountain and island were moved,*” &c., any such *physical* phenomenon as the words literally imply, which indeed, the context here is sufficient to prove : for, if the heavens should

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<sup>17</sup> We have the same expression, evidently applying to the same thing, in Ps. LXXV. 3 ; Isai. xiv. 31 ; xxiv. 19 ; xxxiv. 4.

have so departed, and the mountains so moved, &c. ; How, it might be asked, could these kings and others have hid themselves within the latter? We must therefore, take such places to imply some great moral or religious revolution, to be brought about by the judgments here denounced. By the sun's becoming black, and the moon as blood, we are probably to understand, that the heavenly bodies formerly worshipped, would now lose all their lustre in this respect; and, that the kings and mighty men of the earth (for the whole earth must here be meant, as before), discovering that their gods were as nothing, would flee to the mountains—their next source of strength—from the face of Him, who should now "*arise to shake terribly the earth.*"

Our Lord has, as we have seen, used the very same imagery, when foretelling the judgments that should be poured out on the Gentiles, when Jerusalem should have fallen. His words are, as quoted also above: "*Immediately after the tribulation of those days*" (i. e. of the Jews), "*shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.*" It is not said here, that *the heaven shall depart as a scroll*; but, apparently as a comment on this, "*the powers,*" i. e. influences believed to reside in these bodies, *should so be shaken* as to lose their influence. Hence, men hitherto trusting in these, would betake themselves to the caves of the rocks and mountains. "*Then,*" it is added (ib. ver. 30), "*shall appear,*" i. e. be made apparent, "*the sign of the Son of Man in heaven,*" i. e. as declared by Daniel, in order to take possession of *the kingdom under the whole heavens*, and by St. John (chap. i. 7, above), to make His power to be known and felt. *And then*, we are told, *should ALL THE TRIBES of the earth mourn, and they should see* (i. e. perceive) *the Son of Man coming in the clouds of heaven with power and great glory.* All which, as already remarked, must comprehend the whole habitable world, as consisting of "*all the tribes of the earth:*" and the power so to be evinced, that which should destroy idolatry as a prevailing system, in *the Revelation of Christ.*

If we now turn to the Prophet Joel, we shall find the same things foretold, and in the very same order. In the first Chapter, and down to verse 28 of the second, we have

the judgments to fall upon the Jews, and to be inflicted, evidently by the Roman power. It is said (ver. 28, seq.), "*It shall come to pass afterward, that I will pour out my Spirit upon all flesh,*" &c. Which, as we have seen, was applied by St. Peter to the Apostolic period, generally termed *the last days*. We next have (ver. 30), as consequent upon this, "*I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before<sup>18</sup> the great and the terrible day of the Lord.*" More literally, *at its coming*; and here at some time, approaching the end of the period so styled.

After a short recapitulation, as to the redeemed *Remnant* of Israel (ib. iii. 1), it is said (ver. 2, seq.), "*I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and I will plead with them for my people*" &c. Then again (ver. 15, seq.), as marking the effects of this pleading and judgment: "*The sun and the moon shall be darkened, and the stars shall withdraw their shining... and the heavens and the earth shall shake,*" &c. In verse 19, "*Egypt,*" it is said, "*and Edom shall be a desolate wilderness, for the violence against the children of Judah,*" &c. It should be observed here, that, although these judgments are general, *Egypt* and *Edom* are particularly mentioned, because they had, in the earliest times, committed violence against God's people. The same is said elsewhere of *Babylon*; and hence also, this *general* judgment it often predicted under the fall of *Babylon*. Still, it is not to be imagined, that, because "*the sun and moon,*" in these places, clearly refers to the Gentile world, this language never refers to the Jews; for we have (Chap. ii. 10), "*The earth*" (i. e. land of

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<sup>18</sup> It may be imagined that "*before,*" must here mean some considerable *time before*, but this is by no means necessary. The Hebrew is, לִפְנֵי בֹאֵה, lit. *At the presence of coming in*, or, as we would say, *at the coming in*; which would imply, either the point of time of its beginning to do so, or any other, during its continuance. We have the same usage in Malachi iv. 5 (Heb. Bib. iii. 23); where the coming of John the Baptist is certainly meant: i. e. *at a period a little preceding the exact commencement of our day of the Lord*. It was nevertheless within that of the generation then existing, and may therefore be laxly said to be, *at the coming of this day*.

Canaan) "*shall quake before them*" (i. e. the Roman-destroying power), "*the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining*<sup>19</sup>" (comp. Isai. v. 26—30 inclus., where we have the same events foretold). It should be observed that, at the end of these judgments in Joel (chap. iii. 18, seq.), we have the blessings of the New Covenant given, as known and felt among the heathen.

If we now turn to Isai. xxxiv., we shall find expressions quite of a piece with those of the Revelation, and which, although denounced particularly against Edom ("Idumea"), must be understood as of *general* application. This Chapter begins by summoning the *whole earth* to attend: "*Come near ye nations,*" it is said, "*to hear; and hearken ye people*" (peoples, Heb. לְאֻמִּים): "*let the earth hear, and ALL that is therein; the world*" (Heb. תִּהְיֶה, "and all things that come out of it. For the indignation of the LORD is upon ALL NATIONS, and His fury upon ALL their armies: He hath utterly destroyed them, He hath delivered them to the slaughter." From which it must be obvious, that these denunciations far exceed the confines both of Jewry, and of Edom.

We next have our place in the Revelation worded thus: viz. "*All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a fallen fig from the fig-tree.*" It is added, "*For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse*" (i. e. generally) "*to judgment.*" In verse 6 it is said, "*It is the DAY of the LORD's vengeance, and the year of recompences for the controversy of Zion:*" i. e. generally as before, although Idumea is here named particularly. The truth is, Idumea did literally suffer these judgments, just as Babylon did: while both are made *mystically* to prefigure a far greater,

<sup>19</sup> In Gen. xxxvii. 9, too, we have the *sun, moon, and eleven stars*, clearly referring to the family of Jacob. We must not presume therefore, that the same terms must always necessarily have the same meaning.

more extensive, but *spiritual*, overthrow. By the everlasting duration of the judgments denounced in each case, we are necessarily to understand, that no restoration (i. e. of this heathen domination) should ever take place. The xxxvth Chapter here, just as it is the case in the third Chapter of Joel, brings us to a description of the new Church and kingdom to be erected in the Wilderness (i. e. of the world). We have in every case here therefore, the fall of heathenism, and this to take place during the great and dreadful day of the Lord, and within the last half of Daniel's seventieth week.

In the next portion of this Chapter (Rev. vi.), from verse 15 to the end, we are referred to other Prophets: let us see what they have said, and in what sense. And, I. Isai. ii. 19, seq.: "*And they,*" i. e. the mighty of the earth, "*shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth:*" i. e. within this great day, and when He cometh in these judgments *so to shake the earth*. The two next verses repeat this, with the further assurance, that the *Idols should be cast to the moles and to the bats*: which must of necessity refer to the Gentiles, as brought in by means of the Apostolic preaching. This Chapter begins moreover, with the declaration, that in the period termed *the last days*, the mountain of the Lord's house should be established higher than the hills, and that all nations should then flow to it; which we have already shewn elsewhere, refers to these times. At verse 4, God's judgments on the nations are denounced; and from verse 6 to the end of verse 10, the judgment on the Jews, with the cause of this, is particularly dwelt upon as coming, in point of time, *before* that to be executed upon the Gentiles: and the whole of this, is to take place in *the day of the Lord* (ver. 12).

The next place alluded to (Rev. vi. 16), is Hosea x. 8, which evidently refers to the Jews. This place therefore, relates generally to the judgments of these times. (ib. 17) "*The great day of His wrath is come.*" This is perhaps intended to remind us, that, what St. John said in the outset of this Book should *shortly come to pass*, was, at this point of time, in an extensive and long-continued series of judgments, to take effect.

Again in Isai. xiii. 6, here apparently referred to, the ravages and fall both of Jewry, and of the Roman Empire, are evidently had in view. "*The day of the Lord,*" it is said, "*is at hand; it shall come as a destruction from the Almighty:*" first to "*destroy the sinners*" of the Jews out of the land (ver. 9) of Judæa. Then at ver. 10, seq., "*The stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*" It is added, by way of explanation, apparently: "*And I will punish the*" (whole) "*world*" (Heb. עוֹלָם) "*for their evil;...and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible*" (a most pointed description of the Romans). Again (ver. 13), "*Therefore I will shake the heavens*" (comp. Hag. ii. 6), "*and the earth shall remove out of her place*" (not physically and locally, this would be absurd here), "*in the wrath of the Lord of hosts, and in the DAY of His fierce anger.*" This particular period is therefore, often styled *the day of the Lord*, and here "*the day of His fierce anger.*" The former part of this period is, as we have seen, called by Peter *a day*, and said to be as *a thousand years*: so may this latter be mystically said to contain *a thousand years* likewise. And if so, its first portion will be the period during which Satan is bound, or shut up for *a thousand years*; the latter, in which he should be let loose "*for a little season,*" as we shall shew hereafter. It should be observed here (Isai. xiii. 17, seq.), that the fall of Babylon is also foretold: and then (Chap. xiv. 1—7), we have the establishment of the Church with "*the whole earth at rest*" (ver. 7), as we have seen above on Zech. i. 11.

Isaiah (chap. xxiv.) presents us, under similar figures, with matter of precisely the same description: we have here, first, the judgments on the Jews, and then, secondly, those on the Gentiles. In verse 1, seq., it is said, "*Behold, the LORD maketh the earth*" (read, *the land*) "*empty.*"..."*And it shall be, as with the people so with the priest,*" &c. (see also ver. 5), which is sufficient to shew that this relates to the Jews. It is added, "*Therefore hath the curse devoured the earth*" (land)..."*the inhabitants of the earth*" (land) "*are burned, and few men left,*" &c. We then have (ver. 13, seq.), *the Remnant, Preserved, or Escaped*, of Israel, who should carry

the Gospel to the nations, e. g. "*When thus it shall be in the midst of the LAND...there shall be as the shaking of an olive-tree, and as the gleaning of grapes, when the vintage is done:*" i. e. a few shall be left, a Remnant. (Comp. vi. 12, 13, where we have a similar figure intimating the same holy party.) It is added, "*They,*" i. e. this Remnant, "*shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea,*" (saying), "*Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea*" (comp. Chap. LXVI. 19).

We are next presented with the persecutions to take place among the Gentiles, and the judgments thence to follow. "*My leanness, my leanness!*" says the Prophet, personating the suffering Church as in chap. viii. 18; "*woe unto me! the treacherous dealers*" (i. e. the Jews who should act as apostates, Matth. xxiv. 9) "*have dealt treacherously; the treacherous dealers have dealt very treacherously.*" It is added, in order to mark the judgment to follow thereupon, "*Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth*"<sup>20</sup> "..."*for the windows from on high are open, and the foundations of the earth do shake*" (i. e. as at the flood, "*as the days of Noe,*" Matth. xxiv. 37. 1 Pet. iii. 20). "*The earth,*" continues the Prophet, "*is utterly broken down, the earth is clean dissolved*" (Ps. XLVI. 6, "*He uttered His voice, the earth melted*"), "*the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be REMOVED like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again:*" i. e. not physically and locally, but in the heathenish state and power, in which it then lay. The same is said of mystical Babylon, Rev. xviii. 21, as already remarked. So also St. Peter, 2 Ep. iii. 10, "*The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up,*" &c.: which, according to this Apostle, should take place within "*the day of God:*" while he, with his brethren, looked for "*new hea-*

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<sup>20</sup> This place applies apparently to the Jews, the transitions being exceedingly abrupt in the Prophets, the following verse seems to extend it to all: i. e. to Jews and Gentiles.

*vens and a new earth, wherein*” should “*dwelt righteousness.*” Not heavens with an earth *physically* new, or differently located, but *mystically* new, i. e. a *mystical*, or *spiritual*, new creation. And here, Peter has, of necessity, the *second* and greater judgment upon the Gentiles in view.

The Prophet continues (ver. 21), “*The Lord shall punish the host of the high ones, ... and the kings of the earth upon the earth,*” &c. ... “*Then,*” adds he, “*the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign*” (i. e. *the Son of Man*, as in Daniel) “*in mount Zion, and in Jerusalem*” (i. e. *the new Jerusalem, and City of the living God*, Heb. xii. 22), “*and before His ancients gloriously.*” Whence it should seem that, by the sun being *ashamed*, &c. the idolatrous honour paid to it, and to the heavenly bodies generally, should, as already remarked, be at an end. The following two Chapters (i. e. *Isai. xxv. xxvi.*); as is generally the case, celebrate the great victory now obtained. We have here therefore, of necessity, the period and judgment of the Gentiles, as now before us in the Revelation. In the closing member of the last verse (Rev. vi. 17), reference is made to Mal. iii. 2: which see, together with Chap. iv. 1—3, inclusive.

We now proceed to Chap. vii. Rev., throughout which, as remarked above, the events which were to take place under this *sixth* seal, are continued: and here we are first referred to Daniel (chap. vii. 2, seq.): “*I saw four angels,*” says John, “*standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree*” (see ver. 3). That is, apparently, for the purpose of restraining these winds from doing injury to either of them, i. e. until something further were done. We have in Daniel, “*Behold, the four winds of heaven strove upon the great sea,*” &c., after which the four beasts, representing the four great Empires of the Prophet, arise out of it. The agitation now said to be created, is also said to precede certain evils. In the Revelation these winds are restrained, until some persons shall have been secured against all this. In verse 10, seq. here, a *fiery stream* issues from before the Judge, and hence the *Body* of the Beast, or Roman-persecuting power, is given to *its burning flame*: but here (Rev. vi. 12, seq.), this judg-



ment is inflicted under our *sixth* seal. The Son of Man now takes possession of the kingdom; and (Dan. vii. 28) it is declared that, "*Hitherto is the end of the matter.*" So also under our sixth Trumpet.

Another Angel is now made to proclaim (Rev. vii. 3), "*Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads*"<sup>21</sup>. This sealing accordingly takes place, and a certain number (12,000) out of *every* tribe of Israel is sealed, amounting in the whole to "*One hundred and forty-four thousand*," implying an indefinitely large number: and this of the *Holy Remnant* only, of necessity.

If we now turn to Ezekiel (chap. ix. 4, seq.<sup>22</sup>), we shall

<sup>21</sup> It seems evident from some places in the writings of Julian the Apostate, as also of Lactantius, that the Christians of their times did actually carry the mark of a cross in their foreheads. The words of Julian are, *Εἴτα, ὃ δυστυχεῖς ἄνθρωποι . . . τὸ τοῦ σταυροῦ προσκυνεῖτε ξύλον, εἰκόνας αὐτοῦ σκιαγραφοῦντες ἐν τῷ μετώπῳ, καὶ πρὸ τῶν οἰκημάτων ἐγγράφοντες*. At vos, infelicissimi homines, . . . crucis lignum adoratis, ejusque signa in fronte formati, et vestibulis ædium insculptis. (Spanheim's *Julian et Cyrill.* p. 194. Ed. 1696.) The substance of Cyrill's defence here is, that this is much better than the lewd pictures, &c. of the Pagans. Lactantius says (*De vera Sapientia*, Lib. iv. c. 26. Ed. 1684), "*Quod ad crucem spectat, magna in ea vis ac ratio est, quam nunc ostendere conabor . . . crux . . . electa est, quæ significaret illum tam conspicuum, tamque sublimem futurum, ut ad eum . . . cunctæ nationes . . . concurrerent . . . signumque illud maximum atque sublime, frontibus suis suscepturum. Cujus rei figuram Judæi etiam nunc exhibent cum limina suo de cruce agni notant.*"—This is extremely curious. (ib. p. 396) "*Christus . . . saluti est omnibus, qui signum sanguinis, id est crucis . . . in sua fronte conscripserint . . . sed tum figura valuit . . . ad depellendum periculum,*" &c. He goes on to tell us what power this mark had in casting out dæmons, &c., which need not be transcribed. From all which it is evident, that this sign of the cross was commonly worn by Christians on their foreheads, in order, in all probability, to identify themselves with the persons so saved here in the Revelation.

<sup>22</sup> The place referred to in Ezekiel (see my *Lex. Heb.* under *תָּרַח*, p. 619), certainly says the same thing, i. e. that a mark of the letter *Thau*,—then having the form of a cross,—was to be set upon the foreheads of these men. And, it is a curious fact, that the Arabic *تَو* signifies, to this day, *signum in animalis femore vel collo impressum*

find the prototype of this, in these words, "*Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*" It is added, "*And to the others he said in mine hearing, Go ye after him through the city and smite: let not your eye spare, neither have ye pity,...and begin at my sanctuary.*" It must be self-evident here, that by "*the men that sigh,*" must be meant that *holy Remnant*<sup>23</sup>, which should be preserved, when judgment to the uttermost should fall upon the Jews. St. Peter, alluding to this place, and expecting this judgment in his days, says (1 Ep. iv. 17), "*For the time*" (period generally) "*is come, that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?*" i. e. generally, of the Jew first, and then of the Gentile. And more generally (ib. ver. 7), in the very terms of St. John, "*The end of all things*" (i. e. of the then moral world) "*is at hand.*" Comp. 2 Ep. iii. throughout. St. Peter appears here therefore, to speak of both these judgments in the very words of the Prophet, and to determine that they were in his days about to take place.

It is scarcely possible to look upon this place of Ezekiel, without calling to mind the declaration of the Apostle (Rom. ii. 28), "*He is not a Jew, which is one outwardly... But he is a Jew, which is one inwardly; and circumcision is that of the heart,*" &c. Our Prophet comes now more particularly to the final ingathering of this so sealed, or marked, Remnant (ver. 16), "*Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary;*"—i. e. in which they may take refuge (comp. Ps. xc. 1. xci. 9),—"in the countries where they shall

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CRUCIS FORMA. And, if the Jews did from the first, as Lactantius says they did in his day, mark the lintels of their doors at the Passover, with blood in the form of a cross, it is highly probable, that from this Ezekiel took his form, because it was from the first intended to insure salvation.

<sup>23</sup> See p. 48, seq., above, where the distinction between these two parties is particularly pointed out.

come." *This Sanctuary*<sup>24</sup> is, therefore, to be among *these* throughout the whole heathen world, so that they need not go to Jerusalem to worship. It is added, "*I will even gather you from the people, and assemble you out of the countries where ye,*"—i. e. this holy *Remnant*,—"have been scattered, and I will give you the land of Israel:" i. e. as the promised heritage of the *true Israel*, in the heritage of the Gentiles, as the spiritual heirs of *Abraham*: for we are now beyond the confines of Jewry. The Prophet proceeds, "*I will give them one heart, and I will put a new spirit within you,*" i. e. the same *Remnant*, "*and I will take the stony heart out of their flesh, and give them a heart of flesh,*" that they may walk in my statutes... "*and THEY shall be my people;*"—i. e. not the Jews generally,—"*and I will be THEIR God.*" Of the other opposing party it is now said, in order to provide against all possibility of mistake: "*But, as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads:*" i. e. in all nations also. This *holy Remnant* is therefore, here to possess *their own land*, i. e. of *Israel*, while the sinners are to be among the heathen, with the sword of God pursuing them. Does this look like a return of Jews generally to Palestine? or even of their better *Remnant* to that place?—I trow not.

Similar to this is Ezek. xxviii. 25, seq., "*When I shall have gathered the*" (true) "*house of Israel from among the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen*" (i. e. after they

<sup>24</sup> Of a piece with this is Isai. viii. 11, seq., "*The LORD instructed me that I should not walk in the way of this people.*" It is evident, that Isaiah is here warned not to walk in the way of the Jews generally. In the next verse, he joins others with him, in these words, "*Say ye not, A confederacy,*" &c. "*neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.*" It is added, "*And he shall be for a SANCTUARY,*" i. e. to you: "*but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall fall.*" Where both the houses of Israel, and the inhabitants generally of Jerusalem, are opposed to the Prophet and to those of his sort, to whom God should nevertheless be a Sanctuary. See the rest of this context.

shall have been so gathered), "*then shall they dwell in their land, that I have given to my servant Jacob.*"...*"Yea,"* it is added, "*they shall dwell with confidence, when I have executed judgments upon ALL those that despise them round about,*" &c. We have here therefore, the true Jacob, as before, scattered among the heathen, and sanctifying God in their hearts in the sight of these. It is then said, "*They shall dwell in their land*"—i. e. as given to Jacob, in the greater Covenant with Abraham,—"*with confidence;*" and this, *when judgments shall have been executed upon ALL that had despised them:* that is, upon both Jew and Gentile. Upon these the preserving mark had been set; they had been thus sealed: these must have been the Jacob scattered into all nations, while the winds of the four corners of the earth were so holden, as above, that they should not blow upon them. And it is remarkable, we have here with them (ver. 9), "*a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,*" standing "*before the throne, and before the Lamb, clothed with white robes, and palms*" (indicating peace and reconciliation with God) "*in their hands:*" and (ver. 14) these had come out of great tribulation, i. e. grievous persecution among the Gentiles.

St. James again, in the very outset of his Epistle, addresses as his brethren those, who had been so gathered in out of every tribe. His words are, "*James, a servant of God, to the TWELVE tribes which are scattered abroad, greeting. My brethren,*" adds he, "*count it all joy when ye fall into divers temptations*" (i. e. trials); "*knowing that the trying of your faith worketh patience.*" (ver. 18) "*Of His own will begat He us with the word of truth, that we should be a kind of FIRSTFRUITS of his creatures.*" In the parallel place in the Revelation (viz. chap. xiv. 4), where the same 144,000 are spoken of, we have, "*These were redeemed from among men, being the FIRSTFRUITS to God and to the Lamb.*" These must therefore, according to St. James, imply the early Church of God on earth. Here, "*These are they which follow the Lamb whithersoever He goeth.*" In chap. vii. 17, "*The Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters*" (comp. Ps. xxiii. 2, seq.). Again (James v. 6, seq.),

speaking of the reprobates among the Jews, "*Ye have condemned and killed the just; and he doth not resist you:*" then, to his converted brethren, "*Be patient therefore, brethren, unto the coming of the Lord...for the coming of the Lord*" (i. e. to destroy Jerusalem and scatter the Jews) "*draweth nigh.*" Which, as addressed to the sinful Jews in the first instance here, must necessarily apply to the period before Jerusalem had fallen.

If we now examine St. Peter, we shall find him addressing his converted brethren from among the Jews, to the same effect (1 Ep. i. 1, seq.). He says, "*Peter, an Apostle of Jesus Christ, to the strangers*" (Jews, here necessarily) "*scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect* (so Paul, Rom. xi. 5, 7) "*according to the foreknowledge of God the Father*" (i. e. as predicted above), "*unto obedience and sprinkling of the blood of Jesus Christ.*"..."*Blessed be the God and Father of our Lord Jesus Christ, which...hath begotten us again*" (St. James, "*with the word of truth,*" &c.) "*unto a lively hope by the resurrection of Jesus Christ from the dead, to an INHERITANCE incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God*" (i. e. as above, so that no destroying wind blow upon you) "*through faith unto salvation, ready to be revealed in THE LAST TIME:*" in the words of St. John, "*shortly,*" and, "*I come quickly.*"

St. Peter here confines his address to the *Elect*, or holy *Remnant* of the Jews, scattered abroad in Asia, &c., because perhaps, these parts may have been assigned to *his* peculiar care, as the Church of Ephesus was to St. John. Yet it could hardly be supposed that, in either case, these addresses were intended for no other such converts. And if so, the address of Peter will finally be, as general as that of James.

By the *inheritance incorruptible, undefiled, and that fadeth not away*, reference is apparently made to Canaan, which had been defiled by the Jews, was of a corruptible character, and intended from the first to be only temporary. The *inheritance* here had in view must therefore, be that of the *New Jerusalem and City of the Living God*, to whom the Hebrew converts addressed by St. Paul (Heb. xii. 22) had come. This was *incorruptible and undefiled*, considered

in itself, and, according to the revealed counsel of God, it should never pass away. By *reserved in heaven*, is probably meant, what St. Paul had also said to the Galatians (chap. iv. 26), "*Jerusalem which is ABOVE...is the mother of us ALL:*" where, be it observed, this is also opposed to the Jewish system, and to the Jerusalem which then was, and was in bondage with her children. St. Paul had probably in his mind the prophecies of Isaiah (chap. LXV. 17; LXVI. 21), in which *new heavens*, and *a new earth*, in other words, *A new Jerusalem, and city of the living God*, (comp. ib. chap. LXV. 16. Heb. xii. 22), should be given. This John in the Apocalypse saw descending from heaven,—the High Priest of whose Sanctuary is in heaven: hence the connexion is close, and inseparable.—But more on this hereafter.

By "*ready to be revealed in the last time*," must of necessity be meant, the revelation of Christ as exhibited here in the Apocalypse, to execute His judgments in the period so designated, first on the Jews, and secondly on the Gentiles. St. Peter also mentions the *stone of stumbling and rock of offence*, touched upon above<sup>25</sup> by Ezekiel (vii. 19): by which we must here, as we did there, also understand as affecting the sinners of Israel (chap. ii. 8). Still even here, the Apostle introduces Believers from among the Gentiles, where he says (ver. 10), "*Which in time past were not a people, but are now the people of God*," &c. (comp. Rom. ix. 24—27 inclus.), where St. Paul also brings together both the believing *Remnant*, and the converted from among the Gentiles. And here again (ib. ver. 33), St. Paul adverts to the stumbling-stone and rock of offence of Isaiah (viii. 14), as noticed above. Sts. Peter and Paul therefore, should seem to have before them the same persons; for by both, these are styled a *chosen generation* (1 Pet. ii. 9), the *Elect*, or *Election*, who had all attained by faith to the privileges of the promise. Again (ib. iv. 7), "*the end of all things*" is said to be "*at hand:*" in St. James, "*the coming of the Lord*" (i. e. in power as in the clouds) "*draweth nigh:*" which (ver. 17) is repeated by St. Peter in "*the time is come*"<sup>26</sup>

<sup>25</sup> Pages 103—105.

<sup>26</sup> This is not expressed indeed in the original: it gives nevertheless, the true sense of the place.

that judgment must begin at the house of God," &c., as already noticed. Again (2 Ep. ii. iii.) we have, as before noticed, the mystery of iniquity beginning its work, and in the close of the whole (chap. iii.), the expectation of the new heavens and new earth, already adverted to.

From what we have seen, under the opening of the six seals out of the seven, with which the Book, i. e. the Holy Scriptures, had been kept closed; the victory of the Lamb appears to be complete. We are now therefore brought to contemplate this, in the sealed Remnant of the Jews out of every tribe, rejoicing with an innumerable multitude collected out of all nations, kindreds, and people. These are all "*clothed with white robes*" (i. e. the righteousness of Saints, Chap. iii. 5, 18; xvi. 15; xix. 8). They have also "*palms in their hands*," symbolizing the peace with God and with one another, with which this victory alone could furnish them.

It might seem extraordinary, that these are found singing praises even under the judgments of this sixth seal, under which—were this the case,—they could not but be sufferers to some extent. But, they are represented in the song, as having "*come out of great tribulation*." We shall presently shew, that this must be understood as taking place on earth, not in heaven. Their having come out of this tribulation must imply, that the time of its infliction was now over. Besides, in each of the following series the sixth infliction of judgment closes them all. It must follow accordingly, that, although the seventh seal is not yet said to be opened, its effects are here given, i. e. by way of anticipation, as noticed on Daniel ix. 26, 27.—What occurs therefore, Chap. viii. 1, I take to mean that, when the seventh seal had been opened and this song sung, a silence of some considerable time took place; the object of which was, to mark the close of this series of events. Not unlike this too, in Daniel ix., the mention of the seven weeks in verse 25, does not occur in verse 26: where however it must necessarily be understood; and so again in verse 27, the coming of the people of the Prince, both which had been anticipated.

They are now represented (ver. 10) as singing with one mouth and one heart, that "*new song*" so often brought before us by the Psalmist, in which all the earth should join

when the Lord should reign<sup>27</sup>. And in this, the Angels are also made to join, saying, "*Salvation*" (be ascribed) "*to our God*:" here also shout the Redeemed out of every people, "*Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be*" (ascribed) "*unto our God for ever and ever. Amen,*" respond the heavenly host. And this they recommend, by so doing, as the never-ending song of the Redeemed Church of the Lamb.

"*What are these,*" it is then asked, "*which are arrayed in white robes? and whence come they?*" (ver. 13). The answer is (ver. 14), "*These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore,*" it is added, "*are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall dwell among them.*" It is added, "*They shall hunger no more, neither shall they thirst any more; neither shall the sun light*" (fall) "*on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*"

It might be thought, from certain parts of this description, that the scene here presented to us must be in heaven, and among the glorified spirits of that place. There are however, some things occurring in it, clearly implying that nothing beyond the glories of the Church on earth is meant. They are clothed with white robes, and they carry palms in their hands. Clothing in heaven, together with earthly symbols of peace, one would hardly have expected to find in Holy Scripture. Again, *they have washed their robes... in the blood of the Lamb, &c.* and again, (ver. 15) "*He that sitteth on the throne shall dwell among them:*" i. e. wherever they may be, would hardly be said of the glorified spirits, who are supposed ever to view and admire His glory: while, what is here said, is given as a promise (comp. chap. xxi. 3) to those dwelling on the earth. (See, on this place).

Again, "*They shall hunger no more,*" &c. (comp. ib. 4):

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<sup>27</sup> Ps. xxxiii. 3; xl. 3; xlvii.; xciii.; xcvi. 1; xeviii. 1; cxliv. 9; cxlix. 1, &c.



which is all evidently *mystical*, and to be *spiritually* understood, and applied to Christianity. And so our blessed Lord, as already noticed (John vi. 35), "*I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst:*" that is, shall never suffer under any need of *spiritual* support. A little lower down too (verr. 50, 51), He tells, us that those who eat of the bread that He will give them shall *never die*: and, in another place, (Chap. iv. 14) that the water which He will give, shall spring up in its recipient as a well of living water unto eternal life, so that such an one shall never thirst. And these places, St. John must have had here in his eye.

Again, "*Neither shall the sun light*" (i. e. fall in its stroke) on "*them, nor any heat.*" The reason rendered is, not because they had been removed into a state of being in which this could not happen, but because "*The Lamb... shall, as their shepherd, protect and feed them, and shall lead them to living waters,*" &c. On these waters, see also Ps. xxiii. 1; xxxvi. 8, 9. On the sun's *not smiting* such, nor any other heat, see Ps. cxxi. 6. Besides, to speak of the Lamb's feeding them, and *leading them to fountains of waters*, in the heaven of glorified spirits, must be out of place; and the same is true of the parallel places at the close of the following Visions, as will be shewn when we come to them. This victory is therefore, the victory of the Church under the sovereignty of the Lamb, as indeed are all the other glories mentioned.

Let us now consider for a moment, the scheme apparently contained under the opening of these *six Seals*. It has already been observed, that the progress made in opening these keeps pace, to some extent, with the days of Daniel's seventieth week. Under the opening of *the sixth*, we have seen that judgments are poured out upon the nations, such that by them the whole system of nature seems to be dissolved; that even the heavens pass away, as does every mountain and island. In other words, the whole old world has, in its moral and religious character, now disappeared, and all things have become new; or, in the phraseology of Scripture, *new heavens* and a *new earth* have now been created, i. e. in the miraculous establishment of better things. This is here put under the figure of the six days' work of the

primitive creation, the last of which is mystically detailed under the opening of the *sixth seal*. Under the opening of the seventh (Chap. viii. 1, which properly belongs to chap. vii.) no work is done: the same is, as we shall see, the case under the sounding of the *seventh trumpet*, and the pouring out of the *seventh vial*. After the work of our *six days* here therefore, that of the seventh (the sabbath of this week), is the assembling of all the redeemed (verr. 9, 17) to sing the praise of *Him*<sup>28</sup>, who had so done all things well; had avenged the controversy of His Zion, and put the *Son of Man*,—in His people,—in possession of the kingdom under the whole heaven.

In Daniel's seventieth week however, the judgments seem to be poured out even to the end of its *seventh day*; here, to cease on the *sixth*, and the seventh to be reserved for the work of praise and thanksgiving. But it is to be observed in Daniel, that, although the whole seven days are appropriated to judgments, we have there no specific enumeration of those of each day. All that is said or implied is, that *at the time of the end* judgment should be poured out upon *the Desolator*. The latter day of this mystical week may nevertheless, be understood as reserved for *the recital* of these judgments, as composing the song of victory then to be sung: and the fact is, that, wherever we have this New Song in Scripture these judgments make a large part of it<sup>29</sup>. I am disposed to believe therefore, that we have here only an apparent, not a real, discrepancy. There is moreover, an analogy observable in the egress of the Israelites from Egypt, bearing upon this to some extent; e.g. The judgments inflicted on the Egyptians certainly did prefigure these to fall upon the heathen; for it was to be *after the manner of Egypt*<sup>30</sup>. It was *in Egypt*, that the Israelites so delivered, kept their first sabbath, that is, as it should seem, as soon as they got to *Succoth*, or *the Tents* pitched in Egypt upon that occasion<sup>31</sup>. And, What can be more likely than, that to sing the praise of their Deliverer would be their first employment there? Such

<sup>28</sup> So Job xxxviii. 7, at the close of the creation, "*The morning stars sang together, and all the sons of God*" (the Angels) "*shouted for joy.*"

<sup>29</sup> E. g. Ps. xviii., xxix., with those cited in the note above.

<sup>30</sup> Micah vii. 15—18, as already noticed.

<sup>31</sup> Exod. xii. 37. Comp. Gen. xxxiii. 17.

was indeed the song of Miriam and her associates, on their deliverance from pursuit in the Red Sea, and such evidently is the *New Song* of the Redeemed here. But of this, more hereafter.—Here then ends our first series of events, which should take place in the establishment of the Church.

It has already been remarked, that the first verse here belongs to the last Chapter. Nothing further need now be said of it, except that the *half hour's silence* here mentioned, seems intended to mark the close of the events of the seven seals, and to afford a space between this and the following series, enounced under the sounding of the seven Trumpets, so that these should not be confounded together. It will be seen presently, that the sounding of these seven Trumpets, and the pouring out of the seven Vials, give nothing beyond a repetition of the events brought before us under the opening of the Seals, just as we find the same events foretold, under the several succeeding Visions of Daniel.

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### CHAPTER III.

#### ON THE SOUNDING OF THE SEVEN TRUMPETS.

SECT. I.—*On the first Trumpet, and Ministry here employed.*

**I** SAW," (chap. viii. 2,) "*the seven angels which stood before God; and to them were given seven trumpets.*" By "*the seven angels*" we are perhaps to understand "*the seven Spirits which are before His throne*" (chap. i. 4), and "*the seven Spirits of God*" (chap. iii. 1), which are here said to be had by Christ. Again, (chap. iv. 5) we have "*seven lamps of fire burning before the throne, which are the seven Spirits of God.*" So (Ps. civ. 4; Heb. i. 7). "*Who*" (i. e. Christ) "*maketh His angels spirits, and his ministers a flaming fire.*" These same Ministers of Christ are apparently, brought again before us (Zech. iii. 9, and iv. 10) in the following manner. In the former place... "*Upon one stone shall be seven eyes*" &c.; in the latter... "*They shall rejoice and shall see the plummet* (i. e. "stone of tin<sup>1</sup>,") "*in the hand of Zerubbabel, these seven<sup>2</sup>,*" (i. e. eyes) "*they are the eyes of the Lord, which run to and fro through the whole earth.*" Whether therefore we term these, *the seven Angels, the seven Spirits of God, or the seven Eyes of God*, burning like lamps, the same Agents appear to be meant, and these as actuated by the Spirit of Christ. I take them therefore, to represent *His spiritual Ministers* generally, as sent forth to minister at this particular period.

We are next told that, "*to them*" (these angels) "*were given seven trumpets,*" i. e. to each of them one. But, before they begin to sound, an Angel is seen with a golden censer standing before the altar of incense—which was placed before

<sup>1</sup> Heb. הַבִּרְלִי הָאֶבֶן, lit. *The stone, the tin.*

<sup>2</sup> Lit. *These seven (are) the eyes of Jehovah; they run, &c.* It is difficult to say what could have induced our Translators to introduce the word "*with*" here. Certainly there is not the least necessity for it. The same may be said of their rendering אֵלֶּה by "*those,*" instead of *these.*

the veil,—for the purpose of offering up with incense, the prayers of the Saints, who were necessarily, and would be, during this period “*in much tribulation.*” We then have—intimating as it should seem, the answer to these prayers—a portion of fire taken from the altar and cast upon the earth: the consequence is, *voices, thunders, lightnings, and an earthquake*: i. e. the terrors, woes, cries, and the like now *generally* to follow, i. e. throughout this whole period: which is, as usual, a general anticipation of these.

We come now to the sounding of the Trumpets, which seems intended to suggest warnings put forth by these Angels or *Ministers*, as in trumpets sounding to battle, or, as in the great feasts of the Jews, loudly to proclaim the great events about to take place. Before the *Law* was given from Sinai, *the voice of the trumpet was also exceeding loud*: i. e. to secure attention, (Exod. xix. 16). There are places however, in which the sounding of a trumpet refers exclusively to the times and events now before us: and it was in all probability the intention of St. John, to bring us more particularly, to the consideration of these.

The first of these is, in the *seven* Priests bearing *seven trumpets* before the ark of the Lord, and going about Jericho through the space of *seven days*: and sounding once, on each of the first six days, and *seven times* on the *seventh* (Josh. vi. 3, seq.). In these seven Priests, or Ministers, we have an analogy with the *seven spirits* noticed above, intimating, as it should seem, at once a completeness, and sufficiency in these agents: in the seven days, the *seven-days'-period of Daniel*, and the power to be put forth by God Himself, for the execution of this His great and last purpose, the fulfilment of the promises made to the Fathers; the establishment of the New Covenant, so continually made the subject of prophecy. This Covenant too—let it be borne in mind—was to be established after the manner of the temporary one made with Abraham, or, as the terms of Scripture are, “*after the manner of Egypt*,” (see p. 217, note, &c.):—of which, more hereafter. It will be observed too that, after the sounding of the *seventh*, or last trumpet, on the *seventh* day here, the whole work is done—Jericho falls,—just as it is the case upon the opening of the seventh seal, and, as we shall see hereafter, it is upon the sounding of our *seventh*

trumpet, and the pouring out of the seventh vial. It has been shewn above, that the observances, &c. under the Law were *typical* of things to be effected under the Gospel, and particularly in its propagation. It is but reasonable to conclude therefore, that this fall of Jericho was intended to prefigure the fall of our *mystical Babylon*, as to the means, the ministers, their numbers, and the end had in view.

Again (Isai. xviii. 3) we have, "*All ye inhabitants of the world, and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye.*" By summoning ALL thus to see and hear, must imply a message sent forth for this purpose, and this far beyond the confines of Jewry. The "*Ensign to be lifted up on the mountains,*" cannot but forcibly remind us of the many instances, wherein this is made to intimate the calling in of the Gentiles<sup>3</sup>. The conclusion too, of this Chapter brings us to the period, when "*the present should be brought unto the Lord of Hosts of a people scattered and peeled,*" which must imply the ingathering of the nations by the ministry of that *Holy Remnant*, who are often termed the *Scattered, Outcasts*, and the like<sup>4</sup>. Verses 5 and 6 here, pointedly describe the casting out of the wicked Jews. Compare, chap. xxvii. 9—12; xxx. 17, margin; Ezek. xvii. 10; xix. 12—14, &c.

If we now proceed to Isai. xxvii. ver. 13, we shall find another instance of this sounding of a trumpet, referring, as it must be evident, to these same events and times. "*It shall come to pass in THAT DAY,*" says the Prophet, "*that the great trumpet shall be blown, and they shall come which were ready to perish* (הַנִּבְרִיחִים lit. *the perishing*) *in the land of Assyria, and the OUTCASTS in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.*" That this is addressed to the children of Israel, the preceding verse assures us; and, from the term *Outcasts*, (הַנִּבְרִיחִים) it is evident, that the better part, i. e. the *Remnant*, or *Election*, of these is meant. By "*that time,*" and "*in that day,*" is, as already remarked, constantly signified that *great day*, in which the judgments of Christ should be poured out. St.

<sup>3</sup> Isai. v. 26; xi. 10, 12; xviii. 3, &c.

<sup>4</sup> See p. 57, above: the note.

John probably intended therefore, to bring these passages to our notice.

We have again (Jer. iv. 5, seq.) a most awful denunciation, which evidently refers to the fall of Jerusalem by the Roman Power. . . . "*Blow ye the trumpet in the land : . . . set up the standard toward Zion . . . for I will bring evil from the north, and great destruction*" . . . (13). "*Behold he shall come up as clouds*" (in power), "*and his chariots shall be as a whirlwind : his horses are swifter than eagles . . .*" (19). "*I cannot hold my peace, because thou hast heard, O my soul, the sound of THE TRUMPET, the alarm of war*" . . . (21). "*How long shall I see the standard, and hear the sound of THE TRUMPET ?*" . . . (23) "*I beheld the earth, and, lo, it was without form and void ; and the heavens, and they had no light*" (comp. Isai. v. 26, 30 ; viii. 21, 22, &c). "*I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.*" "*I beheld, and lo, there was no man, and all the birds of the heavens were fled*" (see on Rev. vi. 13—17 above). "*I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD (i. e. the Revelation of Christ), and by his fierce anger.*"

This may be thought to present a prediction of the fall of Jerusalem by Nebuchadnezzar, especially as this evil is said (ver. 6) to be brought from the NORTH ; which I should not be disposed to deny, i. e. as to its *literal* intent : while I should, that it refers to *this alone*. We have, in the very outset of this denunciation (ver. 2), the LORD promised, in whom *the nations should bless themselves* : which of necessity brings us to the times of the New Covenant. From the great similarity moreover of this Chapter to Joel (chapp. ii. iii.), where we also have this *blowing of the trumpet*, with an army from the *north*, consisting of horsemen, chariots, and the like ;—which clearly bring us down to the times of the Gentiles,—it must be evident, that something beyond the fall of Jerusalem by Nebuchadnezzar is meant. And, if indeed this prior fall of Jerusalem be meant at all, it must be for the purpose of making this *a theme*, under which *mystically* to foretell a much greater.

"*The first angel,*" it is said, (ver. 7) "*sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and*

*all green grass was burnt up.*" By "*they were cast upon the earth,*" i. e. these plagues generally, we are reminded of the Angel's *casting upon the earth* the fire taken from the altar, as just noticed. These plagues are moreover, herè described as of a sort with those of Egypt: for, after the manner of Egypt, as we have seen, was this to be (see Exod. ix. 22—25 inclus.) If we now turn to Ezekiel (chap. xxxviii. 2) we shall find a *general* prediction of these, under the figure of a Power quite of a piece with that of our *mystical Babylon*. It is said: "*Son of man, set thy face against Gog, the land of Magog*"<sup>5</sup>, &c. From this place to verse 8, we are told whence his forces were to come: but these can be no other than those, which were in this latter period to inflict these judgments: i. e. the *Roman Power* itself, under the figure of *this northern army*. In ver. 8, "*the latter years,*" are mentioned as the period, when this invasion should take place: and (ib. ver. 16) it is also said, "*It shall be in the latter days.*" Allusion is then made (ver. 17) to former predictions of this, some of which we have examined. From this place down to verse 21, general denunciations of *the fire* of God's wrath, to fall upon this Invader are given: and here, "*I will call for a sword against him throughout all my*

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<sup>5</sup> Gog and Magog are evidently put here, to represent the enemies of the Church within the period termed the *latter years*, and *latter days* (see on these terms, p. 99, seq. above). Two reasons may, I think, be assigned for this. One, because the lower Empire of Rome occupied the position formerly held by Gog, just as it did those holden by the Assyrian, Babylon, &c., and thence is, as noticed above, often addressed under the names of these. Another, the people of Gog did, sometime before the times of Ezekiel, actually invade Canaan, and at that time built Scythopolis. So Bochart (*Phaleg*. Lib. III. c. xiii. Ed. 1651. p. 218, seq.), *Euseb. Chron.* lib. I., "videtur ad hanc rem maximè pertinere: Σκύθαι τὴν Παλαιστίνην κατέδραμον, καὶ τὴν Βασάν (lege Βαισάν) κατέσχον τὴν ἐξ αὐτῶν κληθείσαν Σκυθόπολιν. *Scythæ Palæstinam percurrerunt, et Baisan (id est, Bethsan) occuparunt, quam de suo nomine vocarunt Scythopolim.*" He adds, "Sed unum hic me malè habet, quod Scytharum excursio sub Cyaxare, de quâ ibi Eusebius, videtur Ezechielis vaticinium præcessisse aliquot annis." See also Lib. I. c. ii. I do not see, I must confess, any difficulty here in the consideration, that this incursion into Palestine must have been before the times of Ezekiel. I think, on the contrary, that this is necessary to the place, in order to account for the prediction of his fall.



mountains, saith the Lord God ; every man's sword shall be against his brethren, and" (ver. 22) " *I will plead against him with pestilence and with blood ;*" (comp. Ezek. xxv. 17) " *and I will rain upon him, and upon his bands, and upon the people that are with him, an overflowing rain, and great hailstones,*" (comp. Josh. x. 11 ; Isai. xxx. 30, with the context), " *fire, and brimstone*" (comp. Gen. xix. 24 ; and Ps. xi. 6). It is added (ver. 23) " *And I will be known*" (acknowledged) " *in the eyes of MANY NATIONS, and THEY SHALL KNOW that I am the LORD.*" Thus were *all the tribes of the earth to be made to mourn*, when they should, in this way, perceive *the Son of man coming* (as) *in the clouds of heaven with power, and great glory*<sup>6</sup>. These judgments were therefore, to be poured out upon both Jew and Gentile, but *particularly* on the latter, in *these latter days* : and we know of no such judgments, and of no *latter days*, except those to afflict both Jews and Gentiles, in the establishment of the New Covenant.

Again (Jer. vi. 1, seq.)... "*Blow the trumpet,*" it is said, " *in Tekoa... for evil appeareth out of THE NORTH,*" (i. e. from Babylon) " *and great destruction.*" After similar threats it is said (ver. 9), " *They shall thoroughly glean THE REMNANT of Israel as a vine ; turn back thine hand as a grape-gatherer into the baskets.*" That is, to save this *Elect* and holy portion of Israel, (see also Isai. xvii. 6 ; xxiv. 13 ; with the context in each case). Again (ver. 18, seq.) " *Therefore hear, ye nations, and know, O congregation,*" (i. e. both the Gentiles and Jews) " *what is among them. Hear, O earth ; behold, I*

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<sup>6</sup> Ps. xcvi. affords us a most striking description of these times and events, in the form of an Epinicion, or Hymn of victory. " *The LORD reigneth,*" says the Psalmist, " *let the earth rejoice ; let the multitude of the Isles be glad thereof. Clouds and darkness*" (i. e. evincing His power) " *are round about Him : righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world : the earth saw and trembled. The hills melted like wax*" (i. e. those strong as mountains became weak as water), " *at the presence*" (i. e. revelation) " *of the LORD of the whole earth,*" &c. This figurative mode of speaking is constantly employed, when this subject is brought before us. On this *seeing of Christ*, John xiv. 19 affords a good example, " *the world seeth me no more, but ye see me :*" i. e. every disciple does, even to the end of time. But, as " *seeth,*" in the first instance, is used in its natural sense, so—some would argue—it ought to be in the second !

*will bring evil upon this people,*" (i. e. the Jews) "*even the fruit of their thoughts*"... (ver. 22). "*Behold, a people cometh from the NORTH country, and a great nation shall be raised up from the sides of the earth.*" (Comp. Deut. xxviii. 49, 50, and the parallels). The *stumbling-blocks* here, too, (Jer. 21) seem to refer to the stumbling-stone of Isai. viii. 14; Rom. ix. 32, 33; and 1 Pet. ii. 8; which brings us to the times of the *New Covenant*, as before. The voice of this Destroyer is moreover, to *roar like the sea* (ver. 23; comp. Isai. v. 30: and Luke xxi. 25); (as) "*the sea and the waves roaring,*" should perhaps, have the particle of similitude *ὡς*, *as*, inserted: e. g. *ὡς ἡ χούσσης θαλάσσης καὶ σάλου, ἀποψυχόντων κ. τ. λ.* (nothing being more common in the Hebrew and the Hellenistic Greek, than the omission of this particle): and, if so, this must refer to the same period. This place is again, quite of a piece with Joel, Chapp. ii. iii., as observed above. And again, (Jer. vi. 25) "*Go not forth into the field, nor walk by the way. For the sword of the enemy and fear is on every side,*" is apparently had in view by our Lord Himself when He said: "*Then shall two be in the field; the one shall be taken, and the other left,*" &c. (Matth. xxiv. 40; comp. Luke xvii. 36). In verses 26, 27, here, we are brought to view the *Holy Remnant*, as distinguished from the *Revolters* (verr. 28, 30, inclus.) The former is made as a *Tower* and *Fortress*, in which the silver should be tried, and purged from its dross (comp. Isai. i. 22, 25), "*Reprobate silver*" (as opposed to the *choice, chosen, or election*), it is said, "*shall men call them, because the Lord hath rejected them.*" Which, of necessity, refers to the Jews, and to their *LAST DAYS*.

In Jeremiah, chap. li., we have the denunciations against Babylon given at length; which,—from the application of these by the Apocalypse, as we shall presently see, to the fall of Daniel's persecuting Little Horn; i. e. *heathen Rome*,—must refer to the judgments generally to be poured out upon the Gentiles, after the fall of Jerusalem. It is said (ver. 27) "*Set up a standard in the land, blow the trumpet among the nations*" (of the north, as in Gog, &c. above),... "*cause the horses to come up as the rough caterpillars.*" We have already referred to Joel in illustration of contexts similar to this, and evidently referring to the same events and period. So Jeremiah compares these horses to *rough caterpillars*: Joel

(chap. i. 4) depicts the same destroying power: i. e. *mystically* had in view here by Jeremiah, and as applied by the Apocalypse, under the figures of "*the palmerworm, the locust, the cankerworm, and the caterpillar*"<sup>7</sup>. Verse 6 (Joel i.) converts these into a *nation*, strong and without number, to come up upon God's land, having *the teeth of a lion, the cheek-teeth of a great lion*: figures, as we have seen, applied to the Roman heathen Power<sup>8</sup>. Again (ib. chap. ii. 20), this is styled *the northern army* as before, and its fall is foretold: that is, as is evident from the context here, the fall of that Power which should destroy Jerusalem; and which (in Jeremiah,—under the figure of Babylon,—li. 39, 57) is said should "*sleep a perpetual sleep, and not awake*:" i. e. *any more at all*, as in the cases occurring in each of the Visions of Daniel.

We next have, (Joel ii. 21, seq.) the renewed glories of the true Zion in ITS PRESERVATION AND RESTORATION. "*Fear not*," it is said, "*O land; be glad and rejoice*."... "*Be not afraid, ye beasts of the field*;" i. e. those that now pasture in this happy land, "*for*," it is added, "*the pastures of the wilderness do spring, for the tree beareth her fruit*" (not as in the judgments above). "*Be glad then, ye children of*" (the true) "*Zion, and rejoice in the Lord your God*," &c. "*And*" (ver. 26) "*ye shall eat in plenty, and be satisfied*," (comp. Lev. xxvi. 4, seq.; also Zeph. iii. 12—20)... "*And my people shall never be ashamed*." The next verse repeats this, and we then have the pouring out of *God's Spirit upon all flesh*, cited by St. Peter (Acts ii. 17), as already shewn, which must necessarily comprehend the Apostolical period. The fearful signs spoken of by our Lord, are next predicted (ver. 30, 31), and the Chapter closes by telling us of the salvation to be had in the *Remnant* which the Lord should call: and this, the commencement of the next Chapter informs us, should consist in bringing again, and in those days, (i. e. of the Apostles), *the captivity of Judah and Jerusalem*: that is,

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<sup>7</sup> We shall have something further on these locusts, &c. when we come to Chap. ix. 3.

<sup>8</sup> Dan. vii. 7, 19. It has been usual to suppose that this judgment in Joel, meant a visitation by locusts: with how much propriety, let the reader judge: history knowing of no such thing.

of its holy and *Elect* portion.—Of this fifty-first Chapter of Jeremiah, we shall have something further to say, when we come to the fall of the Apocalyptic mystical Babylon.

We have again, (Zech. ix. 13, 14) this *sounding of the trumpet*, evidently relating to the times and events now before us. “*When I have bent Judah for me, and filled the bow with Ephraim*” (i. e. the *Elect* or “*Election*” of both, as arrows to be shot forth), “*and raised up thy sons, O*” (thou true) “*Zion, against thy sons, O Greece, and made thee as the sword of a mighty man:*” (comp. Ps. xlv. 3). “*And the Lord shall be seen over them,*” (i. e. *every eye shall see Him*) “*and His arrows*” (ib. 5) “*shall go forth as the lightning: and the Lord God shall*” (in His Ministers, or *Angels*) “*BLOW THE TRUMPET, and shall go with the whirlwinds of the south:*” i. e. “*in the clouds of heaven*” dispensing His judgments, “*with power and great glory.*” We have moreover, an echo to all this in Zephaniah i. 7, seq.: “*The day of THE LORD is at hand: for the Lord hath prepared a sacrifice<sup>9</sup>, he hath bid his guests*”... (ver. 14, seq.). “*The great day of the LORD is near, it is near, and hasteth greatly, even the voice*” (sound) “*of the day of the LORD... that day is a day of wrath, a day of trouble and distress... a day of THE TRUMPET and alarm against the fenced cities, and against the high towers.*”... “*The whole land shall be devoured by THE FIRE<sup>10</sup> of His jealousy: for He shall make a speedy riddance of all them that dwell in the land.*” All which evidently relates to the fall of the unbelieving Jews, as the next Chapter (ii.) does to that of the persecuting Gentiles. Both these judgments are therefore, here had in view.

Again, in the New Testament, (Matth. xxiv. 31) we have, “*And He shall send His Angels*” (messengers) “*with a great sound of a trumpet, and they shall gather together His ELECT from the four winds, from one end of heaven to the other*”<sup>11</sup>.

<sup>9</sup> Comp. Isai. xxxiv. 6, &c.

<sup>10</sup> So Moses Deut. xxxii. 22, as already observed. Comp. Mal. iv. 1, &c.: the matter evidently referred to by St. Peter, 2 Ep. iii. 7, &c. as noticed above.

<sup>11</sup> Comp. Is. lxvi. 15, seq., where we have the same judgments denounced: and (ib. ver. 19) we have the *Escaped* sent forth as the Ministers of Christ, i. e. so to blow *His trumpet* in all nations, and to bring all the *outcasts*, i. e. *Elect* brethren of Israel to God’s *holy mountain*, which could not now be the Jerusalem of Canaan, for *holiness* had forsaken it.

It is added (ver. 34) "*Verily I say unto you, This generation shall not pass till all these things be,*" (γίνῃται): which, of necessity, limits the commencement of all these things to the period of the generation *then existing*<sup>12</sup>. In every case here therefore, this *sounding of the trumpet* must relate to the period of Daniel's seventieth week: in some cases, as we have seen, to the *former* portion of it, in others to the *latter*. And, if this be so taken as occupying this whole period, and putting forth, as well the denunciation of judgments, as the announcement of salvation by the Gospel, now to be proclaimed by the Ministers of God under the influences of His Holy Spirit; then may these *seven Trumpets* have been intended to exhibit, a repetition of all that was given under the *Seven Seals*, and again to be repeated, as we shall see, under the *Seven Vials*. Nothing is more common in the usage of Scripture, than this sort of repetition; of which we have had a good specimen in the Visions of Daniel.

We may now return to Ezekiel (chap. xxxix.), which contains other matter relating both to this Power and Period, and which is also alluded to in the Revelation, as we shall see hereafter. This we may as well notice now. It is said (ver. 1, seq.)... "*Prophesy against Gog*<sup>13</sup>, *and say,*... *I am against thee, O Gog.*"... "*I will turn thee back...and will cause thee to come up from the NORTH parts,*"—i. e. as if from Assyria, or Babylon, "*and I will bring thee upon the mountains of Israel.*"... "*Thou shalt fall upon the mountains of Israel, thou, and thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured*" (Rev. xix. 17, seq.). In verse 6, a fire is to be sent upon *Magog*, and upon them that dwell carelessly even *in the Isles*. So, it is added, (ver. 7) would God make His holy Name known in the midst of His *true Israel*.

The next verse (8) tells us that *the thing is done*<sup>14</sup>, and that this *is the day, or period, generally*, of which God has spoken, i. e. for His avenging the controversy of Zion. We

<sup>12</sup> As shewn above p. 107, seq. If we take the term *generation*, in the sense ascribed to it, pp. 92—97, above, the result will be much the same.

<sup>13</sup> See above p. 293, note, on this Power.

<sup>14</sup> Comp. Rev. xvi. 17, where this consummation is also had in view.

next have (ver. 9) the exploits of the *true Israel*, as the destroyer of every *weapon of war*<sup>15</sup>: and all this to be continued during the space of *seven years*: i. e. the whole of Daniel's last week, *mystically* making the days of this equal to as many years. A little lower down (ver. 11) Gog is to find his grave in *the land of Israel*, which is now necessarily *the whole world*; for Abraham is, at this period, its spiritual heir; and those descended from him, in a spiritual sense, have it as their heritage. Again (ver. 12) the space of *seven months* is assigned to this burying: which may perhaps be considered, as equal to that of the warfare, and which is above said to continue *seven years*. We have therefore apparently, the same *mystical* period in each case: and this again, *that* of the *seven days* of Daniel's seventieth week. The Figure is then changed, and it is assumed that no such burial has taken place, and the birds and beasts are, as before, summoned to feast on the carcasses of these enemies (ver. 17—20, inclus.). That is, the same great event is otherwise *mystically* described, and as given by St. John (chap. xix. 17, seq. below).

We next have the consequences of this warfare, in a full restitution of Zion. It is said (ver. 21), "*And I will set my glory among the heathen, and all the heathen shall see MY JUDGMENT that I have executed, and MY HAND that I have laid upon them.*" In the words of St. John, "*Behold, he cometh with clouds, and every eye shall see him,*" &c. (Rev. i. 7). It is added (ver. 22), "*So the*" (true) "*house of Israel shall know that I am the Lord their God from that day forward.*" The Prophet continues (23), "*And the heathen shall know that the house of Israel*" (i. e. the sinful portion of it) "*went into captivity for THEIR INIQUITY...therefore I gave them into the hand of their enemies; so,*" it is added, "*fell THEY ALL by the sword.*" This, I say, the heathen far and wide have seen and known, and still do see and know; the sad testimony is too sure to be mistaken (see also ver. 24). We have here therefore, both these portions of the house of Israel mentioned in the same context, as above (Ezek. xi. 15), but, as in every other case, the context is sufficiently explicit to supply the true distinction.

<sup>15</sup> Comp. Ps. lxviii. 30. Isai. ii. 4. Micah iv. 3.

Again (ib. ver. 25), we have the return of a captivity of one of these parties; let us try to ascertain which of them is meant. The words are: "*Now*," i. e. in the day whereof God had spoken (ver. 8 above), "*will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel*," i. e. chap. xi. 15, "*ALL the house of Israel WHOLLY*;" those whom the inhabitants of Jerusalem treated as outcasts<sup>16</sup>. Of these it is said there (xi. 17), "*I will gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel*." While (ib. ver. 21), the recompense of abomination committed, is still to be poured upon the reprobates. And here (xxxix. 27), "*When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in THEM in the sight of many nations; then THEY shall know that I am the LORD their God*," &c. "*For*," it is added (ver. 29), "*I have poured out my Spirit upon THE HOUSE OF ISRAEL, saith the Lord God*," i. e. in the day of God already mentioned. This party therefore, must be that styled *the Remnant*, &c., and this return from captivity, be that which the *true Israel* experienced, when they were made possessors of the heritage of the Gentiles<sup>17</sup>.

It is said indeed (Ezek. ib. 26), "*After they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land*,"

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<sup>16</sup> We have a place similar to this, Jer. xxxiii. 24, seq., "*Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, He hath even cast them off? Thus*," it is added of the heathenish Jews, "*they have despised MY PEOPLE, that they should be no more a nation before me... for I will cause THEIR CAPTIVITY to return, and have mercy on THEM*:" that is, those whom God would take to be Rulers, even over the seed of Abraham, Isaac, and Jacob. And in the parallel place (chap. xxiii. 2, seq.), "*Ye*," i. e. the unfaithful pastors of Israel, "*have scattered MY flock, and driven them away*," &c. "*And I will gather the REMNANT of MY flock out of all the countries whither I have driven them*" (i. e. allowed them to be so driven), "*and will bring them again to their folds*." In ver. 14, these unfaithful people are all made, in God's estimation, "*as Sodom, and the inhabitants thereof*" (i. e. of Jerusalem) "*as Gomorrah*." Comp. Isai. i. 9, 10, 21.

<sup>17</sup> See pp. 78—88, above.

&c., which should seem rather to refer to the whole nation; and thence, the return of this captivity, to refer to this likewise. The fact of the case certainly is, that *all* suffered alike in this general captivity, and from the Gentile Power here had in view: but then, all did not become refined<sup>18</sup> by this purging and sifting; all did not mourn as doves of the valleys for their sins, as those termed the "*Escaped*" did (chap. vii. 13, 16): *the multitude* too, as distinguished from these, can boast of no promise of a return: it is, on the contrary, positively declared (ib. also chap. xx. 38) of them, that THEY "SHALL NOT RETURN<sup>19</sup>." While here (ver. 25, seq., and xi. 17) it is said, that God Himself would bring back *their* captivity, and place them in their own land, i. e. now, in *the heritage of the heathen* which should have become theirs as *true Israelites*, by heirship.

Besides, His Spirit was, as noticed again and again above, to be poured out upon these (xi. 19, Joel ii. 31, &c.) in a peculiar manner, so that in them God should be sanctified,—in *that day*,—*in the sight of many nations*. The Spirit was accordingly, poured out in *that day*, which St. Peter styles "*the last days*," and this in the sight of Jews assembled from various parts of the world (Acts ii. 2, seq.). And here again (Joel ii. 31), we also have notice of the fearful judgments to be poured out upon the Gentiles, and which should be preceded, as here in the Revelation, *by the sun's being turned into darkness, and the moon into blood*. The captivity here to be brought back therefore, is not that of *Israel*, improperly so called: for *ALL this* house, it is said, should continue to *fall by the sword*; it was only that better party, on whom the Spirit should be, and was actually, poured out within "*the last days*." And, once more, this Gog of Ezekiel, who should make war upon these, must, from these considerations, be that Power which should, according to Daniel, make war upon the saints, and should itself fall at the *time of the end*, and within the precincts of the Empire of the *Son of Man*.

"*The THIRD part of the trees was burnt up, and all green grass was burnt up*" (Rev. ver. 7), i. e. the famine, &c.

<sup>18</sup> Zech. xiii. 9. Comp. Dan. xi. 35. Amos ix. 9.

<sup>19</sup> See pp. 44—52.



commencing in the days of Claudius Cæsar (Acts xi. 28), noticed under our *first Seal*<sup>20</sup>, and followed by the series of general judgments denounced. In this point of view, this first Angel will prepare us for the whole series, by an allusion to these first troubles, and with an outline of the subsequent ones. Daniel ix. 26, prepares us in like manner, for the fall of Judaism, which, verse 27, is more specifically described by the cessation of sacrifice and oblation. We have here therefore, commenced our *Second series of Events*.

#### SECT. II.—On the Second Trumpet.

WE now come (ver. 8) to our second Angel and trumpet. “*And,*” it is said, “*the second Angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood*<sup>21</sup>,” &c. If we now turn to Jeremiah, chap. li. 25, we shall find that this is said of Babylon, and alludes, as already remarked, to the *mystical Babylon* of the Revelation, i. e. heathen Rome as a persecutor. “*Behold,*” it is said, “*I am against thee, O destroying mountain, saith the LORD, which destroyest ALL THE EARTH; (see Dan. vii. 23) “and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.” See also 35—44.*

We have already seen this Power in *its horses, coming up as rough caterpillars*: i. e. to destroy and devour. We have here an enunciation, by this second Angel, of its fall. But then it is added (ib. ver. 26), “*And they shall not take of thee a stone for a corner, nor a stone for a foundation; but thou shalt be desolate for ever,*” &c. That is, *mystically* speaking, as before *no part whatsoever* of thee shall remain as a ground-work, or corner-stone, of any future *mystical Babylon*: and, as in the first Vision of Daniel, every portion of it was to be so carried away that not a particle of it should remain, nor its place be found; so here, the same is virtually said, as also noticed above, in the perpetual sleep to which it was there doomed.

We are told (ib.) that “*the third part of the sea became*

<sup>20</sup> See on Chap. vi. 6, above.

<sup>21</sup> Comp. Chap. vi. 2, and xvi. 3, where the same period and events are apparently had in view.

blood," &c. By a multitude of waters, or sea, a multitude of people is often represented in Holy Writ, and particularly in this Book<sup>22</sup>. We are not therefore, to seek for these things in the sea, but on the land; and, as we shall see, primarily among the *multitude* of the Jewish nation. Allusion seems here to be made to Ezekiel, chap. v., where the Prophet is commanded to shave off his hair, and to divide it into *three* equal parts. *One third* part is then to be burnt in the midst of the city (ver. 2), another *third* to be smitten about with a knife; and the *last* is to be scattered to the winds, and a sword drawn out after *them*. Let it be observed here (ver. 3), a *few* thereof are to be taken and bound up, and so to be *preserved* in the skirts of the Prophet himself. Which must necessarily refer to the *preserved Remnant* of Zion.

At verse 10 (Ezek. ib.), we have the horrors of the siege foretold by Moses (Deut. xxviii. 52. See also chap. vi. 1, 2), in which the parents should eat their children. Again (ver. 12), a third part is to die of the pestilence and famine, and another by the sword, and the last *third* to be scattered to the winds of heaven, and a sword is to be drawn out after them. That all this took place under the Roman heathen Power, is too certain to admit of a doubt: and it is equally certain, that in this state of dispersion, rebuke, and contempt generally, are the same family of Jews at this present day. In the Revelation here, one *third part* of the sea becomes blood: in other words, one third part of this Jewish multitude is slain by the sword. Again, one *third part* of the creatures die (Rev. 9), that is, as it should seem, by famine and pestilence. And again, a *third part* of the ships (ib.), i. e. as sailing or emigrating far and wide, are destroyed: in other words, that part which so wanders are represented as in a perpetual state of destruction, because the pursuing sword, pestilence, and famine, everywhere follow them.

Let us now see what becomes of that portion, or *Remnant*, (chap. v. 3) bound up in the skirts of the Prophet, and necessarily of the same party with himself. In Chap. vi. 8, it is said, "*Yet will I leave a Remnant, that ye may have some that shall escape the sword among the nations, when ye*

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<sup>22</sup> Chap. xvii. 15.

*shall be scattered through the countries. And,"* it is added, "*they that escape of you shall remember me among the nations whither they shall be carried captives...and they shall lothe themselves for the evils which they have committed...and THEY shall know that I am the LORD,"* &c. Comp. vii. 16, &c., and it will be seen, that the *end* of Judaism is too plainly foretold to be mistaken.

In Ezek. chap. xiv., we have, I think, the same things foretold, though not under the same figures (see from verse 12 to the end). Up to verse 22 here, we have the pestilence, famine, and slaughter, of our first citation fearfully dwelt upon; and this is followed (ver. 22, seq.) by a prediction respecting Israel's *holy Remnant*, in these words: "*Yet, behold, therein shall be left a Remnant, that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings,*" &c. Which must necessarily be that Remnant, of which Paul the Apostle was one (see p. 33, seq. above). All this will therefore refer to the Jewish nation, and may commence a little before the fall of Jerusalem, and extend to the dispersion of the Jews under Hadrian: that is, after the beginning of Daniel's *seventieth week*, to about one third part of its latter half.

But within this period, the commencement of the judgments to fall upon the nations will also have taken place. We have seen that the fall of Jericho, appears to shadow out that of the Gentiles, at least in its beginnings. In like manner, "*the hail,*" to fall under the sounding of our first trumpet, probably alludes to that cast upon the Canaanites at the fall of Gibeon (Josh. x. 11): for, after the manner of taking possession under the temporary Covenant, was that under the everlasting one, also to be. Besides, the *fire cast* into the sea (i. e. *many peoples*), under our *second trumpet*, cannot, without violence, be *confined* to the Jews. Under our *second seal* moreover, *peace was to be taken from the* (whole) *earth*, and this was to be by the instrumentality of a great sword, to be wielded by him who sat on the *red* (i. e. blood-coloured) *horse*. We have therefore, within the period apparently here had in view, famine, and sword, committing their ravages upon the Jew first, and then upon the Gentile. Chapters xv., xvi., xvii., are generally to the same effect.

SECT. III.—*The Third Trumpet.*

IF we suppose these soundings to keep pace with the several days of Daniel's seventieth week, we shall have under this, the period in which Jerusalem fell, with the commencement of that in which judgments should fall on the Gentiles: for here the sounding of our third Angel, extending to that of the fourth, will exceed the  $3\frac{1}{2}$  days, at the end of which both the Temple and City of Jerusalem were to fall. We must also bear in mind that, under the *mystical* language of Scripture, *principle*, rather than *particulars*<sup>23</sup>, is always urged. Under this, the Jews are in principle "*no people*:" they have rejected their Lord, and He has rejected them. They are consequently to be considered *spiritually*, as the "*Rulers of Sodom*," and "*People of Gomorrah*;" or, as "*Sodom and Egypt*" (chap. xi. 8), and *the children of the Devil* (John viii. 44). In this point of view, they are accordingly to be considered as his ministers and agents, and therefore the objects of threat, not of promise, and as subject to the judgments denounced upon all unbelief.

Now under the Theocracy,—and the same is still the case,—the true Church is occasionally called *Heaven*<sup>24</sup>: and hence (chap. xii. 10), "*the accuser of our brethren is*" said

<sup>23</sup> I say this, because I find writers on this place, endeavouring to make such pretender as *Barcocab*, or some other influential insurgent among the Jews at this time, the person meant by this falling star; which, according to my notions, is infinitely beneath the requirements of the case. Besides, these judgments fell upon the Jews, in one shape or other, in places far distant from Jerusalem, while they concerned the Church in every nation under heaven, where the name of *Barcocab*, &c., was never heard. This sort of *particularizing* is moreover unnecessary, and especially as it narrows the application of these Scriptures, and opens a field for endless conjecture.

<sup>24</sup> Ps. LXXXIX. 5, "*The heavens shall praise*," &c. . . . "*thy faithfulness also in the congregation of the saints*." But אֱלֹהֵינוּ אֱלֹהֵינוּ would be more accurately rendered by, *Even thy faithfulness*, &c. The heavens are made to consist of persons in the congregation, &c. "*Made us to sit in heavenly places in Christ*," Eph. ii. 6. Comp. i. 3. The new heavens too, both of Isaiah and St. John, can be no other than the Church under the *New Covenant*: the reason of which is, this is considered as an habitation for God in the Spirit.

to be “*cast down :*” but (ver. 9) he is also said to be “*cast out into the earth :*” i. e. by the power of God in his Angels, or Ministers, he is cast out of *the Church*.—But more on this when we come to Chap. xii. 9, seq. It is accordingly, with reference to this event, that our Lord says to *His disciples* (Luke x. 18), “*I beheld Satan as lightning fall from heaven :*” i. e. when He was told how the “devils were *subject to them through His name*” throughout Jewry : for this their mission extended no farther. We may therefore, now view the fall of Satan,—as a *Principal* in persecuting the Church of God,—indirectly foretold in all those places, in which the fall of his *Agents* is predicted ; and this, as affecting the Jew in the first instance, and the Gentile in the second : both having the same work before them, both acting under the same *Principal*, and both to fall by the same Divine power : and in this *general* sense, we have only to refer to the predictions already cited, on the character and fall of “*the Antichrist*,” pp. 206—212.

It must not be imagined however, that the several periods in which the *enouncement* of these judgments *is made* by the Angels, are to be always identical with that of their infliction : this would be to confine language decidedly mystical, to a precision known only to the pure mathematics. These *enouncements* are made time after time, intimating rather the amount and sort of judgments so to be inflicted, during the whole period of Daniel’s seventieth *mystical* week, rather than their *precise* time ; first, before the fall of Jerusalem, and to be consummated in this : secondly, during the last half of *this week*, on both Jew and Gentile *generally*, and to be consummated in the fall of heathenism at its close. But which in each of these series, and its end, is at any time foretold by the Prophets, and brought before us from them by St. John, must be ascertained from their several contexts : and this we shall endeavour to do, as we proceed.

“*And the third angel sounded,*” says St. John (ver. 10), “*and there fell a great star from heaven, burning as it were a lamp.*” The place alluded to here is Isai. chap. xiv. 12, “*How art thou fallen from heaven, O Lucifer, son of the morning !*” (i. e. who hast placed thyself there, as *prince of the host*). “*How art thou cut down to the ground, which didst weaken the nations !*” Again (ver. 19), “*Thou art*

cast out of thy grave," &c. Again (ver. 26), giving its application: "*This is the purpose purposed upon the WHOLE EARTH.*" It extends therefore beyond Babylon, or Assyria, in its mystical bearing, although strictly applying to either in its literal one. On the application of this place to the Antichrist, see page 202, above.

Again (Ezek. xxviii. 2, seq.), Tyre is denounced under the fall of this God-assuming power, and said to be (ver. 14, as) "*the anointed cherub...thou hast walked up and down in the midst of the stones of fire*" (here in St. John, "*burning as it were a lamp*"). It is added, "*I will cast thee as profane out of the mountain of God*" (i. e. out of His Church); "*I will destroy thee...thou shalt be a terror, and never shalt thou be any more.*" (See also p. 203, above.) Again (ver. 17), "*Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness*<sup>25</sup>." It is added, "*I will cast thee to the ground*" (as in Isaiah and John). "*I will lay thee before Kings, that they may behold thee*" (i. e. as in the fall of the mystical Babylon, Rev. xviii. 9). Again (ver. 18), "*I will bring forth a fire from the midst of thee, it shall devour thee,...in the sight of all them that behold thee*" (Rev. xvii. 16; xviii. 15). That this should take place in connexion with the ingathering of Israel's holy *Remnant*, is evident from the last three verses of this Chapter. It must therefore, of necessity, have the fall of the Antichrist for its object.

The figure and language used by Ezekiel, has been to some extent adopted by St. Paul, for the purpose perhaps of suggesting, that this place had particular reference to his "*Man of sin.*" He says, e. g. 2 Thess. ii. 4, "*Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth for, or against, the Temple of God*" (see above, p. 202, seq.), "*shewing himself that he is God*<sup>26</sup>." Isaiah tells us, that this power should

<sup>25</sup> Which may perhaps be taken as intended to imply (mystically), the original fall of Satan. See also verr. 15, 17.

<sup>26</sup> In verse 2 here, "*I sit in the seat of God,*" &c. The LXX. has κατοικίαν Θεοῦ κατῴκηκα ἐν καρδίᾳ θαλάσσης: in Ps. xxix. 10, Κύριος τὸν κατακλυσμὸν κατοικεῖ· καὶ καθιέται, Κύριος βασιλεὺς εἰς τὸν αἰῶνα." St. Paul's words are, "ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι.

*exalt his throne* (SEAT) *above the stars of God*; Ezekiel, that he should *sit in the seat* (or throne) of God: more literally, *I sit the seat, or the sitting of God*: i. e. *as God*: which, to my apprehension, is perfectly of a piece with the words of St. Paul. Allusion is perhaps made in Ezekiel to Ps. xxix. 10, in the words "*In the midst of the seas.*" The Psalmist has, "*The Lord*" (Jehovah) "*sitteth upon the flood*" (lit. Deluge), &c. And to this, Daniel (xi. 45) seems to allude when he says of the *Antichrist*: "*He shall plant the tabernacle of His palaces BETWEEN THE SEAS, in the glorious holy mountain:*" not locally, but mystically, to hold dominion over many people (see p. 196).

Again, in the words (ver. 14) "*And I HAVE set thee*<sup>27</sup>," &c., i. e. have said of thee *sometime* before this, or the like, we have an allusion apparently to some previous declaration respecting this power. The place is, perhaps, that just now cited from Isaiah, where this Pretender<sup>28</sup> is said to have chosen for his throne, "*the mount of the congregation;*" that is, on which the Temple then stood, and was therefore *the mount of holiness*; "*in the sides of the north:*" i. e. in the *City of the great King*: and, just as in Isaiah (xiv. 15),

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The Heb. uses the word יָשַׁב, *sat*, or *dwelt*, in each case. In Ps. xxix. 10, we have יְהוָה לְמִבְּרֵי יָשַׁב וַיֹּשֶׁבֶט, *Jehovah sat on to, or inhabited, the Deluge*, &c. The LXX. takes the latter sense. In Ezek. xxviii. 2. אֲנִי מוֹשֵׁב אֱלֹהִים יֹשֵׁבִי בְּלֶב יָמִים, *I am a god, I sit in the seat of God in the heart of the seas*: which implies something much greater than the insular position of Tyre: it certainly expresses *universal rule*, as in the place above cited from Daniel. It must be obvious, I think, that St. Paul had this place of Ezekiel in his eye, when he described *his man of sin*. See on Dan. vii. p. 153, seq. and pp. 202, 3, seq. above.

<sup>27</sup> In Ezek. xxxi. 8, 9; ver. 11 seq. we have the fall of the Assyrian's successor by the power of Rome.

<sup>28</sup> Comp. Ezek. xxxi. 3. seq. In verr. 11, seq. we have his fall as before. (ver. 16), "*I made the nations to shake at the sound of his fall;*" (i. e. as of this star in St. John, "*when I cast him down to hell with them that descend into the pit: and all the trees of Eden,*" (i. e. children of God), "*the choice*" (Elect.) "*of Lebanon, all that drink water,*" (i. e. of the spiritual rock Christ), "*shall be comforted in the nether parts of the earth,*" &c.

"*THEY shall bring thee down to the sides of the pit.*" "*In the midst of the stones of fire,*" implies perhaps,—for the sense is here wholly *mystical*,—among those whom God considered as *His jewels* (comp. Mal. iii. 17), or, as "*the stones of a crown*" (Zech. ix. 16). And so in Daniel (viii. 11), "*He magnified himself even to*" (his becoming) "*the prince of the host.*" And (ib. 10), "*He waxed great even to the host of heaven, and cast down some of the host of the stars to the ground, and stamped upon them.*" Where the stars must stand for the same *Elect* and *shining* servants of God, whom this Power should destroy in his assumed power of Deity. We have *here* therefore in Ezekiel, the same Power *mystically* foretold, that we have in Isaiah as just considered, under the name of Babylon; but here under that of Tyre: and which, the Apostle Paul,—speaking of the same Power,—had in his eye in his *man of sin*.

Again (Ezek. xxviii. 21, seq.), judgments of a similar sort are denounced against Zidon, although nothing is there said about a claim to Deity. That this extends to the times of the New Covenant, is evident enough from these words (ib. ver. 22), "*I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and SHALL BE SANCTIFIED IN HER.*" The next verse speaks of the *pestilence*, *blood*, and the like, had in view, by the Apocalypse, in the denunciations of our *second* trumpeting Angel, as also in the opening of our *second* seal. This *third* in particular, speaks of the deadly character which the waters of the rivers and fountains should assume, upon the fall of this *Star* from heaven; which should remind us perhaps, both of the deaths to take place, and of the corruptions of the doctrines of the New Testament to be effected, by the ministers of Satan, during these times.

It is next declared (Ezek. ib. 24), *generally*, that when this Power shall have fallen, "*there shall be no more a pricking brier*" (i. e. *thorn in the side*) "*unto the house of*" (the true) "*Israel, nor any grieving thorn of ALL that are round about them, that despised them; and,*" it is added, "*they shall know that I am the LORD.*" That is, these, whether Canaanites, Moabites, Edomites, Amalekites, Babylonians, Assyrians, or any other such enemies, shall know, that the declaration here *mystically* given, includes the *spiritual tri-*



*umph* to be obtained over them all, and their entire subjugation to the true and *spiritual* Zion of God. The latter three verses of this Chapter, as already noticed, fully confirm this. They clearly bring us to the times, when God should gather His *true Israel* together out of every people; and this again, when He should have so *executed His judgments on (all) them that had despised them round about*. Then it is said, "*They shall dwell safely, and with confidence:*" here, in their own final possession, or land, given them by Covenant, i. e. the heritage of the heathen, even to the uttermost parts of the earth. And, be it remembered, this great *end*,—the *testimony* of Jesus,—and necessarily the mystical declarations disclosing it, constitute the spirit of all prophecy.

What is said (Rev. viii. 11) of the waters becoming of a deadly bitter (comp. Exod. xv. 23), so as to poison and kill those who drank them, stands in the parallel place (Chap. xvi. 4—7) thus: "*And they became blood*" (comp. Exod. vii. 17, seq.). "*For,*" it is added, "*they have shed the blood of SAINTS AND PROPHETS, and thou hast given them blood to drink.*" Which will refer to the Jews; for they alone had shed the blood of the *Prophets*. So our blessed Lord, "*Upon you*" (shall) "*come all the righteous blood shed upon the earth, from the blood of righteous Abel.*"... "*All these things shall come upon this generation*<sup>29</sup>." From what we have seen here it must be evident, that we now are within the period in which Jerusalem should fall: i. e. should precede this, so far as the enunciation must precede the judgment: and it may be, to continue for some time after this. "*The name,*" it is said, "*of this star is called Wormwood.*" That this is a designation of Satan, as the author of all bitterness and misery, there can be no doubt, from the following places: viz. Deut. xxix. 18, "*Lest there should be among you a root that beareth gall and wormwood:*" i. e. an evil heart, labouring under the baneful influences of the devil. See the context. Heb. xii. 15, "*Lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled:*" i. e. by this poison of the serpent. Again (Jer. ix. 15, seq.), "*Behold, I will feed them*" (i. e. the Jews), "*even this people, with wormwood,*

<sup>29</sup> Matt. xxiii. 35, 36.

*and give them water of gall to drink. I will scatter them ...I will send a sword after them, till I have consumed them.*" See also Lam. iii. 15, where the better party,—suffering in common with the rest,—view these things as come to pass. Of the transgressors it is also said (Amos v. 7), "*Ye...turn judgment to wormwood, and leave off righteousness in the earth.*" All which, there can be no doubt, St. John had in his mind when he wrote this: and hence, intended to send his reader to it, and so to impress upon him the judgments to be inflicted on the Jews as foretold in these Scriptures. It need now only be remarked, that all this quadrates well with the period assigned to the sounding of our *third Angel*.

#### SECT. IV.—*The Fourth Trumpet.*

WE now come to the fourth Angel (ver. 9). "*And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.*" We have already seen (on Matth. xxiv. 29, page 127, seq. above), that the darkening of the sun and moon referred generally to the judgments to be executed upon the heathen. It has been remarked too, that the enemies generally of God's *true Zion*, are had in view in all the judgments so foretold, whether upon *Babylon*, *Idumea*, or any other people. In Ezekiel (chap. xxxii. 2, seq.), the judgments here apparently had in view, are those denounced against Egypt: and, what is most remarkable, the context especially includes those other states, which were then known as the enemies of *Zion*.

It is said (ib. ver. 2), "*Son of man, take up a lamentation for Pharaoh King of Egypt.*"... "*Thou art as a whale in the seas*" (comp. Isai. xxvii. 12, "*The Lord shall beat off from the channel of the river,*" i. e. the Euphrates, "*unto the stream of Egypt,*" &c.). It is added (ver. 7, seq.), "*And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon*

thy land, saith the LORD God. I will also vex the hearts of MANY PEOPLE" (i. e. as noted above), "when I shall bring thy destruction.... Yea, I will make MANY PEOPLE amazed at thee, and their kings shall be horribly afraid for thee...and they shall tremble...every man for his own life, in the day of thy fall." Which is just what is said, both by Isaiah and St. John, of the fall of Babylon. By "*I will set darkness upon thy land,*" we are forcibly admonished of the darkness that might be felt<sup>30</sup> inflicted on the Egyptians, when Israel was in bondage there (Exod. x. 21, seq.):—for this controversy of the true Zion, was to be carried on *after the manner of Egypt*, as already remarked (see p. 217, above).

In verse 12, the sword of the king of Babylon is to spoil the pomp of Egypt. Again, verse 18, the Prophet is made to wail for the multitude of Egypt, which is then laid,—just as the king of Babylon is in Isaiah (xiv. 9, seq.),—in the pit. "*The strong among the mighty*"<sup>31</sup> is then made to speak to Egypt out of the midst of hell" (rather the grave). "*Asshur,*" we are next told (ver. 22), "*is there,*" that is, in the same grave, together with "*her company...all of them slain with the sword.*" We have here therefore, the very power which should destroy Egypt with the sword, laid in the same grave with it! which will be sufficient to shew, that this language must be *mystically* understood. But this is not all, we have next (ver. 24), "*Elam and all her multitude,*" in the same situation: we have also (ver. 26), "*Meshech and Tubal.*" "*Edom,*" also (ver. 29), and "*her Kings;*" "*the Princes of the North*" (ver. 30), "*all of them,*" i. e. Gog and Magog, as also "*the Zidonians*"<sup>32</sup>, in the same category.

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<sup>30</sup> I. e. in which one should *feel about*, or *grope*: darkness to be felt is absurd.

<sup>31</sup> So Isaiah in a place perfectly parallel to this (chap. xiii. 10, seq.): "*For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the WORLD (תִּבְלָה) for their evil, and the wicked for their iniquity; and I will cause the arrogancy of (all) the proud to cease, and I will lay low the haughtiness of the terrible.*" We then have, a little lower down, a particular prediction of the fall of the temporal Babylon, as already remarked.

<sup>32</sup> The fall of these states, *spiritually* considered, is given at length, by Isaiah, in different Chapters; of Moab, ch. xv.: Damascus, i. e.

And it is added, "*Pharaoh shall see them.*" All of which can,—as far as I can see,—be capable of no *literal* interpretation; but, if taken *mystically*, as referring to the victories to be achieved by the sword of the Spirit in the great day of the Lord, when the controversy of Zion should be determined, becomes sufficiently natural and easy.

The next Chapter (xxxiii.) of Ezekiel brings us apparently to our *trumpeting*, or "*trumpet-tongued*," Angels generally. "*Son of man*," it is said (ver. 2), "*Speak to the children of thy people, and say unto them, When I bring a sword upon a*" (i. e. any) "*land, if the people of the land take a man of their coasts, and set him for their watchman*" (i. e. *mystically* their Preacher, or Apostle): "*If when he seeth the sword come upon the land, he blow the trumpet, and (so) warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning...his blood shall be upon his own head.*"..."*But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee (as) a watchman:*" i. e. as in our angels, or, the ministers of Christ, to warn the world of the revealed will of God.

A little farther on (ver. 27, seq.), the utter and final overthrow of unbelieving Israel is particularly foretold. The words are: "*Say...Thus saith the Lord God: As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts<sup>33</sup> and in the caves*

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Syria, xvii. Egypt, xviii. xix. xxi. Babylon, &c. xxiii. Tyre, &c. xxxiv. Idumea, and under it, of every other opposing power, as shewn already.

<sup>33</sup> In Josephus (*Wars*, Bk. vii. chap. vi. viii. ix. xi.) we have the events foretold here by Ezekiel. I will make a few extracts, Ch. vi. As for the Jews that were caught in this place (Macherus) "they seized the upper citadel, and held it," &c.; but were eventually compelled to leave it by Bassus, the Roman General. Ch. viii. is thus headed, "*Concerning Masada*," (Ezek. l. c. מַצְדִּית, i. e. *fortresses*: whence this place probably took its name): "and those Sicarii who

shall die of the pestilence. For I will lay the land most desolate<sup>34</sup>, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none" (i. e. Jew) "shall pass through." That this is not to fall upon the holy *Remnant*, is evident enough from the context; it is upon those who are made to say (ver. 24, as in chap. xi. 15), "*the land is given to us in possession.*" It is remarkable too, that not so much as mention of Jerusalem occurs here: for these judgments were to fall upon those in *the wastes, the forts, and in the mountains*. Much warfare of this sort wasted the Jews, after the fall of their City, and during the reigns of Trajan and Adrian, as the historians tell us. Under the latter, they were actually forbidden to set a foot in Jerusalem; and this I take to be implied in the terms *most desolate*, &c., as used above: which answers well to the place assigned in the series to our *fourth* Angel, and brings us of necessity, to the latter period of our "*latter days*," "*time of the end*," and the like.

But the Jews attended not to the trumpet-sounding, either of Isaiah (chap. lviii. 1, seq.), of Ezekiel, or of their successors,—in this office of warning,—the Apostles of our Lord; and accordingly, judgment came upon them to the *UTTERMOST*, and still cleaves to them. And again, what had become a stumbling-block to the Jews, was treated as foolishness by the Greeks, and by the heathen powers generally: they regarded not the sound of the trumpet when God went forth with his ambassadors, although this was in the *whirlwinds of the south*, in fearful signs and wonders; and the end was, judgment fell upon them also. We then have, as before, the salvation of the *Remnant*, or *Election*, i. e. *God's true Israel* (xxxiv. 20—31), as a general conclusion to this context. We are therefore, now among the judgments which

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kept it; and how Silva betook himself to form the siege of that citadel. Eleazar's speeches to the besieged." Ch. ix. "Now the people that were in the fortress were prevailed on by the words of Eleazar, two women and five children only excepted, and all submitted to be killed by one another." Ch. xi. "Concerning Jonathan, one of the Sicarii, that stirred up a sedition in Cyrene," &c. This man induced large numbers to follow him into the desert, most of whom were slain by the Roman general Catullus.

<sup>34</sup> See my Heb. Gram. Art. 223. 2, on this usage.

should be executed both upon the Jews and the heathen: God accompanying His ambassadors, with the sound of his trumpet (Zech. ix. 14, seq.), and with the clearest evidences of His wrath.

If, then, these places are *ultimately* to be taken in a *mystical* sense,—without at all interfering with their *primary* one,—the language of John, which thus indirectly appeals to them, must be taken *mystically* likewise. When we are told therefore, as we are here (Rev. viii. 12), that “*the third part of the sun was smitten*,” &c., we are to understand that, at this period, there would be “*great distress of nations*,”—including of necessity the Jews,—as foretold also by our blessed Lord: and that these Prophets intended to bring before us *these very events*.

#### SECT. V.—*The Fifth Trumpet.*

THE next verse (13) tells us through an Angel, that further distress and woe are to be inflicted on the inhabitants of the EARTH, i. e. generally; and accordingly, the beginning of the next Chapter (ix.) announces the sounding of “*the fifth Angel*.” “*I saw*,” says John, “*a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And*,” adds he, “*he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the earth. And there came out of the smoke locusts upon the earth... And it was commanded them that they should not hurt the grass of the earth... neither any tree; but only those men which have not the seal of God in their foreheads*.” It is added, “*To them was given that they should not kill them*” (i. e. the men just mentioned), “*but that they*” (these) “*should be tormented five months*” (i. e. by these locust-like ministers). We are told a little lower down (ver. 11), that these have a king, the *angel of the bottomless pit*, named in the Hebrew *Abaddon* (destroyer), but in the Greek *Apollyon*. We have now therefore, not only the actors in this tragedy, but also *their Principal*, Satan.

By the air's being darkened, we are perhaps to understand the consequence of the sun's being smitten. We now

have therefore, *gross darkness* suffused over the whole, and this *the darkness of hell itself*: and under which, good and bad must suffer, *physically* at least; the Saints being now given into the hands of the Antichrist for *a time, times, and a half*. Again, these locusts were to hurt nothing except those who had not received "*the seal of God in their foreheads*," i. e. repeating Chap. vii. 3, and meaning that those who had been so sealed, should not be hurt in any *spiritual* sense; representing, as they did, *spiritual agents* under an Almighty *spiritual King*. These *sealed men* (taken from chap. vii. 3, above) would, of necessity, suffer much *externally* in times such as these, and especially as this was allowed, in order to *try and to refine them even to the end*. Many of them were moreover, to be slain during this period, by the "*Little Horn*;" their spirits should nevertheless be preserved wholly and without blemish. Of this sort of language we have had many examples; such is (John vi. 49, seq.), "*Your fathers did eat manna in the wilderness, and are dead. This is the bread...that a man may eat thereof, and not die...If any man eat of this bread, he shall live for ever,...*" (ver. 58), "*he that eateth of this bread shall live for ever.*" Where *eateth, not dying, and living for ever*, must be taken *spiritually*, of necessity. The same holds good in many of the instances above. Natural armies and plagues, such as horses prepared to battle, locusts, and the like, under a *spiritually* sinful king, are brought *mystically* into action, in order to shew by whom the world should be thus plagued, and how the Saints, *physically* to fall under their weapons, should nevertheless remain *wholly unhurt*. This sort of distinction is of infinite importance, in our endeavours to interpret Holy Scripture (see pp. 10—15, above).

We may now view the period, during which these agents are allowed fully to act. It is said (ver. 5) to be "*five months*." How then is this to be understood? Not, one would think, as implying so many calendar months, in *mystical* language such as this evidently is. It has been remarked above, that the whole period of Daniel's seventieth *mystical* week, is occasionally styled *a year*, as it also is *a day*, &c. Supposing then,—as before,—these *seven* trumpets to extend through the whole *seven* days of Daniel's *week*, and that the fifth of these is now sounding; we shall of

necessity, be within a period beyond its first half, or middle; and, supposing *a year* to represent this whole period, we shall now be beyond its sixth month: again, if we suppose we are arrived at the end of the seventh, *five months* will still remain to complete the period. We have seen too, that the Saints were to be given into the hands of this Desolator or Destroyer, for *a time, times, and a half*, that is,  $3\frac{1}{2}$  times at least. We are also told, that this should be for *42 months* (Rev. xi. 2; xvi. 5); i. e. the whole half of the seven *mystical years* of Ezekiel, as noticed above: and which again (Rev. xi. 9), is said to be  $3\frac{1}{2}$  *days*:—but of this more presently. By this *five months* therefore we are, probably, to understand *such* smaller part of the latter portion of this seventieth week, during which, Daniel tells us (chap. ix. 27), *He shall make it desolate, even until the consummation*, i. e. to the time of the end. Let us now enquire, whether the particulars adverted to by St. John will suit this period. In Rev. xvi. 10, 11, we have the parallel to this place given under the *fifth vial*; and again, chap. xvii. 8, 9, a repetition or resumption of it:—of which more hereafter.

When it is said (ver. 5), that “*they should not kill them*,” the meaning probably is, that they were not sent for that purpose: only to injure under Satan, the cause of all the *plagues* of these times. It should seem from the mention of *locusts* here, that *dearth* and *scarcity* would be implied, as afflicting the *whole earth*: and this again, both *temporally* and *spiritually*, as far as the nature of the case would admit. In the Jews, this would be felt in both these ways. They were now deprived of their divine appointments, privileges, and consolations: and were therefore, just as the heathen had always been, suffering a dearth of the Word of God: in the words of Amos (viii. 12), “*They shall wander from sea to sea,...they shall run to and fro to seek the word of the LORD, and shall not find it.*” And (ib. iv. 8, seq.), “*Two or three cities wandered unto one city, to drink water; but they were not satisfied....I have smitten you with blasting,...when your gardens and your vineyards and your fig-trees and your olive-trees increased, the PALMERWORM*” (rather, the locust) “*devoured them....I have overthrown some of you, as God overthrew Sodom and Gomorrah.*” That is, by an *entire overthrow* of their polity. As to the



Gentiles, the famines, earthquakes, wars, and other judgments that fell upon them were many and grievous, as we have seen from Orosius, and shall further see presently. The heretics too must, at this period, have been numerous, and have inflicted, as locusts and scorpions, grievous temporal plagues upon the professing Church. If now we consider for a moment the declarations of Amos (iv. 9. vii. 1—4; viii.; ix. 1—9), we shall find predictions the most fearful of Jerusalem's *latter days*. In chap. vii. 1, we have *the locusts* of St. John; for, although our Authorized Version gives *grasshoppers*, the original really has *Locusts*<sup>35</sup>. If we now pass on to chap. ix. 11, seq., we shall come to the establishment of the throne of the *spiritual David*, and the *return of the captivity of Israel's holy Remnant*: i. e. when these plagues should have come to their destined end.

The sealing of God's servants, here only referred to, took place at an earlier period than this. See above under chap. vii. 3. We may now come therefore, to those other places in the Prophets which are apparently alluded to here. "*In those days*," says St. John, "*shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*" Parallel to this are the judgments of the *fifth vial*, chap. xvi. 10, 11: of which more when we come to that place. We also have declarations similar to these in chap. vi. 16, and which are given *apparently*, to mark the latter part of Daniel's seventieth week, under the opening of the sixth seal. Under that of the *fifth seal*, we have the prayer of the martyrs; who, as it should seem, should be augmented under our *fifth trumpet*: and where,—as in this place,—a considerable space of time was yet to run out. (See on that place above.)

We are here, in the first place (ver. 6), referred probably to Isaiah (chap. ii. 19), where it is evident these particular times are had in view. "*They shall go*," it is said, "*into the holes of the rocks, and into the caves of the earth, for fear of the LORD...when He ariseth to shake terribly the earth*," &c., and when the idols shall have been *utterly abolished* (ver. 18): which must imply the general fall of heathenism. Again, in Jeremiah (viii. 3), "*Death*," it is said,

<sup>35</sup> See Rosenmüller on the place.

"shall be chosen rather than life by all the residue of them that remain of this evil family;" which refers to the Jews, who are now *de jure*, part and parcel of the nations; their polity having fallen, and they themselves being broken off from their original stock. Jerem. viii. 16, seq., we have the snorting of the horses of the Roman power,—as pictured (ver. 7) by St. John,—and the *serpents and cockatrices* of Jeremiah (ver. 17), given also under St. John's figure of scorpions. The only difference in St. John is, that he applies this language generally, and so includes both Jews and Gentiles: which suits well the circumstances of this period, as falling upon all.

We are told by St. John (ver. 7), that "*The shapes of the locusts were like unto horses prepared unto battle,*" &c., which will bring us to the army of locusts mentioned by Joel ii. 25, &c., and noticed above<sup>36</sup>, and where the fall of the Jews by the Roman power is first described, and then (chap. iii. 2, seq.) that of the Gentiles: *Tyre and Zidon* are also named, together with all the coasts of Palestine. At verse 9, it is said, "*Proclaim ye this*" (as with a trumpet) "*among the Gentiles,*" (ver. 15), "*The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice*" (as with a trumpet, Zech. ix. 14) "*from Jerusalem; and the heavens and the earth shall shake*"<sup>37</sup>. ... (ver. 19), "*Egypt shall be a desolation, and Edom*"<sup>38</sup> "*shall be a desolate wilderness, for the violence against the children of Judah, because they shed innocent blood.*" That is as before, Egypt and Edom should *literally* fall; but here, more largely and *mystically*, as the *enemies* of the Lord. It is then said, "*In that day, the mountains shall drop down new wine, and the hills shall flow with milk...and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.*" That is, when this *spiritual* enemy shall be so destroyed, the wilderness of the formerly Gentile world, should be so irrigated by the full flowing rivers of Judah, that it should *blossom as the rose*. And then also, i. e. "*in*

<sup>36</sup> See p. 271, seq. above.

<sup>37</sup> Comp. Haggai, ch. ii. 7.

<sup>38</sup> Just as in Ezekiel xxxii. noticed above, p. 311.

*these days, and in that*" (identical period, or) "*when I,*" saith the Lord, "*shall bring again the captivity of*" (the true) "*Judah and Jerusalem, I will also gather all nations,*" &c. Which gives us the warfare under *these locusts*, and its termination in *complete victory*, and necessarily brings us to the end of Daniel's *seventieth week*. Joel's description of this army (chap. ii. 2—12) is graphic and vivid, and well suits the context of St. John in this place. It appears however, as before, to extend over the whole latter half of Daniel's *seventieth week*, commencing with the fall of Jerusalem.

If we now turn to Nahum (chap. iii.), we shall have some further particulars, apparently adverted to here by St. John. But we must first take a general view of the context of this Prophet. It is evident, from the outset of his book, that God had taken up here, as elsewhere, the controversy of *His Zion*; and, although Nineveh<sup>39</sup> is especially named,—and in all probability actually suffered as here foretold,—yet, from the nature of the language used, a further or *mystical* application must have been intended. It is said (chap. i. 2, seq.), "*God is jealous, and the LORD revengeth: the LORD revengeth, and is furious; the Lord will take vengeance on His ADVERSARIES, and He reserveth wrath for His ENEMIES*" (i. e. generally). "*The LORD hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet*<sup>40</sup>."... (ver. 6), "*The mountains quake at Him, and the hills melt*<sup>41</sup>, and the earth is burned at His presence, yea, the world" (Heb. יִתְבַּל), "*and all that dwell therein.*" Which is a general enunciation of the judgments to be inflicted upon *His enemies*. In verse 11, a particular individual is singled out, as the object of His wrath on this occasion. "*There is one come out of thee*" (i. e. Nineveh, ver. 1), "*that imagineth evil against the Lord, a wicked counsellor.*" But (chap. iii. 18) it is said, "*Thy shepherds slumber, O King of Assyria: thy nobles shall dwell in the dust.*" Whatever

<sup>39</sup> We have seen above that Nineveh had partaken in the sin of traffic in the better part of Israel's sons, p. 80.

<sup>40</sup> I. e. Christ, the *Lord*, shall be so revealed in power, as noticed above.

<sup>41</sup> So in other places as already noticed, without at all implying that any such melting should *physically* take place.

evil Counsellor therefore, Nineveh might have sent forth,—and we read of none at enmity with God's people;—we are brought apparently, to supply the needful in the King of *Assyria*, who should occupy *his* station: and, as this Prophet appears to have been contemporary with Isaiah, the probability is, that we have here also that King of Assyria against whom his predictions (chap. xiii. seq.) were particularly directed. It is true, Isaiah says nothing whatever of the fall of Nineveh; but, of that of Babylon he says much, as we have seen. To denounce Nineveh was committed to Nahum; and, as this city must have fallen some time after Babylon became the metropolis of the Empire, the fall of the *same Power* generally, viz. that of Assyria, must have been had in view both by Nahum and Isaiah: and by both *mystically*, the fall of *mystical* Babylon.

If then, this may be relied on, we need not wonder in finding the denunciations in each case partaking much of the same character, both being directed against the same *Enemy* of Zion. If we now pass on to Chapter ii. 2, seq., we shall find a very important place, connecting,—as it should seem,—the judgments denounced against this power, with its dealings with the Jews. It is said: “*For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers*” (comp. Isai. xxiv. 1, seq.) “*have emptied them out, and marred their vine-branches.*” Which has been wholly misunderstood by our Translators; it should be rendered to this effect: “*For the LORD will*” (surely) “*turn again*” (i. e. bring back) “*the excellency of Jacob, as*” (being) “*the excellency of Israel; for emptiers have emptied them out, and marred their vine-branches.*” By the *excellency of Jacob* must necessarily be meant the best and holy portion, or *Remnant, of Jacob*; and these, it is said. He should *turn again*, or *back*, as the holy portion of His Zion. This place therefore, contains a promise of deliverance to Zion, as then suffering under these afflictions. See also Chap. i. 12—15.

If we now examine Isai. chap. xiv. 1, seq., we shall have, I think, that turning again of Jacob which we have here in Nahum; and which cannot mean the return from the Babylonian captivity: for it is said, “*And the house of Israel shall possess them*” (i. e. those who should so bring them

back) "*in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.*" Which will admit of none, I think, but a *mystical* interpretation, declaring that the true Zion should obtain a *spiritual* victory over these her oppressors<sup>42</sup>. Again (ver. 25, here), "*I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.*" Which again, is capable of none but a *mystical*, or *spiritual*, interpretation. Nahum again, presents us with a perfect echo of the place just quoted from Isaiah (chap. i. 12, seq.), "*Though they be quiet, and likewise many, yet shall they*" (i. e. Israel's oppressors) "*be cut down, when he shall pass through.*" It is added, "*Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder.*" Again (ib. ver. 15), "*Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!*" i. e. generally (saying), "*O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off:*" that is, to rise no more: all which must necessarily refer to Zion's *ultimate* triumph. Compare Isai. lii. 7, seq. Rom. x. 15. Also Isai. xxiv. 13—17.

From Chap. ii. 3, to its end, we have, as in Isai. xiii. 17, seq., the Enemies of this destroyer depicted, *whose bows should dash the young men to pieces*. Here (Nahum ii. 1), "*He that dasheth to pieces is come up before thy face,*" &c. Again (ver. 10), "*She,*" i. e. Nineveh, "*is empty, and void, and waste,*" &c. In Chap. iii. 1, Nineveh is addressed as a "*bloody city, full of lies and robbery;*" and (ver. 4) it is said, "*Because of the multitude of the whoredoms of the well-favoured horlot*" (a title *mystically* given, as noticed above, to Tyre, and in the Revelation to Babylon), "*the mistress of witchcrafts, that selleth nations*" (comp. Rev. xviii. 2, 3) "*through her whoredoms, and families through her witchcrafts.*"... "*I am against thee, saith the Lord*" (ver. 5). To the same effect are all these denunciations, and so to be under-

<sup>42</sup> See pp. 79, 80, above.

stood, from this place (ver. 5), down to verse 15, where we have *the fiery judgments and locusts* of Joel and St. John.

"There," it is said (ver. 15), "*shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts...the cankerworm spoileth, and fleeth away. Thy CROWNED are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known,*" &c. Where, it is observable, these *locusts* are said to have their encampment as an army: while neither here, nor in Joel, can *locusts* be really meant, but armies *such* as these both in their numerous and destructive character: and, in every case here, the same Power is *ultimately* meant: viz. that which should take up arms against the Zion of God, although other and different powers are here *literally*, and *primarily*, had in view.

Return we now to St. John's account of these locusts (ver. 7, seq.), "*And the shapes of the locusts,*" says St. John, "*were like unto horses prepared unto battle; and on their heads were as it were CROWNS like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions,*" &c. It must be evident enough, that some signal judgment is here had in view, and that this should have for its principal leader and agent, the king of the bottomless pit, Satan himself. His captains, or subordinate agents, must here be the rulers and honourable men of the earth. St. John next says of these locusts, that "*on their heads were as it were crowns like gold;*" which Nahum's words will sufficiently well explain: viz. "*Thy crowned are as the locusts, and thy captains as the grasshoppers:*" i. e. the *Kings* and *Captains* in thy service, are thus numerous and destructive: which represents these locusts and grasshoppers in their natural characters as such; but *mystically*, as invading and destructive armies, led on by the Kings and Princes of the earth.

Again, in Joel (ii. 2, seq.), this army is, as already remarked, spoken of as *a great and strong people*. In the next verse it is said, "*A fire devoureth before them; and behind them a flame burneth:*" the constant attendant on invading armies. In ver. 4, it is said, "*The appearance of*

*them is as the appearance of horses; and as horsemen shall they run:*" i. e. they shall be very rapid in their warlike movements; and war is the judgment now before us. St. John tells us, that they "*were like unto horses prepared unto battle.*" He says moreover, that "*their faces were as the faces of men:*" i. e. their exterior is that of men, while their character is that of locusts, destructive and swift as the war-horse. Again, "*They had hair as the hair of women, and their teeth were as the teeth of lions.*" By the hair as of women, *Princes* are no doubt meant, it being customary in these early times with such, to cultivate the hair<sup>43</sup>. By the teeth, as of lions, we are brought back to Joel (chap. i. 6), who tells us that "*a nation is come up upon my land,*"—now Judea and Christ's land, also upon His in the heritage of the heathen,—"*strong and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.*" In Daniel, chap. vii. 19, the fourth beast or Empire has "*teeth of iron,*" which, as we have seen, must refer to that *Little Horn* which should make war upon the Saints. The rest of the description (Rev. ix. 10) identifies itself sufficiently well with that of Joel (ii. 5, 6, &c.), to suggest its best interpretation.

"*They had*" (Rev. ix. 9) "*breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*" That this was intended to bring us to Joel ii. 5, seq., there can be no doubt: nor can there be any,—all circumstances considered,—that by these the invasion of Judea by the Roman army was primarily foretold by this Prophet. Here too, as before, *the earth is to shake, and the heavens to*

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<sup>43</sup> On the nourishing of the hair by the Greek philosophers, see my *Theophania of Eusebius*, p. 115, seq. note. That this was done by the great men of the East, is evident from the carvings still remaining in the ruins of Persepolis, and elsewhere. In some cases a man received a name from the flowing hair of his head: e. g. "*Homeiritarum cretus extitit, cui nomen Zerañ Ibn Caab; cognomento Dsu Nowas (Dominus cincinni), sic appellatus, quod geminum gestaret cincinnium, qui super humeris ejus fluctuabat.*" Hist. Imper. Joctanidarum, Alb. Schultens, p. 79. Hence Absalom's heathenish vanity in cultivating his hair, which proved the cause of his death. It is not improbable the Roman senator *Cincinnatus* received this name for the like reason.

tremble before them; the sun and moon to be dark, and the stars to withdraw their shining, because it is the day of the LORD, great and very terrible. So also in St. John, the sun and the air are darkened by reason of the smoke of the pit now opened. The breastplates of iron moreover, could scarcely have been mentioned for any other purpose, except to suggest to us, that a real army was meant, while the iron material of these cannot but remind us of Daniel's description of his fourth kingdom (chap. ii. 40), viz. "*As iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.*" So also (chap. vii. 19) it has "*iron teeth.*" And it is the fact, that the Roman soldiery did wear breastplates of iron.

St. John proceeds (ver. 10), "*And they had tails like unto scorpions, and there were stings in their tails: and,*" continues he, "*their power was to hurt men five months.*" The duration and date of this period have been already pointed out. Let us now see what is meant by "*their tails.*" It has been seen, that before this army a devouring fire should proceed: their running as horses to battle, should then imply sudden destruction, as proceeding from the face of this army; not from its rear or tail. But, as the sense is evidently *mystical*, and as the plagues inflicted by these tails must necessarily be of a sort different from the preceding ones of *consuming fire*; some injurious *spiritual* agency must be meant, and particularly as such is described in the places parallel to this, in the following context of St. John (chap. xiii. 11—18 inclus.; xvi. 10, 11).

If we now examine Isai. ix. 15, &c., we shall find the *mystical* usage of this expression explained. "*The ancient and honourable,*" i. e. the senator and leader, as in our crowned and long-haired locusts, "*he is the head, and the prophet that teacheth lies, he is the tail.*" And (ver. 18, seq.), we have the judgment on these: "*Wickedness,*" it is said, "*burneth as the fire,*"... "*through the wrath of the LORD of hosts is the land DARKENED,*" &c.: which refers to the Jews; but may, nevertheless, include the Gentiles, at this stage of the general judgments to take place, in avenging the controversy of Zion. By "*the Tail*" then, is meant the *false prophets* and ministers of Satan, as to *spiritual* things: and this I take to be the meaning of St. John here. (Com-



pare the parallel places just now given.) That is, by the ministry of false prophets among the Jews, and of a diabolical priesthood among the heathen, should all the poison exist, out of which these plagues should originate, and continue during their appointed time.

Again in (Rev. xii. 3, seq.), further light is afforded on the use of the term "*Tail*." "*A great red dragon*," which is (ver. 9) "*that old serpent called the Devil*," is represented as having *seven heads* and *ten horns*, and *seven crowns upon his heads*: which necessarily brings us to the power now given to this King of the great abyss (comp. Dan. vii. 21, 25; viii. 9—11, 12): and as exhibited by St. John, in his crowned and long-haired locusts. In verse 4 it is said, "*And his tail drew*" (better, *dragged*) "*the third part of the stars of heaven, and did cast them to the earth*;" which will be best explained by Daniel (chap. vii. 8), where the *Little Horn* is said to have "*the eyes and mouth of a man*." St. John's locusts have *the faces of men*. In Daniel (ib. ver. 25), he "*shall wear out the Saints of the Most High...and they shall be given into his hand until a time and times and the dividing of time*." Again (chap. viii. 10, seq.), "*It*," i.e. the *Little Horn*, "*waxed great even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them*,"..."*and it cast down the TRUTH to the ground, and it practised and prospered*." By *casting down and stamping upon* these, must be meant *their fall* by his means, just as when it is said above (ver. 7), of Darius, that one *cast him down, and stamped upon him*: i.e. these should so be tried, and should fall (as martyrs) during *many days*. In Dan. xi. 33, seq., "*They that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days...Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of THE END*:" i.e. during *a time, times, and a half* (Dan. xii. 7), or, *forty-two months* (Rev. xiii. 5), or, *three days and a half* (Rev. xi. 9). That is, by the *diabolical* influence of this power. But this may be thought adverse to the declaration, that those who should be sealed (Rev. ix. 4), should receive no hurt either from it or its ministers. But here, though these should receive, and eventually come out

of, many earthly tribulations, they should not nevertheless be, in a *spiritual* sense, by any means hurt. The *earthly* affliction to which they should be exposed was, as already remarked, intended to *purify, refine, and make them white and clean*<sup>44</sup>. For this purpose they were sealed, i. e. by the Holy Ghost "*to the day of redemption*"<sup>45</sup>, both to enable them to be *more than conquerors*, and to count it all joy, when so tried; and hence, willingly to submit to the spoiling of their persons and goods, and even to be thankful for it. These could not therefore, be really hurt by the influence of this power as others should be, who, by worshipping its image, and joining in its impious work of destruction, should lose both body and soul in hell.

We are now told that "*one woe is past*:" i. e. one of the three foretold above (chap. viii. 13): "*and behold*," it is added, "*there come two woes more hereafter*:" i. e. during the sounding of the two remaining trumpets, or rather during that of the sixth, for the sounding of the seventh is only to enounce the victory over all the combined powers of the enemy, which would however be a woe to them. We have now therefore, to consider the events to take place under—

#### SECT. VI.—*The Sixth Trumpet.*

"*And*," (ver. 13, seq.), "*the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in*" (read upon, Gr. ἐπὶ<sup>46</sup>) "*the great river Euphrates*." The vision is supposed here to be in the Temple; this command issuing from the golden altar, which was before the vail, where Isaiah appears to have had the vision which commissioned him to

<sup>44</sup> See 2 Cor. vi. 4.

<sup>45</sup> Eph. iv. 30.

<sup>46</sup> The words of the original are, Λύσον τοὺς τέσσαρα ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Ευφράτη. So the Syriac ܡܪܝܬܝܢ ܥܠܝ ܢܗܪܐ ܥܘܦܪܬܝܬܝܢ, &c., and the Arabic, المربوطين على النهر العظيم. The Ethiopic has *at the river*, &c., not *in the river* ("*in flumine*"), as the Polyglott gives it. This distinction is important: it is one of those, as in ἡ ἀποστασία, as noticed above, and τὴν ὥραν, below,—without which the context cannot be fully understood.

prophecy (chap. vi. 1). This command is, "*Loose the four angels which are bound,*" &c. We have parallel to this (chap. vii. 1), under the opening of the *sixth seal*, where it is said, "*I saw four angels standing on the four corners of the earth, holding the four winds,*" &c. It is evident from what follows, that these four winds represent spiritual agents, whose business here was, to inflict plagues on the four quarters of the earth<sup>47</sup>: but they are holden<sup>48</sup>, *until* the servants of God shall be sealed (comp. chap. ix. 4): after this the plagues, so to be inflicted take place (chap. viii.): which could not be, until the latter period of Daniel's seventieth week, commencing with the fall of Jerusalem.

The first general intimation we have, as it should seem, of this *holding* is Matth. xii. 29: viz. "*How can any enter into a strong man's house, and spoil his goods, except he first BIND the strong man?*" &c. Where Satan is evidently meant, and with him his agents. In the parallel place in St. Luke (xi. 20, 22), the enouncement is more full (comp. Isai. liii. 12). Again in St. Mark (chap. xvi. 17, seq.): "*In my name shall they CAST OUT DEVILS: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them.*" But more fully in St. Luke (chap. x. 18, seq.), "*I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, AND OVER ALL THE POWER OF THE ENEMY; and nothing shall by any means hurt you. Notwithstanding...rejoice not that THE SPIRITS ARE SUBJECT*" (i. e. bound) "*to you; but rather rejoice because your names are written in heaven:*" anticipated (Ps. xci. 13) thus: "*Thou,*" (i. e. Christ, see the parallels) "*shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.*" And, as Christ's power is com-

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<sup>47</sup> The *four living creatures* before the throne, the *four horses* and *carpenters* of Zechariah, as also the *four horses* of the Revelation considered above, are similar ministers of the Almighty.

<sup>48</sup> So also 2 Thess. ii. 7, "*He who now letteth (or withholdeth) will let, until he be taken out of the way; and then shall that wicked*" (one) "*be revealed, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming.*" Gr. ὁ κατέχων ἄχρι ἕως ἐκ μέσου γένηται, &c. See p. 212, seq., above.

municated to His followers, and was in a *peculiar* manner to His Apostles, this is true of them also. During the Apostolic period this took effect in a *peculiar* manner; and to this, the place before us in all probability refers. The devil had not yet received power to stir up the heathen against the trumpeting messengers of the Gospel: he is said therefore, to be thus *holden*, or *bound*. We have again (Rev. xx. 1, seq.), the very same event in, "*I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him A THOUSAND YEARS:*" i. e. he is here bound for an indefinite period, the extent, and precise occurrence, of which cannot exceed the *end* of Daniel's seventieth week. Satan is now therefore bound for a *season*: and, from what has been quoted above, this must apply to the period of the preaching of the Apostles, &c. up to that of the fall of the Temple: after which,—even to the *END*,—*desolations* had been determined (Dan. ix. 27, 28, &c.): i. e. by his power.

But here (Rev. xx. 3), Satan is, after this, to be *loosed a little season*. We find in the next verse (and chap. vi. 4, 9), that John saw, during this *latter* period, the souls of them who had been beheaded for the witness of Jesus, and who *HAD "lived and reigned with Christ a thousand years:"* that is of necessity, during the *Apostolic period*, and before Satan had been so loosed. This is therefore, the *Millennium of St. John*. Again (Rev. xii. 12), Satan is said to be *cast down* upon the earth for a "*short time:*" (comp. Luke x. 18, quoted above) i. e. he is let loose in order to inflict the woes there mentioned.

It is added here (xx. 4), "*And I saw thrones, and they*" (i. e. impersonally, some men) "*sat upon them, and judgment was given unto them.*" It is obvious that Dan. vii. 9—15 is here had in view: "*I beheld,*" it is said, "*till the thrones*" (i. e. of the opposing heathen) "*were cast down, and the Ancient of days did sit:*" i. e. for the purpose of giving judgment against the *Little Horn* (mentioned in the preceding verse), and in favour of the Saints. In verses 13, 14, here, "*One like the Son of man came with the CLOUDS OF HEAVEN*" (comp. Rev. i. 7. Matth. xxiv. 30, with the parallels), "*and came to the Ancient of days...And there was*

given him dominion, and glory, and a kingdom," &c. "But," (ver. 26), "the judgment shall sit, and they" (i. e. some) "shall take away his dominion, to consume and to destroy it unto the end. And the kingdom...under the whole heaven...shall be given to the Saints of the Most High." "The judgment given unto them," i. e. to the Saints of the Most High, is here given: i. e. after the *Persecutor's* power is utterly destroyed.

The period again, here had in view (ver. 3), is that in which Satan is loosed. The enunciation (in ver. 4) is a citation from this prophecy of Daniel, promising to those then suffering, both the avenging judgment and the kingdom. (Comp. Rev. vi. 9, seq.). During this period of trial, and near its close apparently, John sees the souls of the martyrs. A little lower down (xx. 11), this judgment is again *actually given*: and its consequences noted. But more on this hereafter. It is further said (xx. 4), that these martyrs *lived and reigned with Christ a thousand years*; which must be read of necessity, "*HAD lived and reigned*," &c.; for they are here said to have suffered death. They must therefore, have *so reigned* during the previous period, or *thousand years* in which Satan was bound: i. e. they *then* enjoyed that immunity from the power of Satan, which preserved them from every *spiritual* injury and hurt. This language is more-over common to the Gospel. "*It is your Father's good pleasure to give you the kingdom*" (Luke xii. 32. Comp. xxii. 29. Col. i. 13. Heb. xii. 28. James ii. 5. Rev. i. 9, &c. As *Kings*, 1 Cor. iv. 8. Rev. i. 6: *reign*, Rom. v. 17, &c.). From which it must appear, that the *children of the kingdom* are said to reign with Christ; which is particularly applicable to this period. Again, it is said of those who should have followed Christ "*in the regeneration*," i. e. of the world at this time, should, when the Son of man should sit on the throne of His glory, also *sit upon twelve thrones judging the twelve tribes of Israel* (Matth. xix. 28). But, to give judgment is properly the *business of kings*: and here, this is promised particularly to all them who should now so follow Christ. And once more, what is here termed by our Lord "*the regeneration*," is, by St. John, said to be "*The first resurrection*" (Rev. xx. 5). In other places, those partaking in this, are said to be "*the firstfruits unto God*"

(Rom. xi. 16; xvi. 5. 1 Cor. xvi. 15. James i. 18. Rev. xiv. 4). Verse 6 here, Rev. xx. These are the men whom St. Peter terms *a royal Priesthood*, &c., they took part in the *first resurrection* with Christ: hence (i. e. future to the time in which John wrote<sup>49</sup>), "*they shall reign with Christ*," during this thousand years: i. e. of Satan's being bound. This is therefore, beyond all doubt, *the Millennium* of St. John.

By "*Loose the four angels*," we are therefore to understand, that the Agents of Satan, appointed to tempt and harass every quarter of the world, were now, in a peculiar manner, to be let loose for their work. Their being bound upon the river Euphrates, which washed the shores of Babylon, means perhaps their being bound as to many nations, peoples, and languages; which we are told, these waters *mystically* imply (Rev. xvii. 15). "*The waters*," it is said, "*which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and languages*." Satan is, therefore, now to be viewed as let loose in his Agents, in order to act upon the nations.

Again (chap. xvi. 12), the parallel place to this, in which the sixth Angel pours out his vial, tells us that he poured it out upon the great river Euphrates; "*and*," it is added, "*the water thereof was dried up, that the way of the kings of the east might be prepared*." We have next the character of these Agents. "*I saw*," continues John, "*three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of* THE WHOLE WORLD, *to gather them to the battle of the great day of God Almighty*." In our second vision, the *four winds*, or *spirits*, were commissioned over the four quarters of the world: here, *these several spirits*, deduced each from its *Principal*, i. e. the *Dragon*, the *beast*, and the *false prophet*, are also sent abroad into *the whole world*, as before; the number *three* here having respect to these their *principals*; that of *four* there, to the several quarters of the world, in

<sup>49</sup> This abrupt shifting of the period in which a writer places himself, is common to the Scriptures (see my *Heb. Gram.* Art. 231. 14). The new subject begun here will justify this. Comp. chap. i. 3.

which they should act. They are therefore *identically* the same Agents, although thus differently described.

We are next told (xi. 15), that these "*four angels were loosed which were prepared for an*" (read *the*<sup>50</sup>) "*hour, and day, and month, and year, for to slay the third part of men.*" By the terms, *the hour* (τὴν ὥραν), *day, month, and year*, we necessarily have *one and the same period*, viz. that *hour* in which the *Son of Man* should come to execute His judgments upon both Jew and Gentile (comp. also Rev. xvii. 12); that *great and dreadful day of the Lord*, in which also this should take place; that *month* (Zech. xi. 8. Comp. Hos. v. 7), in which *the faithless shepherds of Israel* should be cut off: and that *year*, in which *the controversy of Zion* should be avenged: and here, during which (i. e. each and every of these) *a third part of men should be slain*.

From the description of *the army*, the *horses, armour*, and the like, following (verr. 16, 17), it is sufficiently evident that we have here a continuation of the preceding events of the *fifth trumpet*, although other imagery has been employed. It will only remain therefore now to notice a few of the places, to which our attention is here called by St. John. By the great *army* mentioned, we are first naturally brought to Ps. lxxviii., where the deliverances from Egypt, from Sissera (ver. 12), and others, are brought before us. In verse 18, we are reminded of our Lord's victory over the grave (comp. Eph. iv. 8), and (ver. 21) of that over His enemies generally. We have a similar aggregate of the fallen enemies of the Church in Ezekiel xxxii., as we have seen above, p. 311, seq. Verse 22 presents us with another occasion on which this victory should be consummated, in bringing "*His people again*"<sup>51</sup> (i. e. *after the manner of Egypt*) "*from the depths*

<sup>50</sup> Gr. ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν. And so also the Syriac, ܐܠܗܝܡ ܕܠܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ, and the Arabic, للساعة واليوم والشهر والسنة. And, as ὥρα cannot here signify the fractional part of a day, so called, the context requires that it be taken to mean *that certain period*, or *season*, of time, so often brought before us by the Prophets, under the term *last days*, &c. By these different expressions therefore, we are not to imagine that some other period, great or small, is intended.

<sup>51</sup> We must not suppose that, by God's bringing His people again,

of the sea :” and verses 31, 32 seq., with the conversion of the Gentiles generally, as the result of all this : that is, the final and great spiritual victory obtained. In Daniel (ch. vii. 10, seq.), we have an exhibition of the same thing, as we have already seen, when the kingdom is given to the Son of Man.

But the most remarkable place apparently had in view by St. John, is Ezek. xxxviii. 2, seq., and it deserves particular notice. “Son of man,” it is said, “set thy face against Gog, the land of Magog<sup>52</sup>, the chief prince of Meshech and Tubal,...and say...Behold, I am against thee, O Gog,...and I will turn thee back, and put my hooks into thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords : Persia, Ethiopia, and Lybia with them ; all of them with shield and helmet : Gomer and his bands ...After many days thou shalt be visited : IN THE LATTER YEARS<sup>53</sup> thou shalt come into the land that is brought back from the sword” (i. e. the regenerated world), “and is gathered out of many people” (i. e. of Jews and Gentiles) “against the mountains of Israel, which have been always waste” (i. e. prior to this time, but now in a restored condition) : “but it” (i. e. this true Israel) “is brought forth out of the nations,” &c....(ver. 15), “Thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army”...(ver. 16), “It shall be IN THE LATTER DAYS, and I will bring thee against my land” (i. e. God brings this army : it is, as His minister, His army). Again (ver. 18), “It shall come to pass at THE SAME TIME” (τῇ αὐτῇ ὥρᾳ, i. e. season), “that my fury shall come up in my

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necessarily signifies a return to Canaan. This would,—as already shewn,—be to talk as if the Old Covenant were yet in force.

<sup>52</sup> On the reason of introducing these here, see p. 293 above.

<sup>53</sup> See on this usage, p. 106, seq. Let it be observed, *Ethiopia, Lybia, and Persia, Gomer, Togarmah, &c.*, are here joined with *Gog* : a thing which, most likely, never took place *literally* : and if so, this place will admit of none but a *mystical* interpretation, as in other cases noticed above. The terms “*latter days*,” “*brought back of the sword*,” &c. sufficiently confirm this.



face,"...(ver. 19). "*Surely in THAT DAY there shall be a great shaking in the land of Israel,...all the men that are upon the face of THE EARTH shall shake at my presence*" (i. e. the revelation of Christ), "*and the mountains shall be thrown down,*"...and (ver. 22), "*I will plead with him with pestilence*" (Matth. xxiv. 7, 39, &c.), "*and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.*" That is, as in the times of the deluge (Matth. xxiv. 38, &c.), in those of Joshua's victory at Gibeon (chap. x. 10, 11), and as in those of the fall of Sodom and Gomorrah.

It should be observed here, that although this is said to be God's army, it must not be imagined that they are therefore his friends. In like manner, speaking of the Assyrian,—*mystically* implying the same power,—God, it is said, should bring them to execute His purposes; but then, they should not think this, but only should intend to destroy nations not a few (Isai. x. 5—18). This may therefore, be said in one sense, i. e. as acting under God to execute His purposes: and, at the same time, in another as intending to destroy for their own murderous purposes. The army now before us is that of the *Abaddon* and *Apollyon*, or *destroyer*, of the Revelation, so actuated.

It should also be observed that, what St. John places under the terms "*the hour, day, month, year*" (ver. 15), Ezekiel gives as to take effect in *the latter years, latter days, at that time* (ὥρα, or *season*), and "*in that day*:" all evidently implying one and the same *great and remarkable period*, as already observed. We have no mention of a *month* here by Ezekiel; but (chap. xxxix. 12, seq.), the duration of this period is designated by "*seven months.*" In the next verse it is also said: "*And it shall be to them*" (i. e. the true Zion) "*a renown*" (on) "*THE DAY that I shall be glorified.*" So that even these "*seven months*" also, designate this same period.

And once more, the land here spoken of, as *brought back from the sword*, and as *gathered out of many people*, cannot be said *literally* of any particular country. This *bringing back*, and being made to *dwell safely*, must rather apply to the inhabitants of some such land, than to the

land itself: and, be it observed, such were to be "*gathered out of MANY PEOPLE:*" and this again, within the period termed the *LATTER DAYS*, &c., during which, *all nations* should according to all the Prophets, flow together as a full and mighty tide to the mountain of the Lord's house (Isai. ii. 2, seq.), and in which the *Remnant* of Israel should also *return to the Mighty God* (chap. x. 21, seq.). This *bringing back*, and *gathering out* of many people, must therefore apply to the establishment of *the Church*, throughout the heritage of the heathen.

It has already been remarked, that the imagery given under this *sixth trumpet*, is such as to shew, that we have here little more than a continuation of that under the fifth. In the former, no number is assigned to the army; it is here said to be of horsemen only, "*two hundred thousand.*" In Ezekiel likewise, these are all said to be *horsemen*, but no number is given. In Ps. lxxviii. 17, "*The chariots of God are twenty thousand, even thousands of angels; and the LORD is among them.*" Where, as before, we have no foot-soldiery. In Daniel (vii. 10), a "*thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him.*" And, as these are elsewhere represented by *horses* of various colours, and, as noticed above (chap. vi. 2, seq.), all acting as God's ministers, it is but reasonable to conclude, that in every case the same times and events are meant.

The *breastplates*,—formerly of *iron*,—are here of *fire*, *jacinth*, and *brimstone*; which will be best interpreted by Joel's "*the fire hath devoured the pastures of the wilderness*" (chap. i. 19, 20): and "*A fire devoureth before them, and behind them a flame burneth,*" &c. He also tells us that, "*Like the noise of chariots on the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth.*" Where it will be observed, that, what is positively a *fire that devoureth* in the first quotation, is like the noise of a *fire that devoureth* in the second. In Daniel again (chap. vii. 10), "*a fiery stream issued and came forth from before...the Ancient of days,*" i. e. eventually to destroy the enemy. In every case therefore,—and the predictions of this are innumerable,—the judgment is a *fiery one*.

Under our former *trumpet*, the faces of *the locusts* were

as the *faces of men*: their hair as that of *women*, and their teeth as those of *lions*. Their *heads* are here as those of *lions*: and out of their mouths issue *fire, smoke, and brimstone*: and it is by these that the third part of men are to be slain. Under the former trumpet they were only to *hurt*, not to *kill*: but here, the *fire, smoke, and brimstone*, issuing from their mouths, are to *kill* even the third part of mankind: that is, as it should seem, by actual warfare; *fire, smoke, and brimstone*, being had recourse to universally in this; which more particularly marked the latter period of the persecutions, and to such an extent that Gibbon assures us *a moiety of human nature suffered*. If then, we give *one third* to the sword and fire of the destructive armies of Rome, the remainder, necessary to make up this *moiety*, may perhaps fairly be laid to the account of the famines and pestilences which raged at this period.

Again (ver. 19), "*Their power is in their mouth, and in their tails*:" i. e. in their mouths to *kill*; in their tails to *hurt*, as before. These *tails*, we are next told, "*were like unto serpents, and had heads, and with them they do hurt*." Under our last trumpet, "*they had tails like scorpions, and there were stings in their tails; and their power was to hurt*," &c. We have seen above, what this was intended to teach us: the same must necessarily be meant here: and if so, we have the unclean spirits to hurt the souls of men, which should issue out of the mouth of the *false prophet* (chap. xvi. 13, below): and, be it observed, this also takes place under the pouring out of the *sixth vial*, answering exactly to our *sixth trumpet*.

Verses 20, 21, here,—which speak of pure heathenism, not of a fallen Church,—evidently belong to the next Chapter, which is, in fact, nothing more than a recapitulation of what we have had under both the seals and trumpets already considered. It will readily be perceived, that these two verses afford no complete sense as they are generally read. They appear to me to present a very common Hebraism, known under the term of a *nominative absolute*<sup>54</sup>. In this point of view, the place may be read, "*And*" (as to) "*the*

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<sup>54</sup> On this sort of construction, see my *Heb. Gram.* Art. 212, 3, note. 216, 15, seq.

*rest of the men," &c. "I also saw" (chap. x. 1) "another mighty angel."... (chap. xi. 13). "The same hour there was a great earthquake"<sup>55</sup>...and in the earthquake were slain of men seven thousand." It is added, "And the remnant" ("the rest," of verse 20 here) "were affrighted, and gave glory to the God of heaven." It should be observed, that we have had hitherto no *destructions* by earthquakes, although it is certain an extraordinary number of them took place within this period, as indeed our blessed Lord foretold there should. In Chap. viii. 5, indeed, there is a general mention of their occurrence among other judgments: but no such destructions are specifically mentioned there. In Chap. xvi. 18, however, which is a place parallel to this, we have such an earthquake as had never before been witnessed:—but more on that when we come to this place.*

SECT. VII.—*Matter preliminary to the Recapitulation of the second Series of Events, under the Trumpets.*

It has already been remarked, that after the opening of the *sixth seal*, no further judgments are denounced, and that the opening of the seventh was, to declare the contest ended, and the victory won. The same is the case here upon the sounding of the *sixth trumpet*, as it is again upon the pouring out of the *sixth vial*: a plain intimation that these several series are conversant about the same events. Again, after the opening of the *sixth seal* we have a sort of report given of the progress made, and of the victory obtained.

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<sup>55</sup> That earthquakes happened within this period to an extraordinary extent, as noticed above (p. 219) from Orosius, we shall presently shew more abundantly. These judgments, also foretold by our Lord, Matth. xxiv. 7, as "*famines, pestilences, and earthquakes.*" In other places, *the shaking of the heavens and the earth, the passing away of the heavens, the elements melting with fervent heat, and the like*, evidently declare the same judgments: on all which, the comment of St. Paul (Heb. xii. 26—28) is full and satisfactory, viz. "*Yet once more I shake not the earth only, but also heaven.*" He adds, "*This . . . SIGNIFIETH the removing of those things that are shaken*" (i. e. now, at this period of time); not merely and principally of things *physical*, as in earthquakes, &c.,—these were given as signs only of things moral and religious;—but of things, *purely moral and religious*. He adds, in order to include the judgments by fire, "*our God is a consuming fire.*"

We have a short parallel to this after the pouring out of the *sixth vial* (chap. xvi. 15, 16). We have here however, upon the sounding of the *sixth trumpet*, an actual recital of the whole matter, commencing with the Revelation of Christ in power, as in the outset of this Book. We then have John's commission (verr. 4, 9, seq.), a brief notice as to the time of *the end* (verr. 6, 7): and (chap. xi.) the rejection and casting out of the Jews (verr. 1, 2): the Apostolic preaching (verr. 3—7): the persecution of their immediate successors (verr. 7—11): their complete victory (verr. 11, 12): the fall of their enemies (ver. 13): and the *song of victory* (verr. 15—18, inclus.), as in the conclusion of the series both of the Seals, and the Vials. We now come to the particulars.—

"*I saw*," says St. John, "*another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and His face was as it were the sun, and His feet as pillars of fire*,"... "*and He set His right foot upon the sea, and His left foot on the earth*." From what we have (chap. i. 15), and have already considered, as also in Daniel, chap. xii. 7, and from His coming in a *cloud*<sup>56</sup>, and with the *rainbow*<sup>57</sup> over His head, it is obvious that our blessed Lord is meant. His feet placed both on *the earth* and the *sea* here, evidently implies His *universal dominion*, as assigned to Him by the judgment of the *Ancient of days*.

It is then said (ver. 3), that "*He cried with a loud voice, as when a lion roareth*" (comp. Isai. xlii. 13. Jer. xxv. 30. Hos. xi. 10. Joel iii. 16. Amos i. 2; iii. 4—9, where, in every case, these times are had in view): "*and when He had cried*," it is said, (*the*<sup>58</sup>) "*seven thunders uttered their voice*;" i. e. as ready to respond to His authority. We are told in the next verse, that John heard a voice from heaven, saying, "*Seal up those things which the seven thunders uttered, and write them not*;" i. e. not yet: their effects will be seen when we come to chap. xvi. 18. We also learn here (verr. 10, 11), that a little *opened book* was given to John, out of which apparently, he was—after this—to "*prophecy again before*" (*against*?) "*many peoples, and nations, and tongues, and kings*." From the sweetness (of the contents) of this in John's mouth,

<sup>56</sup> Chap. i. 7, above.

<sup>57</sup> Chap. iv. 3.

<sup>58</sup> Gr. *ai*.

the Word of God must be meant<sup>59</sup>; and from the bitterness of these in his stomach during digestion, the lamentation, mourning, and woe, yet to be denounced by him upon others. This place too, will naturally carry us back to Ezekiel (chap. ii. 8, seq.), where similar matter is given: "*Open thy mouth,*" it is said, "*and eat that*" (which) "*I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and,*" it is added, "*he spread it*" (i. e. laid it open) "*before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe.*" The Prophet goes on (chap. iii. 2, seq.), "*So I opened my mouth, and he caused me to eat that roll,*"... "*and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel.*" (ib. ver. 14) ... "*and I went in THE BITTERNESS of my soul:*" i. e. what had been sweet as honey to his throat, had now become bitter as gall in its consideration: i. e. the task of uttering denunciations against his nation and people. The same appears to have been the case with St. John. These woes had perhaps been intimated by "*the seven thunders.*" They were not to be committed to writing by John, because they were to be delivered from the little *opened book*, or *roll*, in which, as it should seem, they were already written in the lamentations, mourning, and woe, to be uttered by him. By this *opened book*, or *roll*, we are apparently to understand the Book which had been sealed; but was opened by our Lord in our *second Vision*. We have a similar recurrence from chap. ix. 4, and xiv. 1, below, to matter found in chap. vii. 3, seq. We have here therefore, an anticipation of other matter still to come, i. e. perhaps in our *next vision*, just as we have seen was the case in some other instances. So far therefore, we have been prepared for another recital of these judgments. We may now return to the concluding particulars of this our *third general Vision*.

"*And the angel,*" it is said (ver. 5, seq.), "*which I saw stand upon the sea and upon the earth, lifted up his hand to*

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<sup>59</sup> To John, as God's true servant, this would necessarily be the case: comp. Ps. cxix. 103; cxli. 6: to others, as His enemies, the contrary would; because of the blessings promised on the one hand, and the curses denounced on the other.

heaven, and swear by Him that liveth for ever and ever, . . . that time should be no longer :” that is, *prophetic time* ; in other words, time in which the things foretold by the Prophets, should be expected to take place : i. e. prophecy should now “fail,” or cease in its completion : which is thus explained in the next verse (7) : . . . “*In the days of the voice of the seventh angel, when he shall begin to sound, THE MYSTERY OF GOD SHOULD BE FINISHED :*” i. e. consummated, “*as (ὡς) He hath declared to His servants the Prophets.*”—A question may now arise, as to whether this mystery should at that time, be finished *in the manner* which God had declared it should ; or, whether *the mystery* simply, which had been so enounced by them, should then be finished ; or again, whether just *as* God had declared it (i. e. in every particular) should be, when the sounding of this seventh Angel should take place : for either of these meanings may be supposed to be intended.

My answer must be : Of these, the last appears the most probable ; because a *complete* fulfilment must, of necessity, include *every particular* predicted. And if so, the *manner how*, as well as the whole *simply* and in the *aggregate*, would in such case be complied with. And the fact is, all these are abundantly brought before us, as we have seen, and still shall see, to such an extent, as can leave no doubt on the mind as to them all.

We have now therefore, arrived at a most important declaration of Scripture : viz., that, at whatever period the sounding of this *seventh Angel* should take place, then “*the whole mystery of God, as declared to his servants the Prophets, should be finished,*” and *for ever completed*. In the parallel place (chap. xvi. 17), “*It is done :*” which, as we shall see, means the same thing. Let us now inquire therefore, whether the declarations made, together with the facts of the case, are to this effect.

It must be evident from the nature of the case, that the Covenant made with Abraham, under which *all nations should be blessed*, must be, at some period, *fully* and *completely* established, as already remarked<sup>60</sup> ; and that, if *the testimony of Jesus is indeed the spirit of prophecy*, then must all prophecy have, in one way or other, reference to Him. Other things

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<sup>60</sup> Page 224, above.

might, in a *subordinate* sense, be included, as the history of the Jews, &c. up to the time in which this should take place : but, as *Abraham* would *now* be, in accordance with the name then given him, the *spiritual Father* of all believers, and *heir of the world* ; all particular reference to Judaism would necessarily be merged in this *first* greater and *everlasting* Covenant. We are told accordingly, by St. Paul, that under this, *there is neither Jew, nor Greek, Barbarian, Scythian, bond nor free : but that all are one*<sup>61</sup>. And certainly, no prediction has been anywhere quoted by him, speaking either of their conversion, or of any particular dignity to be enjoyed by them, under this now new, and better, Covenant. We have only the doctrine delivered, viz., that “ *if they abide not in unbelief, they shall be grafted in, ... and so all Israel shall be saved* ”<sup>62</sup>. In the case of the Jews remaining *unbelievers*, one thing is certain, they are *cut off from the stock of Israel*, and can be grafted in again, only by means of the Church<sup>63</sup>. In all other respects, and how much soever they may be loved for the fathers’ sakes, they are as the heathen, in the sight of God, excluded *from the Covenants of promise*, and without Him in the world.

But, according to inspired authority, no less than the facts of the case, as already shewn from Daniel, the period termed “ *the fulness of time*,” did commence with that of our blessed Lord and his Apostles. And, if “ *the fulness of time*” did then so come, it must be out of place to suppose, that any addition should be made to this *fulness* some hundreds of years afterwards. The nature of the case would rather

<sup>61</sup> Col. iii. 11.

<sup>62</sup> As shewn above, pp. 33—41.

<sup>63</sup> Rom. xi. 31. That they can never again possess Canaan, either as *Jews*, or as a *distinct people*, see p. 44. seq. above. I will now add a place in Ezekiel (ch. xx. 38), which I omitted there. The words are, “ *I will purge out the rebels,*” (Comp. Isai. i. 22—25. inclus.), “ *and them that transgress against me ; I will bring them forth out of the country where they sojourn, and THEY SHALL NOT ENTER THE LAND OF ISRAEL,*” &c. Again, in this very context (ver. 40), the better party, (as in Ch. xi. 15. See p. 48, above,) is thus spoken of : . . . “ *In the mountain of the height of Israel . . . there shall ALL THE House of Israel, ALL OF THEM in the land serve me.*” That this should not be in Judea, is evident from verse 41, where it is said, “ *I will be sanctified in you before the heathen :*” i. e. in their sight in all lands : all being now the heritage of the *true Israel*.



suggest that, at this period, the *WHOLE mystery of God* so foretold, and testifying to Christ and His Church, would be *fully and finally completed*.

It will be more satisfactory however, particularly to inquire, whether the Prophets have, or have not, *limited the entire fulfilment of all these things* to this period. We have already touched upon this question<sup>64</sup>, which is, not whether Christ came at the time so foretold, but whether any predictions are to be found, confining the fulfilment of the *whole mystery* of prophecy to this specific period. Some such have already been pointed out: we now proceed to add to these some others, with a few further remarks.

We have seen that, when the stone cut out of the mountain, in Daniel's first vision<sup>65</sup>, had stricken and *entirely* destroyed the Image representing,—among other things,—the *last, or fourth heathen Empire*, i. e. *the Roman*, it *FILLED THE WHOLE EARTH*: that is, it *completely and entirely filled* it; and that, *not a particle* of the former now remained, implying, that nothing additional could be either necessary or possible. Again, in Daniel's second Vision<sup>66</sup>, we are expressly told, that when *the dominion under the whole heavens had been given (de facto) to the Son of Man*: then, i. e. at that point of time, *the matter was ended*: not partially, but *fully*. Again, in Daniel's fourth Vision<sup>67</sup>, the Covenant was, as we have seen, to be magnified with *the many* within the *period of the "one," and last week*: and that, at the close of this, the *CONSUMMATION*, i. e. *THE COMPLETION* of this work of mercy, should take place: and to this *consummation* it does not appear, that we have either reason or right to add any thing whatsoever<sup>68</sup>: and that, should we attempt to do so, the consequence must be, a virtual denial that this was *any consummation at all*. And again, we learn from this place, that, when the indignation should be poured upon the *Desolator*, i. e. at the end of this *mystical week*: the time of this *consummation* should have fully arrived. Daniel is however, still more specific in Chap. xii. 7, where we have the original

<sup>64</sup> See pp. 99—132, 144, 149, 158, 199 seq.

<sup>65</sup> Ch. ii. 34, &c.

<sup>66</sup> Ch. vii.

<sup>67</sup> Ch. ix.

<sup>68</sup> Comp. ch. xi. 35, with its parallels.

enouncement,—with some of its particulars,—of the very place now before us in St. John: the words are these:—

*“And I heard the man clothed in linen, which was upon the waters of the river”* (i.e. implying as before, many peoples, &c. In St. John, *on the earth and the sea*, implying the same thing), *“when He held up His right hand and His left to heaven, and swore by Him that liveth for ever, that it shall be for a time, times, and a half.”* We must bear in mind, that the commencement of this Chapter (xii. 1) places us in the period in which *times such as never had been seen, or should be*,—and identified by our Lord Himself (Matth. xxiv. 21) with these now before us,—should commence<sup>69</sup>, and during which, even to the end or *consummation, desolations* hitherto never witnessed should be poured out; that is, from the midst of Daniel's last week to its end: or as it is worded here, *“for a time, times, and a half.”* But in St. John, we are brought to the end of this period: these desolations having already been poured out, during the sounding of our *six trumpets*. The Angel consequently declares, that *time is now no more*: that is, time, as far as prophecy is concerned, is at an end: the *end* of the period foretold by Daniel has now arrived.

The character of these times is moreover, such as sufficiently determine the period of their occurrence. Daniel and our Lord's description of them we have seen: to the same effect Jeremiah xxx. 7, *“That day is great, so that NONE IS LIKE IT,”* &c. If then, these were to be times such as *never had been witnessed*, they must, from their very nature, be such as would demonstrably mark the period of their occurrence: and a surer mark of these it is impossible either to desire, or to find. *“Then,”* says our Lord (Matth. xxiv. 40, seq.), *“shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.”* Now hear the testimony of Gibbon to this fact:—the last man surely that can be suspected of bearing false witness to the truth of the faith, which he most cordially despised. His words are (*Decline and Fall*, &c. chap. x., at the end), *“We have the knowledge of a very curious circumstance, of some use,”* &c. *“An exact register was kept at Alexandria, of all the citizens*

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<sup>69</sup> See p. 129, seq. above.

entitled to receive the distribution of corn. It was found that the ancient number of those comprised between the ages of forty and seventy, had been equal to the whole sum of claimants, from fourteen to fourscore years of age, who remained alive after the reign of Gallienus. Applying this authentic fact," continues Gibbon, "to the most correct tables of mortality, it evidently proves that above half the people of Alexandria had perished; and could we venture to extend the analogy to other provinces, we might suspect that *war, pestilence, and famine*, had consumed in a few years, *the moiety of the human species!*" Some however, interpret the terms of this register, as implying that *two-thirds* of human nature must have perished within this period (viz. Niebuhr)! That no such period as this ever did occur before, I may perhaps safely affirm. History sacred and profane, certainly knows of none. This must therefore have been the period so foretold by Daniel and our blessed Lord, beyond all reasonable doubt.

The "*Man*" (Dan. xii. 7) adds nevertheless, evidently for the purpose of precluding all mistake, as to the full and entire *end* now arrived at: "*And when He shall have accomplished to scatter abroad the POWER of the Holy people, all these things shall be finished.*" In the words of St. John, "*The mystery of God, as declared to the Prophets should (now) be FINISHED.*" By "*the Holy people*" the Jews cannot be meant, for the following reasons. I. The nature of the case forbids that the Jews can, at this period, be called *Holy*; because they had now rejected, and crucified, their Messiah; had slain His servants, and they themselves had been cast out as *unholy*. Hence, they are in the Revelation never mentioned, but as "*a synagogue of Satan*" or, as dwelling in the city *spiritually called Sodom, and Egypt*, where they crucified the Lord<sup>70</sup>. II. Isaiah has directly declared, that the heathen and others, under the New Covenant, should now be "*the Holy people.*" "*They,*" he declares (chap. lxii. 12), "*shall call THEM, the Holy people,*" and "*the Redeemed of the Lord,*" i. e. generally. And (ib. ver. 2), in order to distinguish these from the Jews generally, he says, "*And thou*" (i. e. the spiritual Zion) "*shalt be called by a new name.*" St. Peter

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<sup>70</sup> Rev. xi. 8.

again gives to the *Christian* (for this is the *new name*), every privilege under the New Covenant, that Moses had given to the Jew under the Old; for he says (1 Ep. ii. 9) "*Ye are a chosen generation, a royal priesthood, an HOLY nation, a peculiar people,*" &c. . . "*which in time past were not a people, but are now THE PEOPLE OF GOD,*" &c. To the same effect St. Paul, (Phil. iii. 2, 3): "*Beware of the concision,*" i. e. of the Jews generally; because their circumcision did not deserve a better name. He adds, "*For we are THE CIRCUMCISION, which worship God in the spirit,*" &c. Comp. Gal. iv. 22—31. From all which it must be clear that, at this time, the Jews could not be "*the Holy people*" spoken of by Daniel: this title had passed over to another people generally. And, once more, the Jews were now "*not a people;*" their privilege of once being such, had now been made over to those, who had *not*, in the language of Holy Writ, been *accounted a people* (see p. 32, above).

Again, "*When he shall have accomplished to scatter,*" rather spread abroad the *POWER* of these, cannot mean any such scattering as takes place after a defeat in war; but, on the contrary, the *spreading*, or *extending*, far and wide of the *dominion* of this people; i. e. as that of the subjects of the *Son of man*<sup>71</sup>, to whom the Kingdom and Dominion under the whole heavens was, at this time, to be given. By scattering, then, or spreading abroad, *this Power*, must signify to extend it far and wide (comp. Gen. ix. 19, where this verb is used); not to bring it to nought, as has usually been imagined. And, as this must of necessity be the *Power* of the *People* to be considered *Holy* at the Period now in question,

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<sup>71</sup> It is worth while remarking too, that the expression used here in Daniel (xii. 7) is quite of a sort with that found in Isaiah (Lxii. 12), as cited above: viz. *People of holiness* (Dan. עֲמֻנָה, Isai. עַם-הַקֹּדֶשׁ, i. e. lit. *People of the holiness*. Isaiah adds, גְּאֻלֵּי, יְהוָה, the *Redeemed of Jehovah*: while Moses uses the phrase, בְּנֵי קָדוֹשׁ, *Holy nation*. I notice this merely to suggest the probability, that Daniel had in his eye this place of Isaiah, rather than that in Exodus (xix. 6): and with this, the event so foretold by Isaiah, rather than the declaration of Moses.

it can in no way mean the Jews<sup>72</sup>. Our conclusion is therefore here, that, at *the period* in which the *Holy People*, now called by "*a New Name*," should have taken possession of the whole heritage of the heathen, under the *Son of Man*, and in which *Abraham* had (de facto) become the *heir of all this*, in his spiritual seed; all the particulars had in view by Daniel, and others,—or, as St. John puts it,—*the mystery of God, as declared to His servants the Prophets, should be finished*, i. e. *fully accomplished*.

But, we have other intimations of this *consummation*, or *end*, of the things pertaining to Christ, as delivered by Himself, (see pages 106—110 above; and again pages 121—131). Again (Matth. xxiv. 6, seq.)... "*Ye shall hear of wars, and rumours of wars*" (of which more presently): "*see that ye be not troubled: for all these things must come to pass*,

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<sup>72</sup> It is worth remarking that Fürst, in his Hebrew Concordance, (p. 720) makes this verb (viz. נָפַץ) apply to the Jews in their present dispersion. His words are, "De Israelitis in terris exteris disperse viventibus." He then cites James i. 1; 1 Pet. i. 1: speaking of the *διασπορά*. It did not occur to him as a Jew, of course, that this is said by the Apostles, of those only who had embraced Christianity, not of the Jews generally: nor that here, the *Power* of this people was to be so spread, not the *weakness* of the Jew, as in his *διασπορά*. It is true indeed, that these (now converts to Christianity) had been among the *dispersed* of Israel; but they must have been of the Holy party or Remnant, who waited for the consolation of Israel, and by the Prophets styled, the *Dispersed of Judah*, &c. (Is. xi. 12; Zeph. iii. 10, &c.) Still, the time for so extending *the power* of this Holy people generally, had not arrived in the days of these Apostles; the notion of Fürst therefore, and of those who think with him, is utterly groundless. If it be urged moreover, that the term (נָפַץ) used here, is *generally*

to be taken in a *bad sense*, as of *dispersing people in defeat, breaking to pieces*, &c.; I answer, this may be granted without at all affecting our question. *Dispersing, spreading abroad*, or the like, is clearly the sense of this verb: but, here, as in Gen. ix. 19, the context is sufficient to shew, that it is not *always* to be taken in a bad sense: both these places clearly require the contrary. The same is true of the cognate verb פָּרַץ; and, it is remarkable enough, in Zeph. iii. 10, noted above, we have, in *the daughter of my dispersed*, בֵּת-פְּנוּצִי, this verb applied to the *Remnant* of Israel. There is therefore, no good reason for objecting to the *sense* here given to the verb in question.

but the END is not yet. For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes in divers places. All these," it is added, "are the BEGINNING of sorrows," as we have already seen. Again (ver. 13) it is said, "He that shall endure to the END, the same shall be saved." To this beginning therefore, there was also to be an END : and, accordingly, it is added (ver. 14) . . . "This Gospel of the Kingdom shall be preached" (i. e. accompanied by miraculous powers) "in all the world for a WITNESS to all nations" (i. e. of the truth of His Messiahship) ; "and then," it is added, "shall THE END COME."

That the Gospel was preached within this period, and received, in all nations is evident from the declarations of St. Paul : e. g. Rom. x. 18 : "*Verily, their sound went into all the earth, and their words unto the end of the world* : i. e. just as the light and warmth of the sun is said to do in Ps. xix. 4. So again (ib. xvi. 26), "*But now is made manifest, and by the Scriptures of the Prophets*" (i. e. just as they had predicted), "*according to the commandment of the everlasting God, made known*" (i. e. now) "*to all nations for the obedience of faith* : " i. e. the mystery of the Gospel. Again, Col. i. 6, "*Which (Gospel) is come unto you, as it is in all the world.*" Again ib. ver. 23, "*The Gospel, which ye have heard, and which was preached to every creature which is under heaven.*" The Apostle adds—and this is highly important in this place —"*Whereof I am made a minister to FULFIL the word of God* : " i. e. "*according to the dispensation of God* : " which had determined that His word should be thus fulfilled, and that then THE END should come. And, as to the fact of the case, all Ecclesiastical History<sup>73</sup> attests it, as does the existence of the Church wherever it is found : for it is certain that, had not the Apostles and Apostolic men originally carried out their commission far and wide, revealed religion would never have prevailed beyond the confines of Jewry. That it does not now so universally prevail, forms no objection to our position : which is, that prophecy was once thus fulfilled : and that nothing else does it foretell : while prophecy, improperly so called, i. e. the doctrine, of Holy Writ assures us, that, not-

<sup>73</sup> The work of Fabricius, entitled *Lux Sancta Evangelii*, &c. will supply abundant extracts to this effect.

withstanding this its miraculous establishment, sin will suffice to remove its candlestick.

If then *the whole mystery of God*, as foretold by His Prophets, has been so fulfilled, a most important result grows necessarily out of this: viz. That there is not, in the hands of the Church, the legitimate means of any further *development*<sup>74</sup> of God's holy will. We have already seen that, to Christianity *in principle*, nothing can be added, because, I. it is in its own nature *perfect* and *complete*. And II. because, condemnation is pronounced against every one who shall either add to it, or take from it; or, in any way alter or corrupt its declarations as once delivered by the Apostles to the Church. In this sense therefore, any attempt at further *development*, is damnable. It may be illustrated indeed, to an indefinite extent: but then, cursed must he be, who, in any way—wilfully, and for corrupt and earthly purposes,—departs from *its spirit*. Men are in this case to be governed, taught, judged of, by it; not it, by them. It has been given to be *a light and lantern* to their feet; not, that their traditions, notions, practices, and the like, are to be taken,—varying, as confessedly they do, under different circumstances,—as means of governing its interpretation. All such attempts are clearly *anti-Christian* and *damnable*. The same must necessarily be true, as to the events of which it speaks. If Revelation has determined all these for us, it is clearly our duty to abide by them, and to look out for no others; and this,—I have shewn, perhaps sufficiently at length,—it has done. Men may indeed very innocently err in their endeavours to ascertain these: and, from the vast variety of the conclusions arrived at, it is evident enough that they have. But here,—as already remarked,—the fault has consisted in taking *resemblances* for *identities*; in other words, in relying in the first instance on plausible conjectures, rather than on a careful and accurate investigation of the sacred text. If, however, the result we have arrived at may be relied on, all such speculations are worse than vanity.

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<sup>74</sup> This paragraph owes its existence to the suggestion of a friend.

SECT. VIII.—*Recapitulation of the Events already brought before us under the Seals and Trumpets.*

HAVING then, so far considered the sounding of the *six trumpets* of St. John; that of the seventh being solely the completion of all this, we may now come to the *recapitulation* of the events brought before us,—for the purpose, as it should seem, of impressing more deeply and permanently on our minds the conclusion arrived at, as also the character of the period within which they were to be confined.

We are brought in the *first place*, then,—as already remarked in the opening of the seals, in the sounding of the trumpets, in our Lord's predictions (in Matth. xxiv. and its parallels), and in the predictions generally of the Prophets,—to the fall of Jerusalem, and the scattering of the Jews: and, in the *second*, to the full and complete victory over that *Man of Sin* prefigured in Daniel's Little Horn, and who has been made a very important part of all Prophecy.

As to the first of these, John says, Chap. xi. 1, "*There was given me a reed like unto a rod; and the Angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*" It should seem from the particulars following, that this measuring must be understood as taking place, at the very outset of Daniel's seventieth week; that is, at the commencement of the Apostolic mission for the purpose of magnifying the Covenant, &c.

The terms "*measure the temple,*" &c. should seem to mean, Take a special account of these, as to their real *spiritual* character. In the case of Belshazzar, "*Thou art weighed in the balances, and art found wanting*" (Dan. v. 27). On another occasion (1 Sam. ii. 3), "*By the Lord actions are weighed:*" which evidently involves the *principle* here had recourse to. Comp. Job vi. 1; xxxi. 6; Prov. xvi. 2, &c. So also to "*measure,*" Job xi. 7—9, of the finding out of God, "*The measure thereof is longer than the earth, and broader than the sea.*" Comp. xxviii. 25, where this term is used in connexion with *weighing*. In Jeremiah we have (Chap. li. 13) the "*measure of thy covetousness:*" and (Matth. xxiii. 32), "*fill ye up the measure of your fathers,*" &c. To which many similar instances may be added<sup>75</sup>, shewing that these terms

<sup>75</sup> See Rom. xii. 3. 2 Cor. x. 13—15. Eph. iv. 13, 16, &c. By



are often applied metaphorically or *mystically*, to abstract considerations, i. e. of a moral or religious character. We have in Ezekiel (chap. xl. 3, seq.) a similar measuring of the Temple, and of its courts: the object of which evidently is, to ascertain whether all this erection was in accordance with the Divine commands: for every thing so set up, either in the Tabernacle, or the Temple, was to be in exact conformity with the *patterns shewn in the mount*: *mystically* intimating, that the character of those who should live under this system, ought to be such, that the Lord might weigh their actions, and find them *not wanting*.

If we now pass on to Chap. xliii. 7, seq. we shall see what use Ezekiel makes of this: "*Son of man,....the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever*" (i. e. *the Temple under the Law, the new Jerusalem under the Gospel*), "*and my holy name, shall the house of Israel no more defile*" (i. e. they shall not be in a situation to do so). At verse 10, seq., "*Shew...the house of Israel, that they may be ashamed of their iniquities: and let them MEASURE THE PATTERN.*" "*And if,*" continues the Prophet, "*they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof...and all the ordinances thereof...and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them ...the whole limit thereof round about shall be most holy. Behold, this is the law of the house.*" From all which it must appear, that the *holiness* of this house, and of its ordinances, is the thing ultimately had in view; and that the Jews, weighed and measured, with reference to these, were here found wanting. Again (chap. xliv. 1—13 inclusive), the same things virtually are repeated, and the *rejection of the Jews* is plainly foretold. We shall presently see that this Temple, with its Canaan, is superseded by another infinitely more glorious.

John therefore *measures* the Temple and its furniture, as also "*them that worship therein*"<sup>76</sup>, just as we have seen the Angel did in the sight of Ezekiel, for the purpose of

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measuring again, is sometimes intended the parcelling out for destruction. See 2 Kings xxi. 13. Isai. xxxiv. 11. Lam. ii. 8. Amos vii. 7, &c.

<sup>76</sup> Ezek. xi. 16.

ascertaining the *general* character of these worshippers, and thence of determining their fate. It should be observed nevertheless, that God does not cast away here, in either place, *His* appointed House of Prayer;—considered as such,—nor those who *truly* worshipped *therein* (comp. Ezek. xliv. 15, seq.). In a *spiritual* sense, these are here excepted. The removal of both from the temporal Jerusalem,—as a peculiar place,—need not be considered as a mark of anger here; the time having now come, that the Sanctuary<sup>77</sup> should be wherever God's people should reside: because the whole world was now to be the possession of Abraham in his spiritual seed.

The progress of John however, affords us the means of making the due distinction here. It should be remembered that the Priests and Levites only, worshipped in the Temple: but, under the New Covenant,—the times of which had now begun,—the Priests and Levites were to be taken, not only out of every tribe of the Jews, but also out of the myriads of the heathen<sup>78</sup>; Christ himself occupying the Holy of Holies in heaven, and there presenting Himself to the Father, as the propitiation for the sins of the whole world. So St. Peter of Christians generally, “*ye are a Royal PRIESTHOOD, a peculiar people,*” &c. All this is therefore retained, in its true *spiritual* sense and meaning, in the Christian Church. But, of the *outer courts* of the Jewish system, it knows nothing. All *draw near now to the throne of grace*, in the full assurance of faith and of hope: and every one offers up for himself, and for others, the spiritual sacrifices peculiar to the New Covenant.

The Jew however, will still have the shadowy Temple, and can therefore venture no farther in his services than into the *outer court*. This portion therefore, St. John measures not: he has nothing whatever to do with this system: in his eye it is but “*a synagogue of Satan.*” He gives it up therefore, together with the City,—remaining still in bondage,—to be trampled upon by the Gentiles, and this during the

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<sup>77</sup> See the whole of Sect. I. from pp. 31 to 47, of my *Letter to Dr. Pusey* (Appendix), on the *Doctrine of the Keys* (Seeley's and Co. London), where this question is discussed.

<sup>78</sup> Isai. lxvi. 21.

space of *forty-two months*. We have remarked elsewhere, a similar disregard of John to Jews and Judaism: this is evidently *an element* in his proceedings.

We have seen that Ezekiel speaks of the period, marked by Daniel's seventieth *week*, as one of *seven years* (p. 299). We have also seen that, according to Daniel (ix. 27), the judgment should fall upon Jerusalem "*in the midst*" of this week. From this point therefore to the end, a period of  $3\frac{1}{2}$  years would, according to Ezekiel, follow; that is, of "*forty and two months*," as given here by St. John. In the language of prophecy therefore, Jerusalem was, with its Temple, to be given up during this period: and this carries us to the utmost limit of prophetic prediction. Daniel conducts us no farther than this; and, as we have seen, he tells us, that "*hitherto is the end of the matter*:" and, again, that at this period "*all these things should be fulfilled*<sup>79</sup>." Our Lord brings us to the same event when He says (Luke xxi. 24), "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*." By this period therefore, must be meant *that of the Gentiles*, and during which the Saints should be given into the hand of Daniel's Little Horn, for a "*time, times, and a half*:" which again must be equivalent to St. John's "*forty and two months*;" or, as we have seen, *three years and a half*<sup>80</sup>. We shall presently come to other equivalent designations of this period.

Our Lord *virtually* declares moreover, that, when this period should close, the *times of the Gentiles should be fulfilled*: that is, as before, the end of Daniel's seventieth week should now have come. And now, Daniel also tells us, *Vision and Prophecy generally should be sealed*. Our Lord himself also declares in this very context (ib. ver. 22), that "*these be the days of vengeance, that all things which are written may be fulfilled*," i. e. within them, as already shewn. And if this be the case, Prophecy tells us that, during the whole of this period, Jerusalem *should be trodden down*: but, it nowhere tells us that, it shall afterwards be restored. After this period we have, as we have seen, no prophecy: *time* is now

<sup>79</sup> As shewn above, on Ch. x. 7.

<sup>80</sup> The same must be true of Rom. xi. 25. See also p. 39 above, with the note.

*no more* in this sense. But if the question be asked, Does prophecy forbid the belief of any such restoration? I answer, Hear what Isaiah says on this point (Chapp. xxv. 12 ; xxvi. 5, 6), "*And the fortress of the high fort of THY walls shall He bring down, lay low, and bring to the ground, even to the dust. ... For He bringeth down them that dwell on high ; the lofty city He layeth low, even to the ground ; He bringeth it even to the dust. The foot shall TREAD IT DOWN,*" &c. And again (ib. xxv. 2), "*Thou hast made of a city an heap ; of a defenced city a ruin : a palace of strangers to be no city,*" (so that) "*it SHALL NEVER BE (RE-) BUILT.*" (See also p. 44, seq. above).

This cannot refer to the heathen conquerors of the Jews, as is evident from what immediately follows : viz. "*Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee :*" which must refer to those who should destroy Jerusalem, and who should hence, i. e. from witnessing God's judgments on the Jews, be induced to glorify and fear Him. That Jerusalem should be said to contain a palace of strangers, is not to be wondered at when we are told, that they "*delighted themselves in the children of strangers,*" &c. (Isai. ii. 6).—Again (chap. i. 7, seq.), "*Your country is desolate, your cities are burned with fire : your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.*" These latter were the Romans certainly : i. e. *the terrible nation* just now mentioned. The close of this Chapter again predicts this final overthrow : while Chap. xxiv., where this same subject is resumed, we are positively told that the land "*should fall,*" i. e. with its City of necessity,—and should not "*rise again*" (ver. 26).

It is foretold therefore, that within the sphere of prophetic enunciation, this city should *not be rebuilt*, nor the land raised to its former station and dignity, in any peculiar religious sense. *The end, the full end*, had now come, so that the buyer should not return to enjoy his purchased land, nor the seller grieve for its loss : for the multitude of this people,—i. e. excluding its Remnant,—should *not return to it any more*. See Ezek. vii. 3—14, and xx. 38, while the *Escaped* (vii. 16) should be like doves on the mountains, as observed above. See also Isai. lxvi. 15—18, 19—24,

where the same times, persons, and events, are brought before us.

The Apocalypse proceeds (ver. 3, seq.), "*And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth,*" &c. It will be our first business to inquire what is intended by these *two Witnesses*. By "*Witnesses*" would seem to be meant, either some persons, or it may be things, attesting God's revealed truth, as connected with *this Revelation of Jesus Christ*. These, as things, are here mystically termed "*the two olive-trees,*" &c.: i. e. they may here be considered as the means of affording divine light, and likewise that which should feed and nourish this, just as the oil-olive did the lights of the seven-branched Candlestick of the Temple. By this light then, would be meant *revealed truth*; and by the "*Olive-trees,*" *the Holy Ghost*, from whom alone this light is derived, and by whom it is fed and nourished. It should also seem from what follows, that the Ministers or Dispensers of this *light* and unction, are also meant by these *Witnesses*: for it is said, "*If any man will*" (i. e. wills to) "*hurt them, fire proceedeth out of their mouth*" (i. e. by their denunciation of judgments), "*and devoureth their enemies,*" &c.

And again (ver. 6), "*These have power to shut heaven, that it rain not in the days of their prophecy*" (i. e. of their preaching): "*and have power over waters, to turn them to blood, and to smite the earth with plagues, as often as they will.*" By turning *waters to blood*, Moses is, as a minister, evidently alluded to (Exod. iv. 9; vii. 17, &c.): and by "*power to shut heaven,*" and "*fire proceeding out of their mouth,*" it is clear that Elijah is (see 2 Kings i. 10, 12, and 1 Kings xvii. 1, seq.). The *smiting of the earth with plagues*, &c. is more fully exemplified in Isaiah, Jeremiah, Ezekiel, the minor Prophets, and the Psalms, and even in Moses, as ministers of this description. There can therefore, remain perhaps no doubt that the Scripture, with its Author, and its inspired ministers, are here primarily had in view. And, if so, by *these two Witnesses* will be meant these, as acting under BOTH *the Law and the Gospel*: just as the four

and twenty Elders, already noticed, imply the union of the Apostles of the Lamb, with the heads of the twelve tribes of Israel. And once more, as *Moses* was the primary minister of the Theocracy, so was *Elias*, *mystically*, in John the Baptist, to be that of the New Covenant. (See Mal. iii. 1; iv. 5. Matth. xi. 14; xvii. 12, &c.) If it be objected that this is to extract too much out of the words given, I answer, I can see nothing in it in principle, beyond what was apparently intended in Ezekiel's *wheel within a wheel*, Chap. i. 16.

Again (ver. 4), "*And the two candlesticks standing before the God of the earth:*" i. e. by these Witnesses are represented *both* these things, viz. the *olive-trees*, and the *Candlesticks*. We have seen that by *Candlesticks* is meant *the Church*, i. e. the *Body* in which this light is to be put forth, and found. And, as these *Candlesticks* are also said to be *two*, the combination of the Mosaic Church, together with that of the New Covenant, must be intended, just as it is under the *two olive-trees*: and hence we have *the God of the earth*, i. e. of the *whole earth*: not the *God of Israel*, as under the Mosaic system. And again, by the "*fire proceeding out of their mouth*," and "*their smiting the earth*," &c., should imply, the seconding of the denunciations of these ministers, by the prayers of their Churches. For, although the offices here are different, the work is one: and again, every real believer is himself the member of a royal priesthood, in his several *private* capacity. And, let it be observed, it is against these in *the aggregate*, that the beast ascending out of the bottomless pit, was to make war (ver. 7). The same is true of all the subsequent matter given here, down to verse 14.

We are next told (ver. 7), that "*when they shall have finished their testimony:*" that is, shall have declared in "*the fulness of time*," that the Old Covenant has, with all that is old, *wholly* and entirely passed away, and that all things have *become new*; and further, when they shall have done this *fully*, even to the extremities of the earth, for a testimony to all nations, as the Covenant made with Abraham required:—and we have seen this was really done, so that the Gospel *had* been carried out into *all the world*, and had *been preached to every creature* (Col. i. 6, 23. Comp. Rom. x. 18; xvi. 26):—then, "*the Beast that ascendeth out of the*

*bottomless pit shall make war against them, and shall overcome them, and kill them,*" i. e. to some extent. This was, as we have seen (Dan. vii.), to be done by Daniel's fourth Beast, termed the *Little Horn*. "*I beheld,*" says he (ver. 21), "*and the same Horn made war with the saints, and prevailed against them.*" It is added, "*Until...the time came that the saints possessed the kingdom :*" and this period was, as we have seen, to continue (ver. 25) "*until a time and times and the dividing of time :*" that is, some mystical period which may be designated by *three times and a half*. And then (ver. 28), comes "*the end of the matter.*"

A *complete* (i. e. *finished*) testimony having therefore, now been given of Christ by these two Witnesses, in their Ministers, *clothed in sackcloth :* i. e. in *much tribulation, with persecutions and many tears*, as to earthly circumstances, i. e. during the period of *twelve hundred and sixty days*; from the time of Christ's commissioning His Apostles, up to that of the fall of Jerusalem ;—for this constitutes the first half of Daniel's *seventieth week* ; which, taken as a week of years in the *mystical* acceptance of Ezekiel, supplies the 1260 days here given by St. John. This period being now therefore fulfilled, the second half of this week commences, i. e. the *time, times, and dividing of time*, of the same Prophet, during which the Roman-persecuting power should make war with the Saints, and, to a certain extent, prevail against them and kill them. John has now conducted us therefore, beyond the period of the *Apostolical Millennium*, during which Satan was bound, and into that in which this war should be carried on against God's new Church.

We are next told (ver. 8), that "*their dead bodies*" (i. e. considered as such) "*should*" (now) "*lie in the street of the great city, which spiritually*" (or *mystically*) "*is called Sodom and Egypt, where our Lord was crucified.*" That is, in (*the earthly*) *Jerusalem*, now no longer to be so called in a Scriptural sense, but, as it truly deserved, *Sodom and Egypt*, and which would now be in the hands of a Rule, in all respects, *mystically* considered, allied with these, and succeeding in Daniel's order of Empires to that of Babylon. The next verse (9) tells us, that the nations should "*see their dead bodies*" (i. e. considered as dead) "*three days and an half,*" and should not suffer them to be put into graves.

This "*three days and an half*," must therefore be the "*time, times, and an half*" of Daniel, during which the saints should be put into the power of the *Little Horn*, and which should complete the latter period—from the fall of the Temple (chap. ix. 27)—of his seventieth week. We have above moreover, the "*forty and two months*," during which the Gentiles should tread down Jerusalem, also designating this period. And again, as 1260 days (ver. 3) designate the first half of this *mystical* week of Daniel, every one of these periods must also *mystically* imply an equal period; that is, either the former, or the latter, half of this week of Daniel: not in any chronological or mathematical sense; for none of these periods contain any thing of the kind, but only as *indefinite* periods, and as thus designated in the enigmatical language of prophecy.

We are next informed (ver. 10), that the dwellers upon the earth should now rejoice ("SHALL rejoice," i. e. because this should happen *after* the times of St. John), "*and make merry, and send gifts one to another, because these two prophets*<sup>83</sup>," which had tormented them, were now believed to be dead. And, be it observed, the Jews are necessarily a part of these; for they had preceded the Beast in making war upon the Saints as far as they could, and had been cast out as the enemies of the Witnesses, just as *these* had declared they should be.

St. John then tells us (ver. 11), that "*after*" (these mystical) "*three days and an half the Spirit of life from God entered into them, and they stood upon their feet*," i. e. *upon the earth*. If therefore, the nations had considered these witnesses as dead, during this *three days and an half*; the fact is, that at their close they are found to be alive; and,

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<sup>83</sup> And it is a remarkable fact, that at this very point of time, this was done by the Gentiles. The Edict of Diocletian to this effect, I gave from Gruter, in my *Sermons and Dissertations* of 1830, p. 323. The words are these: "Diocletianus . Jovius . et . Maximian . Herculeus . cæs . aug . amplificato . per . orientem . et . occidentem . imp . Rom . et . nomine . christianorum . deletio . qui . remp . evertabant . . . Diocletian . cæs . aug . Galerio . in oriente . adopt . superstitione . christ . ubiq . deleta . et . cultu . deorum . propagato ." An edict of Maximin to the same effect is to be found in the *Eccles. Hist.* Euseb. lib. ix. c. 7, of which the following is an extract: "Latentur imposterum cuncti, quod per vestram



not only so, but are soon seen in the situation which declares, that they had gained a complete victory; and, accordingly, "*great fear fell upon them which saw them.*" St. John adds (ver. 12), "*They ascended up to heaven in a cloud*" (i. e. just as our Lord did, and thus marking *His* victory). It is added, in order to give full effect to this, "*And their enemies beheld them!*" "*And the SAME HOUR was there a great earthquake, and the tenth part of the city*" (i. e. of the nations) "*fell, and in the earthquake were slain of men seven thousand*" (i. e. some large indefinite number); "*and,*" it is added, "*the remnant were affrighted, and gave glory to the God of heaven:*" they rescinded their edicts, and so attested the victory now everywhere obtained. The Jews have been cast out, their system trampled under foot, and the body of the Beast, now at the head of the nations, is to be given to the burning flame.

The second woe of this our Vision "*is,*" we are told (ver. 14) "*now past, and the third,*" it is added, "*cometh quickly:*" and this appears to be the sounding of the seventh Angel, announcing the complete victory: i. e. a woe to both Jew and Gentile. We are now told therefore, that great voices, i. e. shoutings, declared in heaven that "*the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and,*" it is added, "*He shall reign for ever and ever:*" just as Daniel had declared He should. We have here therefore, as before, the work of the seventh day of our mystical week, carried on in singing the praises of Him who had so completed the work of His new creation (comp. chap. vii. 9—17, inclus.).

The remainder of this Chapter gives us this *Hymn of victory*, in these words: "*We give thee thanks, O Lord God*

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vestram pietatem (i. e. the inhabitants of Tyre) . . . numen Martis placatum est: atque idcirco tranquillissima pace quietius perfruentes, sese oblectent," &c. This edict was however, in a very short time annulled, and another published giving full liberty to the Christians to exercise their faith. Eusebius says generally, on this change of mind in the persecutors (ib. lib. viii. c. xvi.), "*Postquam cœlestis Dei gratia benigno nos . . . vultu respexit, tum principes illi ipsi, qui persecutionem adversus nostros . . . commoverant, repentē præter omnium spem mutata sententiā palinodiam cecinere.*" See also the next Chapter.

*Almighty, which art, and wast, and art to come ; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry”* (comp. Ps. ii. 1, seq.), “*and Thy wrath is come, and the time of the dead”* (i. e. *spiritually*), “*that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets”* (i. e. *Witnesses*), “*and to the Saints, and them that fear Thy name, small and great ; and shouldest destroy them which destroy the earth”* (comp. Dan. ix. 27). This Hymn too, is sung by the four and twenty Elders, who sat on their seats before God ; i. e. by the heads of the Church, under both the *Old* and *New* Covenants. They, it is said, “*fell upon their faces and worshipped God,*” and then broke out into this incomparable song of praise. Here then, we see the work of promise completed, as we also do the harmony produced by it between both our Witnesses, and the thanksgiving, i. e. the true spiritual worship, and character, of the *real Church of God*.

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## CHAPTER IV.

### THE FOURTH VISION OF ST. JOHN, AND THIRD SERIES OF THE EVENTS OF PROPHECY.

#### SECT. I.—*On the Church in the Wilderness.*

WE have now to consider a repetition of this series of judgments in a third vision of them. "*The temple of God,*" it is said, "*was opened in heaven*" (chap. xi. 19. Comp. chapp. i. 7; iv. 1; xv. 1; xviii. 1), "*and there was seen in His temple the ark of His testament*" (read, *Covenant*): "*and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*" This vision is ushered in, just as our second was, by heaven being opened, and by the presence of "*lightnings and thunderings and voices*" (chap. iv. 1, 5, &c.). We then have a kind of summary of the events about to take place, during this exhibition of the Ark of the Testimony,—yet shut up and *closed*, as it should seem,—and to take place during the laying open of this, as in that of the sealed Book in our second Vision (chapp. v. vi. vii. viii. 1), and closing with declarations of victory as before (verr. 5—11, and part of 12). The particulars seem to commence with verse 1, and are resumed with "*Woe to the inhabitants of the earth,*" &c. in verse 12. Let us now consider these.

"*There appeared,*" (Ch. xii. 1) "*a great wonder in heaven: a woman clothed with the sun, and the moon*" (was) "*under feet, and upon her head a crown of twelve stars.*" It is obvious from what follows, that the *true Zion of God* is here symbolized. By "*clothed with the sun,*" is probably meant, that a light and glory as of the sun entirely enveloped her: which taken *spiritually* will mean, that upon her had arisen *the Sun of righteousness with healing in His wings* (Isai. lx. 1. Mal. iv. 2). The *crown of twelve stars* seems to represent the twelve tribes of Israel, or *Holy Remnant* of all these who cleaved to her from the first, and became in the Apostles, her ambassadors to the countless multitudes of

the Gentiles (comp. Isai. lxvi. 19, &c.). The figures used are perhaps taken from Joseph's dream (Gen. xxxvii. 9), "*Behold, the sun and the moon and the eleven stars*" (Joseph being the twelfth) "*made obeisance to me:*" i. e. the whole family of Israel, as interpreted by Jacob himself in the next verse: while the place under consideration (i. e. Rev. xii. 1) must be taken in a more extended sense. The sun should symbolize Christ: "*the moon,*" the Church, His spouse, as in Jacob's family, *spiritually* subject to Him, and as receiving light from Him: and the twelve stars, the *Holy Remnant*, as before, which were "*the first-fruits,*" or *spiritual household* of Jacob, under the New Covenant.

"*And,*" it is added (ver. 2), "*she being with child cried, travailing in birth, and pained to be delivered.*" If we turn to Isai. chap. lxvi. 7, we shall find this birth thus foretold, viz. "*Before she travailed, she brought forth; before her pain came, she was delivered of a MAN-CHILD.*" And (ver. 8), "*As soon as ZION travailed, she brought forth her children.*" St. John's words accordingly are (ver. 5), "*And she brought forth a MAN-CHILD, who was to rule all nations with a rod of iron.*" In the *man-child* here, we evidently view Christ as the *Head of his Church*. St. John further tells us, that "*her Child was caught up unto God, and to His throne.*" Which refers apparently to Christ's final ascension and dignity, as His birth here does to the promise, that He should be born of "*the seed of the woman.*"

We have further reference to this event in its more general sense, in Isai. xlix. 20, seq., where it is said, "*The children which thou*" (i. e. Zion, ver. 14) "*shalt have after thou hast lost the other*" (i. e. in the fallen Jews), "*shall say again in thine ears, The place is too strait for me*" (i. e. the narrow confines of Jewry), "*give place to me that I may dwell*" (i. e. a large room, Ps. xxxi. 8. Isai. liv. 3). "*Then shalt thou say,... Who hath begotten me these, seeing I have lost my children, and am desolate?*" (i. e. without husband, chap. liv. 1), "... "*Who hath brought up these?... Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, ...and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And Kings,*" it is added, "*shall be thy nursing fathers, and their Queens thy nursing mothers*" (i. e. shall nourish this thy

family, and so supply abundantly the loss of thy rebellious children). And above (ver. 18), "*Thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth:*" i. e. as being the Spouse of Christ.

Again (ib. lxvi. 8, seq.), John's "*great wonder*" here, is thus expressed by the Prophet, "*Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth*" (i. e. its whole year's produce) "*in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children:*" i. e. mystically speaking, she brought forth a population for the whole earth, in that ONE DAY, so often brought before us by the Prophets as the *day of the Lord*<sup>1</sup>. This birth is termed by the same Prophet (lxv. 17, seq.), "*a new creation*," and is said to take place with particular reference to the true Zion, or Jerusalem, "*Behold, I create new heavens and a new earth*" (i. e. new morally, not physically)... "*behold,*" it is added, "*I create Jerusalem a rejoicing, and her people a joy,*"... (ver. 25), "*The wolf and the lamb shall feed together,*" &c. as in chap. xi., where the coming of Christ, the restoration of the holy Remnant, and the calling in of the Gentiles, are clearly foretold. To the same effect, Isai. xliii. 5, seq., "*I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have CREATED him*" (i. e. each one) "*for my glory, I have FORMED him; yea, I have MADE him*"<sup>2</sup>. And that this applies to the Gentiles, the following context will abundantly shew, e. g. ver. 20, seq., "*The beasts of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert*" (comp. Ezek. xlvii.), "*to give drink to my people, my CHOSEN.*"

<sup>1</sup> See p. 99, seq., above.

<sup>2</sup> If this then refers to the Gentiles, it may be asked, Were they as well as the Jews to be brought, upon their conversion, to Canaan; for the language applied to the Jews generally, is applied to them here? Comp. Ps. cii. 20—22, inclusive, and see p. 44, seq. above; also p. 78, seq.

"*This people*," adds the Prophet (ib. ver. 21),—taking up again the figure of a new creation,—"*have I FORMED for myself; they shall shew forth my praise*," &c. We have again, matter similar to this in Ps. LXXXVII., and upon which this will throw much light. It is said here (ver. 2), "*The LORD loveth the gates of Zion more than all the dwellings of Jacob*:" clearly intimating, that God's love was not to be considered as confined to the *family* of Jacob. The same is necessarily intimated above, in the *loss of those other children*, which Zion is said to have sustained. Then (ver. 4, seq.) speaking of Rahab (Egypt), Babylon, Philistia, and Tyre, with Ethiopia, it is implied that the inhabitants of these several places should be born *there*, that is, *there in the city of God*, mentioned in verse 3: and again of Zion, that each should be born in her: and that *the Most Highest himself should thus establish her*. It is added, "*The Lord shall count, when He writeth up the people*" (nations, in the Lamb's book of life), "*that this man was born there*:" i. e. that such, and such an one, was born in that glorious City, now extending throughout the heritage of the Gentiles (see on chap. xxi. 10, below).

We have moreover, a very remarkable passage in the Prophet Micah, which should not be omitted here. It is this (chap. v. 2, seq.), "*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel*" (comp. Ezek. xxi. 27. Gen. xlix. 10); "*whose goings forth have been from everlasting*" (comp. Ps. cx. 3). "*Therefore*," it is added, "*will He give them up*" (i. e. who wickedly assume this rule) "*until the time that she which travaileth hath brought forth*. Then," continues the Prophet, "*the REMNANT of his brethren*"—i. e. not those so given up and lost—"shall return to the" (true) "*children of Israel*" (Ezek. xi. 15), i. e. to those who should be sent out, in order to call them thus to return (Isai. lxvi. 19, &c.): i. e. the Apostles and their coadjutors. This return too, was to be, not to the peculiar territory of Canaan, but "*to the mighty God*" (Isai. x. 21), and to His *spiritual Zion*, or *Jerusalem* (Heb. xii. 22—25).

By "*she which travaileth*," must then be meant, the Zion of Isaiah noticed above: and here, *the time* of her *travailing*,

that in which this Zion should bring forth, i. e. *in a day*, and so should produce a nation at once. When it is said too, *until the time* (Heb. עַד עֵת, i. e. *usque ad tempus*), the meaning appears to be, that this time of travail should have *some duration*; but which, when considered with reference to the marvellous events so to be accomplished, should seem as but *a day*. During this period then, the Prophet tells us, that the wicked brethren of this *Remnant* should be given up: i. e. *during the day* had in view by Isaiah. And, if we are here to understand the period mentioned by St. John (Rev. xii. 6), during which this woman should be nourished and fed: i. e. our *Zion* should be so nourished in the wilderness,—just as the Jewish Church had been,—we are certain that this should continue during the space of “*twelve hundred and sixty days*” (ver. 6). We are again told (ver. 14), that this period should be that of “*a time, times, and half a time.*” Again, chap. xiii. 5, this same period is designated by the terms, “*forty-two months.*”

It must be evident therefore, as before, that by these *mystical* terms, not only is the same *duration* of time meant, but also, that precisely the same *period* is: and which must be that, during which the Saints were to be given into the hand of the *Little Horn* (Dan. vii. 21. Rev. xiii. 5), and the Jews generally, to suffer in the fall of their City and Sanctuary: and again, during which desolations should be poured out, and these finally on the *Desolator* himself: that is, we have the latter half of Daniel’s seventieth week: and likewise, the *forty-two months*, during which, as shewn above, Jerusalem should be *trodden down* by the Gentiles (chap. xi. 2). This *giving up* of the Jews is therefore, that same *treading under foot* of their City, so adverted to by the Apocalypse: and this *day* of the bringing forth of Zion, also that *DAY of the Lord*, so often adverted to by the Prophets.

“*Then,*” it is said by Micah, i. e. within that same period, “*the REMNANT of his brethren shall return,*” &c. Which necessarily applies to the Church generally. The next verse brings us to the person of Christ, as *the Shepherd and King* of this His people. The words are, “*And He shall stand and feed*” (i. e. His Church, this Zion in the wilderness) “*in the strength*” (miraculous power) “*of the LORD, in the majesty of the name of the LORD His God*” (as one hav-

ing authority). “*And,*” it is added, “*they shall abide:*” “*for now*” (i. e. during this period) “*shall He be great*” (lit. *become great*) “*unto the ends of the earth.*” If therefore, our Prophet refers this birth, in one sense, to that of Zion’s children, and that of our Lord is given by the Evangelist in another; still, we have, as observed above, nothing more here than (Rev. xii. 5) the Principal coupled, in the enunciation of the Prophet, with His ministers and servants.

But, we have other important matter in this Chapter of Micah, also bearing on this period, which it is our duty to notice. The next five verses then, relate exclusively to the work of the Apostles and their coadjutors, as comprehended in the *Remnant* just mentioned. It will be granted, I presume, that no *earthly* victory, such as that described here, was ever obtained over the Assyrian Power by the Jews: that none such ever can in future, must be equally certain. This victory must therefore, necessarily be understood as a *spiritual* one. The words of the Prophet are, “*And this man shall be the peace.*” More literally, *And this shall be peace:* i. e. *shall be*, or *become*, the means or source of *peace*; which I would understand of the government and teaching of this good Shepherd, as centering in His person. We shall then have an equivalent to Isaiah (chap. ix. 7, seq.), “*Of the increase of His government and peace there shall be no end, upon the throne of David,*” &c. “*When,*” it is added (Mic. v. 5), “*the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise up against him seven shepherds, and eight principal men.*” That is, an indefinite, but complete, number of *shepherds*, following up the government and teaching of their Principal, Christ. “*And they,*” it is then said, “*shall waste the land of Assyria with the sword:*” i. e. of the *Spirit*; for this was the only weapon of their warfare. “*Thus shall He deliver us,*” continues the Prophet, that is, “*He*” (although not specifically mentioned in the original), who, it is said above, “*shall stand and feed in the strength of the LORD,*” &c.

These “*seven shepherds*”<sup>3</sup>, and “*eight principal men,*”

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<sup>3</sup> In like manner too, in Jer. xxiii. 3, seq., “*And I will gather the REMNANT of my flock out of all countries whither I have driven them,*  
and



are designated in the two following verses (7, 8) by "*the Remnant*" of Jacob. These, it is said, "*shall be in the midst of many people, as a*" (i. e. refreshing and glowing) "*dew from the LORD, as*" (fertilizing) "*showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.*" I. e. it, shall certainly come to pass in its time; and in its time shall disappear, and so give place to its fertilizing and refreshing consequences (comp. Hab. ii. 3).—Let the vain Jewish and Millennarian expectants observe this.—It is repeated, in order to give prominence to this declaration: "*And the Remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.*" The laying waste by the sword, mentioned above, is here described under a different figure; and yet, both the waste, and the wasters, cannot but be, respectively, the same in each case. This is next given more generally, and God is, in His Zion, made the executor of it. "*Thine hand,*" it is said, "*shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.*" And, that the rebellious Jews are not lost sight of here, is obvious from what follows: viz. "*And it shall come to pass in that*

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*and will bring them again to their FOLDS; and they shall be fruitful and increase. And I will set up SHEPHERDS*" (comp. iii. 15) "*over them which shall feed them: and they shall fear no more,*" &c. "*Behold the days come, saith the LORD, that I will raise unto David a righteous Branch . . . In His days Judah*" (i. e. Israel's Remnant) "*shall be saved, and*" (this) "*Israel shall dwell safely*" (in Mic. above, "*they shall abide,*" Heb. יִשְׁבְּרוּ, lit. shall dwell; and so here ver. 8 Jer.): "*and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.*" . . . "*and they shall dwell in their own land:*" that is, throughout the heritage of the heathen, as given to them by Covenant, styled above, "*THEIR*" (own) "*FOLDS.*" Comp. chap. xxxiii. 15—19. Ezek. xxxiv. 11. Again, Jer. xxxi. 7, seq., "*Save THE PEOPLE, THE REMNANT of Israel.*" (ver. 12), "*They shall come and sing in the height of Zion, and shall flow together to the goodness*" (i. e. His Zion) "*of the LORD,*" &c. And, to determine the period in which this should happen, it is said, ver. 15, "*A voice was heard*" (i. e. surely shall be heard) "*in Ramah,*" &c. See Matth. ii. 17, 18. And in ver. 31, "*the New Covenant*" is also to be established in these days. Comp. Heb. viii. 8; x. 16.

*day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots. And I will cut off the cities of thy land, and throw down all thy strongholds. And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers,*" &c. (comp. Zech. ix. 10. Isai. ii. 6, 7, 8, 15): which could hardly be said of the Assyrian, as it was no particular sin in him to trust in horses, chariots, and the like; while it was an abomination very common among the Jews of these times. By "*that day,*" must necessarily be understood here, that *day of the LORD*, which refers exclusively to the times of our Lord and His ministers; who, as St. Paul himself assures us, then likewise constituted a *Remnant* according to the election of grace, not less than that existing in the times of Elijah (Rom. xi. 1—6). By *the Assyrian* here therefore, must *ultimately* be meant, that Power which should at this time stand in his place: viz. heathen Rome: by the *Remnant of Jacob*, i. e. the "*seven shepherds,*" &c., the *Apostles* and their fellow-labourers: by the *warfare* had in view, the spiritual conflicts of these; and by the fall of strongholds, cutting off of horses, &c. the final overthrow of Judaism, together with its appointments.

The vengeance too, to be executed upon the heathen at this period, is said to be such as they had not heard of (ver. 15): and this, as noticed above (pp. 222, 343), and as we shall shew hereafter, was indeed the fact of the case.

We have therefore, here (Rev. xii. 1, 5, seq.), under the birth of Christ, and mystically, that of his Church under the New Covenant, the fall of His, and its, enemies plainly set forth; as is also the period of these events, in a manner too plain to be misunderstood, and too well defined to be misapplied. Must it not then, be matter of great exultation to every sincere follower of this great and good Shepherd, that all this, which Jewish infidelity and Millennarian ingenuity, has made so difficult and uncertain, is nevertheless so plain, that he who runs may read it, and that he who reads, cannot but understand it? But, let us follow out these marvellous revelations of God's holy will, and then we shall more fully see the amount of the gratitude we owe to Him, and of the thankfulness we should express.

"*And*" (ver. 3) "*there appeared,*" it is said, "*another*

wonder in heaven; and behold, a great red Dragon<sup>4</sup>," &c. The particulars of this power have been discussed above (chap. viii. p. 306). We may now pass on therefore, to verse 7 here. "And," it is said, "*there was war in heaven: Michael and his angels fought against the Dragon: and the Dragon fought and his angels.*" Let us see whether we can find any Scripture, that will throw light upon this. We have then (Dan. xii. 1), "*At that time*" (clearly the period of Daniel's seventieth week) "*shall Michael stand up, the great prince which standeth for the children of thy*" (true) "*people; and there shall be a time of trouble, such as never was since there was a nation,*" &c. Which has been applied by our Lord Himself, Matth. xxiv. 21, to this very period.

Again (Dan. x. 5, seq.), we have a vision, in which our blessed Lord Himself<sup>5</sup> appears to Daniel; and in this, we have some further particulars as to the interest which Michael took in the affairs of the people of God. At verse 13 it is said, "*The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained with the kings of Persia.*" Again (ver. 21), "*I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.*" And (ib. ver. 14), to fix, as it should seem, the period had in view for the fulfilment of the things so shewn, "*I am come,*" it is said, "*to make thee understand what shall befall thy people in the latter days.*" We are led therefore, by these several considerations here, to carry the things had in view down to this particular period.

We learn moreover, that Michael is here to be considered as a *chief* minister of God, in protecting the interests of His Church among the Jews. The first interference mentioned here, is evidently that in which the Persian Kings shewed favour to the Jews in the case of Esther and Mordecai (Esth. v.—x.): and, secondly, in their deliverance under Cyrus (comp. Isai. xlv. 1, seq. Ezra i. 1, seq.). So

<sup>4</sup> By the *seven crowned heads*, and *ten horns* here given to the Dragon, nothing more is probably meant, than the *universal kingly power* that he had attained over mankind.

<sup>5</sup> Comp. Rev. i. 13, seq.

far therefore we may also consider Michael, as mentioned by St. John, as a guardian and ministering servant of God's Church, in these times.

John tells us, that "*Michael and his angels fought against the Dragon and his angels.*" That is, as in Daniel, he stood up to protect the people of God, of whom Daniel was one. From this consideration then, as well as from what follows,—which seems to carry this matter still farther out in time,—I am induced to believe, that this war *in heaven*, is to be understood as being in the *professed Church* of God on earth. It is said indeed (chap. xiii. 6), that this enemy in his minister, "*opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle*" (Church), "*and them that dwell in heaven.*" the latter part of which must mean *God's Church*, or *Saints*; for against these was he to make war.

Our Lord also says (John vi. 70), "*One of you is a devil.*" And again (ib viii. 44), of the Jews; "*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.*" And again, to his disciples (Matth. x. 34, seq.), "*I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.*" Comp. Micah vii. 6, &c. from which this is taken, all evidently referring to these times. If moreover, we consider the sanguinary hatred with which the Jewish nation pursued our Lord both in his life and death, and then persecuted His Apostles, we shall find it impossible to ascribe this to any thing short of the work of Satan. In the ministering Angels too, as attending upon our Lord<sup>6</sup>, and his Apostles<sup>7</sup>, we cannot fail of being reminded of this guardianship of Michael, as a *chief Prince*,—which implies the attendance also of a host,—as spoken of in the times of

<sup>6</sup> Matt. iv. 11. Mark i. 13, &c.

<sup>7</sup> Acts xii. 8—11. Rev. i. 1; v. 2, &c.

Daniel, and as here brought before us by St. John, telling us that "*Michael and his angels fought against the Dragon*;" for Satan also had his aiding and assisting ministers in this warfare, as our Lord said of Judas and of the Jews generally.

I am led to conclude therefore, that this "*war in heaven*" belongs exclusively to this period; because we can with no shew of propriety suppose, that by *heaven* can here be meant either the Jewish or the *Gentile world*, with which a warfare was also to be maintained. Much less can we, with Milton and others, that this war took place *in heaven*, properly so called. As well might we suppose, that the vision with which this Chapter commences, with the birth there described, also took place there; which would be absurd. And, as to the original fall of Satan himself, I would rather take the place in Ezekiel (xxviii. 17), or the account of this as given by our blessed Lord, and as quoted above (John viii. 44), than that of Milton, &c.; which appears to me sufficiently to provide for all the phenomena of the case.

St. John continues, "*The dragon and his angels...prevailed not; neither was their place found any more in heaven.*" They were accordingly cast out. It should seem from the Scriptures just now quoted, that *the Jewish Church* generally, had—as its Temple certainly had,—really become a *den of thieves*<sup>8</sup>. According to the enunciation of the Prophets, they had for ages acted a perfectly hypocritical part, and might fairly be called a cage of every unclean bird<sup>9</sup>. The fulness of time had however now come, when One was to sit as a refiner's fire, who should take away their dross, and purge away all their tin, by the spirit of judgment and of burning<sup>10</sup>. Our blessed Lord had often warned them of this; which,—as in the cases of Jeremiah and Stephen,—only increased their wickedness, till the measure of their iniquity was filled to the very brim.

During the whole period of the Apostles, these left no effort untried both to ruin their cause, and to destroy their persons. On one occasion, forty of them took an oath that

<sup>8</sup> Matth. xxi. 13, &c.

<sup>9</sup> Jer. v. 27.

<sup>10</sup> Isai. iv. 4, &c.

they would neither eat nor drink until they had slain Paul. James they put to death by the sword; Stephen they stoned; and Peter they imprisoned with the hope of succeeding in procuring his death. They pursued the Apostles too, as in Iconium and Derbe, and succeeded in getting Paul stoned<sup>11</sup>. And again, where they had no hope of harassing and killing them, they did their utmost for the purpose of corrupting their doctrine. St. Paul's words on one occasion are (2 Cor. xi. 13, seq.), "*Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And,*" continues he, "*no marvel; for Satan himself is transformed into an angel of light.*" Where we have the apostles or angels of Satan, acting in strict conformity with the mind of their *principal*.

Throughout the whole of this period indeed, from Satan's tempting our Lord himself, down to the latest record of the New Testament, we find continual reference made to his workings. During our Lord's ministry, the demoniacal possessions so often spoken of, and the knowledge evinced by the foul spirits on these occasions, are sufficient to prove to us, that this was a period in which Satan put forth very extraordinary powers, such indeed as no other period of Scripture-times had witnessed. In these cases, that of the woman bound by Satan eighteen years (Luke xiii. 16): his known desire to get hold of the Apostles (ib. xxii. 31): the "*messenger*" (i. e. angel) *of Satan sent to buffet Paul* (2 Cor. xii. 7), the "*damsel possessed with a spirit of divination,*" who said, "*These men are the servants of the most high God, which shew unto us the way of salvation*" (Acts xvi. 16, seq.): which, with their casting out by the power of Christ and His Apostles, present us with matter perfectly unknown to any other period, but which constituted the signs of these times<sup>12</sup>. We have here therefore, even within the professed Church of God, the kingdom of Satan in much power: the

<sup>11</sup> Acts xiv. 19.

<sup>12</sup> Of this extraordinary sort too, was the *Pool of Bethesda* (John v. 2). Its object apparently was, to excite the Jews to consider the peculiarity of the signs of these times, and also to afford an additional type, to the many then existing, of the spiritual offices of the Redeemer; and here, both the type and Antitype were present.

strong man armed keeping his palace as a king, and so far were his goods, and his ministers, in security and peace. Within the Jewish Church too,—as we have seen,—there was only a *very small Remnant*, governed by a different sovereign; they were *the poor, the afflicted, the outcasts, escaped*, and the like. These indeed waited for the consolation of the *true Israel*; but they were treated as Jeremiah, Amos, and others had been, as the enemies of the state, and as hated by God and man.

The Apostles had however *powers* conferred upon them, sufficient both to detect, and to overcome, all the devices and energies of this Satanic confederacy. These were put forth, and they were acknowledged by the spirits themselves, as just now noticed; and this was, perhaps, the case to some extent with believers generally, during these times. The Apostles indeed and others, were exposed to trials, both spiritual and temporal, of the severest sort: while none of these could be *spiritually* injured<sup>13</sup>, both were *temporally* so; and hence it is, that the appearing of the Lord to succour, defend, and avenge them, is so often brought before us in the relations of this period. And here again, the judgment to be inflicted by Him, must necessarily fall first upon the Jews: and this our Lord himself declared should take place during that generation. With reference to this too, He says (Luke x. 18), “*I beheld Satan as lightning fall from heaven.*” The disciples had just told Him, that the devils were subject to *them* through His name: He now tells them *generally*, that He had seen Satan, in His prophetic view, *fall from heaven*: in other words, *cast out* of the

<sup>13</sup> The power of Satan was now,—but more particularly so after the fall of Jerusalem,—much of a sort with that granted to him against Job, where it is said (Job ii. 6), “*Behold, he is in thine hand; but save his life.*” I would rather render this with the Septuagint, “*Only regard his soul,*” i. e. that thou affect not it (μόνον τὴν ψυχὴν αὐτοῦ διαφύλαξον, Heb. אַךְ אֶת־נַפְשׁוֹ שְׁמֵר); and so the Chaldee, Syriac, Arabic, Vulgate Latin, and Montanus, of the Polyglott. So also during the persecutions, neither should be given up to *spiritual* destitution, except through their own disregard or neglect of the means afforded for their preservation. Both were evidently tried in order to *purge and refine them*. Job himself confesses this near the end of his book, and the Scriptures declare the same of the Church (Dan. xi. 35, &c.).

true Church in Jewry, in order to make way for the full establishment of His *kingdom of heaven*, so much so, that Satan should not, as he had done, deceive the nations any more (Rev. xx. 3),—of which more presently.

In about forty years after the crucifixion of our Lord, a period quite sufficient for the hypocritical Jews to discover their error, and during which miraculous powers had been enjoyed and publicly put forth by the Church, for the purpose,—among other things,—of convincing them of this; the once beloved City Jerusalem, together with its inhabitants, and the whole population of Judæa, felt the weight of the judgments which had so often and so plainly been denounced against them, even from Moses down to their last Prophet. Satan was accordingly, in his stronghold there, visibly and completely *bruised* under the feet of the Christian Church (Rom. xvi. 20). He was cast out with his Jewish Synagogue,—now “*the synagogue of Satan*,” *de jure*,—into the regions of the Gentiles, with which Jerusalem now indeed identified itself, as far both as its *locality* and *character* were concerned. And here we find, i. e. among the Gentiles, both Satan, and its citizens, determined to make a stand, and to wage violent warfare with the Saints.

“*And*,” it is said (ver. 9), “*the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*” That is, he and his are no longer to occupy the acknowledged sanctuary of God: they are cast out of this *seat of God’s rule* into the earth, where indeed they had holden undisputed sway: and even here, is this now to be wrenched from them, but not without a warfare of no ordinary sort.

Upon obtaining this first and *partial* victory, the redeemed are made to sing (ver. 10), “*Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night*<sup>14</sup>.” In

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<sup>14</sup> Allusion is here made to Job i. 6—9, &c. where, it is evident, the company of the true believers at that day is meant. See my notes on this context. We have a similar place in Zech. iii. 1, seq., “*He shewed me*,” says the Prophet, “*Joshua the high priest*” (the first servant in



other words, *The stronger man armed* had now not only bound the strong man, but He had divided the spoil<sup>15</sup>. *The strong forts of his high walls* had, in the *Holy City*,—the lodging-place of murderers,—been brought low even to the dust, and the power of the Son of Man, coming in the clouds of heaven to vindicate His right to the kingdom, been openly manifested; and this during the generation in which He himself had said it should. This hymn affirms too, that it was “*by the word of their testimony*,” i. e. by their preaching, and thus wielding the sword of the Spirit, that this victory had been obtained, and because “*they loved not their lives unto death*.” Which plainly restricts all this to events which took place on earth,—not in the heavens properly so called,—and to the preaching and labours of the first promoters of Christianity, sometimes styled “*the firstfruits of the earth to God and the Lamb*.” It is added, “*Therefore rejoice, ye heavens, and ye that dwell in them*.” Which, although primarily referring to the Church, does, I think at the same time, call upon the Angelic hosts to rejoice, just as it is said they did at the creation of the world, when “*All the sons of God shouted for joy*”<sup>16</sup>, and at the birth of the

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in rank in the Jewish Church, and hence personating Christ), “*standing before the Angel of the Lord, and Satan standing at His right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee*” (more literally, and perhaps correctly, *shall rebuke thee*), “*O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this*” (people as) “*a brand plucked out of the fire?*” The angel of the Lord is here, according to the Apostle Jude (ver. 9), “*Michael the arch-angel:*” who, as we have seen, was considered as ministering in a peculiar manner to the true Church among the Jews; and this receives from Jude the name of the “*Body of Moses*,” he being their head: just as Christians are the *Body of Christ*; but of which he is, in a peculiar sense, the *Head*, and from whom they receive all their strength, spiritual life, and sustenance. Col. ii. 19. See also Rom. viii. 33. This resistance of Satan is against the *Elect* of God: and so here, ver. 38, neither angel, principality, nor power, can succeed against Christ, to the injury of his. And, as in the place (Rev. xii. 10), the accuser (δίαβολος, devil) has been cast down, or out, by Jehovah himself; so is He here in Zechariah called upon to rebuke him.

<sup>15</sup> See Isai. liii. 12; xlv. 23, seq., where the victories of the Church of Christ are plainly foretold, and thus celebrated.

<sup>16</sup> Job xxxviii. 7. See my translation of Job on this place.

Saviour, when they ascribed "*Glory to God in the highest, peace on earth, and good will towards men.*" This extension of the sense,—which could not well apply where it is said, "*they loved not their lives unto death,*"—is here just and suitable, because of the close connexion established by the Saviour between the Church thus militant, and above triumphant.

If we now turn to Isaiah, chap. xlix. 1, seq., we shall find both the conqueror, and the grounds of this victory, plainly foretold. "*The LORD,*" it is said, "*hath called me from the womb; from the bowels of MY MOTHER hath He made mention of my name.*" That is, in the earliest intimations of a Redeemer (יְהוָה) of the seed of the woman, who should bruise "*the serpent's head.*"—We have here therefore, "*the great wonder*" of St. John in "*a woman's being with child,*" and who, as such, "*brought forth a man-child, who should rule all nations*"<sup>17</sup>."

It is then said of this Child, "*Thou art my servant, O Israel*" (i. e. prince of God), "*in whom I will be glorified.*" Including here also, as it should seem, God's true Israel, or people. We then have (ver. 4) the complaint of this people, including also (by the same figure) the sufferings of their federal Head in the days of His humiliation. In the next verse (5), the great work which He, also in conjunction with them, should accomplish. "*And now, saith the LORD that formed me FROM THE WOMB to be His servant, to bring Jacob again to Him. Though,*" continues the Prophet, "*Israel*" (i. e. generally so called) "*be not gathered*"<sup>18</sup> (i. e. as the

<sup>17</sup> See p. 66, seq., above, with the note.

<sup>18</sup> The Hebrew has here two readings, viz., לֹא and, יִשְׂרָאֵל לֹא יִקְרָב. i. e. lit. *And Israel shall not be gathered, and, shall be gathered to Him.* Our Translators have adopted the former. See also their marginal rendering. Their "*Though Israel,*" &c. seems to me a very doubtful rendering. The Vulgate has, "*Et Israel non congregabitur.*" The LXX. have read לֹא here, and given an imperfect translation, if the text be not corrupted. The Targumist has also read לֹא, and gives a paraphrase only of the place. The Syriac has also taken לֹא. As to this "*Though,*" &c. of our Translators, what can it mean? It must at least imply the contingency, that Israel may not be so gathered: which, in the mouth of a Prophet, must amount to a prediction that *they should*

facts would now evince), "*yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.*"

The holy Remnant had now, as we have seen, obtained the victory over the apostates of their nation: and observe with what precision the Prophet states this (ver. 6), "*It is a light*" (i. e. small) "*thing that thou shouldest be my servant to raise up*" (i. e. the spiritually dead of that nation), "*and restore the PRESERVED of Israel*" (i. e. as now done): "*I will also give thee*" (i. e. in time future to that of the Prophet) "*for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*" The following is too, very remarkable: "*Thus saith the LORD, the Redeemer of Israel, His holy one, to*" (read, of<sup>19</sup>, concerning) "*Him*" (i. e. Christ) "*whom man*" (as such) "*despiseth, to*" (of, concerning) "*Him whom the nation*" (i. e. here of necessity the Jewish) "*abhorreth*" (i. e. in the period now contemplated), "*to*" (of) "*a servant*" (i. e. a mere menial in the estimation) "*of*" (its) "*rulers: Kings shall*" (nevertheless) "*see and arise; Princes also shall worship; because of the LORD*" (i. e. of this manifestation of Him in power) "*that is faithful, and the Holy One of Israel, and He shall choose thee*" (i. e. future to the time of the Prophet). The following verses (9—12) relate solely to the calling in of the Gentiles. We then have (ver. 13) the first draft of our hymn, and it is sung by *this Zion* (i. e. the firstfruits unto God and the Lamb), on the victory now obtained over its oppressors. "*Sing, O heavens,*" it is said, "*and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted HIS PEOPLE, and will (continue to) have mercy upon HIS AFFLICTED.*" After this, the influx of the Gentiles

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*should not.* Let it be observed, we have nothing like doctrine or exhortation, delivered here: all is pure prediction: and, if this reading is to be preferred,—which I think it ought,—then will this be a prediction that Israel generally, should not be gathered to the Lord.

<sup>19</sup> It is difficult to imagine what could have induced the Translators generally to render the particle  $\text{ל}$  by *to* here, when it is obvious that this does not give the sense of the place, but grievously obscures it. The particle literally signifies *to, with respect, or reference to; and here of necessity of.* See my *Sermons and Dissert.* p. 203.

is foretold; i. e. to make good, by the gift of a new family, the loss which this spiritual mother, Zion, should so sustain, —as noticed above.

We next have (Rev. xii. 4) the commencement of Satan's warfare against the Church, i. e. after his expulsion from it. It is said, "*And the Dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*" This had been attempted before by Herod, one of the Dragon's principal ministers at this time. We are then told (ver. 6), that "*The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*" The flight of Joseph and Mary with "*the young child*" into Egypt, is probably intended to be suggested here, although the *main* thing had in view is evidently another. So apparently Hosea, as cited by St. Matthew (chap. ii. 15), is also intended to suggest, that the calling of Christ out of Egypt, should, *mystically* considered, "*be after the manner*" (of Israel's call out) "*of Egypt;*" and whose migration thither had also been for the purpose of preserving life, and that the life of God's own Zion. So here, the flight into Egypt, i. e. out of the land of the then Church, into that of the heathen, or, mystically speaking, *the wilderness*, serves powerfully to remind us, that the Principal in each case, *the Devil*, was the sole moving cause. The period here mentioned,—viz. 1260 days, termed "*a short time*" (ver. 12), "*a time, times, and half a time*" (ver. 14), and *forty-two months* (ver. 5, chap. xiii.),—we have already considered above; and shewn that it applies exclusively to the period commencing with the fall of Jerusalem and its Temple: i. e. the latter half of Daniel's seventieth week.

We are now told (ver. 13), that "*when the Dragon saw that he was cast unto the earth*" (i. e. out of the professing Church, and down from the acknowledged place of spiritual eminence), "*he persecuted the woman which brought forth the man*" (i. e. the נָבִיר of Jeremiah, see p. 66 above, foretelling the mysterious conception of Christ, and reproaching backsliding Israel, who would not receive this; which the Prophet terms *a creation*, and *a new thing*). "*And,*" it is added, "*to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place...from*

*the face of the serpent.*" We have in these eagle's wings, an evident allusion to Exod. xix. 4, where it is said, "*Ye have seen what I have done to the Egyptians*" (i. e. Satan's ministers on that occasion), "*and how I bare you*" (as) "*on eagles' wings, and brought you unto myself.*" (Comp. Ps. lv. 6, seq.) It has been remarked, that the deliverance of Zion from the united powers of the Gentiles, was to be *after the manner of Egypt*. And the fact is, that just as the Jewish Church was erected in the wilderness, after its deliverance from Egypt, and had all its appointments determined and established there; so also was the New Church raised, appointed, and established, in the wider wilderness of the world, within the period noticed above; and all this in direct opposition, in the one case, to Gebal, Ammon, Amalek, the Moabites, Hagarenes, Ishmaelites, and others; in the other, to the combined influence of the philosophy of Greece, the long-continued persecutions, the wealth, the effeminacy, and every other means, violent or corrupting, of *heathen Rome*. We shall presently see, how in the mystical language of the Apocalypse, the place prepared for the woman in the wilderness, assisted her on this occasion.

"*And the serpent,*" it is said, "*cast out of his mouth water as a flood*" (symbolizing *many people*), "*after the woman, that he might cause her to be carried away of the flood.*" And," it is added, "*the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.*" We have in this, the commencement of the warfare with *the saints of the Most High*, under the leading of the Old Serpent, or *Principal of Daniel's Little Horn*, who should magnify himself even to the Prince of the host of heaven, and cast some of the stars down to the ground, and stamp upon them (Dan. viii. 10, &c.). Let us now see what other intimations we have of this, which may tend to explain and illustrate the place now before us.

We have then (Isai. lix. 19), with reference to the conversion of the Gentiles:—and this is the question here,—"*So shall they fear the name of the LORD from the west, and His glory from the rising of the sun.*" When," it is added, "*the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.*" More lite-

rally, "shall be *standard-bearer against Him*<sup>20</sup>." (Heb. רִיחַ יְהוָה נִסָּקָה בּוֹ): which will remind us of Exodus xvii. 15, where it is said "*Jehovah is my Banner*" (Heb. יְהוָה נִסִּי). And here we find Amalek warring against Zion in the wilderness, while the hands of Moses lifted up,—towards heaven, praying earnestly in the Spirit, no doubt,—raised as it were *the sign*, or *banner*, under which Zion should ever prevail: and which was probably intended on this occasion, to intimate to all future times, that in the same *manner* would the Spirit of the Lord be Standard-bearer: Aaron (the chief priest here) and Hur (one of the Elders of the congregation), thus bearing up the hands of Moses<sup>21</sup>, should seem to imply, under this shadowy system,—for something it must have been intended to imply,—that not only the Captain and Leader of Zion should thus be engaged as

<sup>20</sup> So in Zech. iv. 6, "*Not by might, nor by power, but by MY SPIRIT, saith the Lord of hosts.*"

<sup>21</sup> The *sign* seen here generally by the Fathers is, *Christ crucified*. Theodoret's comment on the place is: "Dum extendebat manus, typum gerebat ejus qui crucifixus est pro nobis. . . Quemadmodum enim servo manus extendente cecidit Amalec; ita cum Dominus manus extendit, dissoluta est acies Diaboli. In illo vero bello Jesus Salvatori nostro cognominis trophæum erexit," &c. To this comment, provided the *Spirit* of the Lord be not disregarded under it, I have no objection to offer; nor have I, to Constantine's "*In hoc signo vinces.*" But in this acceptation, the *doctrines of the Cross* will be the things signified, not merely the cross itself, as is too often imagined. Besides, we must never forget, that *principle* is the great thing always had in view, in symbolic language. It has been remarked above (p. 278, note) from Lactantius, that the Jews in his days, marked their door-posts and lintels during the passover with the form of a cross, and hence that Ezekiel applied the signing of a cross, to the foreheads of those who should be saved from the destroying angel. This sign is not inappropriate here, as lifted up by *the Spirit of the Lord*. Justin Martyr has some curious remarks on this subject, some of which are as follows:—his fancies I omit: and I give the Latin translation, as above in Theodoret,—"*Verum in nullo eorum qui Jovis filii dicti sunt crucis supplicium . . . non enim intellectum est ab eis . . . per symbola arcanæ prolata sunt.*" He adds,—which is curious—"Quin et signa vestra figuræ hujus vim declarant," (i. e. fortitudinis et imperii) "*vexillorum signa dico, aliorumque insignium et tropæorum . . . Et qui apud vos moriuntur Imperatorum imagines forma ista consecratis, et deos inscriptionibus nominatis,*" &c. Edit. Thirlb. pp. 82, 83. Apol. i.

Mediator, but with Him both the priests and people, in sup-  
plicating aid against the Mighty.

We have however, another such place in Isaiah (viii. 7, 8), e. g. "*Now, therefore, behold, the LORD bringeth up upon them*" (i. e. the Jews) "*the waters of the river*" (Euphrates), "*strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach*" (i. e. in his depth as a river) "*even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.*" The Prophet passes on from this invasion of Judea, to the invasion of the true Zion, *the Church*; and here he also foretells the fall of this power altogether, with its associated kings and people. "*Associate yourselves, O ye people,*" continues he, "*and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves*" (i. e. ye shall gird yourselves in like manner, and for the same purpose), "*and ye shall be broken in pieces: gird yourselves, and ye shall be broken in pieces...for God is with us*" (Heb. כִּי עִמָּנוּ אֱלֹהִים). Which is plainly intended to have a much more extensive and general application, than to the fall either of Sennacherib, or any other Assyrian monarch; and ultimately, to that Power which was in *the latter days* to succeed to that of Assyria; and in this, to the *Principal*, Satan himself; while the mention of IMMANUEL here, must have also been intended to bring us to the person of our Lord, as his conqueror.

If we now pass on to Chapter x., we shall find that this fall of the Assyrian was to take place, after the judgments which should be executed upon Jerusalem, and when the *Remnant* of Israel should execute a work *overflowing* with righteousness far more deeply and widely, than could the waters of the invading Assyrian monarch. It is said here then (ver. 3), "*What will ye*" (faithless Jews) "*do in the day of the visitation?...without me*" (i. e. my standard-bearing Spirit) "*they*" (lit. *one, each one*) "*shall bow down under the prisoners, and they shall fall under the slain*" (i. e. by a *prolepsis*, under them who should be, in the end, both prisoners and slain). It is added (ib. ver. 12, seq.), "*It shall come to pass, that when the Lord hath performed His whole*" (i. e. last and finished) "*work upon mount Zion, and*

on Jerusalem" (i. e. in the visitation just now mentioned. Comp. Luke xix. 44), "*I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.*" More literally, "*I will visit the fruit of the greatness of heart of the king of Assyria,*" &c. referring this visitation, or judgment, rather to the *principle* which governed the heart of this monarch, than to the monarch himself. The term *fruit* too, would, in such context, more naturally refer to something to be produced in future, than at the period then present. And, as the event here had in view, was to take place after the judgment denounced against Jerusalem (as in our Lord's prediction), it could not have had its *mystical* fulfilment in the monarch then ruling the Assyrian empire, but in the period in which the *Remnant* of Jacob should return to the mighty God.

It is therefore added (ver. 20, seq.), "*And it shall come to pass in that day, that the REMNANT of Israel, and such as are escaped of the house of Jacob*" (intimating, as it should seem, that, at this time, no such distinction as that of Israel and Judah should exist, and that those called the *Escaped* should. Comp. also Matth. xxiv. 16, with its parallels), "*shall no more again stay upon Him that smote them*" (i. e. the Assyrian, whose services they had hired, Isai. vii. 20); "*but shall stay upon the Holy One of Israel in truth.*" The REMNANT," continues Isaiah, "*shall return, even the Remnant of Jacob, unto the mighty God*" (Heb. אֶל-אֱלֹהִים גִּבּוֹר i. e. to Him so to be named, and to be born as a child, chap. ix. 6; ver. 22), "*the consumption*" (consummation) "*decreed shall overflow with righteousness.*" The Prophet adds, "*Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion*" (i. e. God's true people), "*be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, AFTER THE MANNER OF EGYPT:*" because, after the manner of Egypt, should they be now delivered. If then, we connect all this with the period of "*that day,*" as mentioned here, in which the *Escaped* and *Remnant* of Jacob, should so return as to *stay themselves upon the Holy One of Israel in truth*, we are necessarily conducted to that, at the close of which this Power should, in his successor, and after the judgment to be executed upon Jerusalem, finally fall and perish.



We have many other instances in which *floods* and *waters* occur in a similar sense, some of which should be noticed. In Ps. LIX., we have the following (ver. 2), "*I am come into deep waters, where the floods overflow me:*" while verse 4 makes these to be the mighty and numerous enemies of the Psalmist, and verse 9, suggests Christ as the person meant. Again (ib. ver. 15), "*Let not the water-flood overflow me, neither let the deep waters swallow me up, and let not the pit shut her mouth upon me*" (i. e. so that I rise not again). And (ver. 21), "*They gave me also gall for my meat; and in my thirst they gave me vinegar to drink,*" clearly brings us to the crucifixion of our blessed Lord: while verses 22—28, foretell the blindness and judgments to be inflicted upon the Jews, as Satan's ministers in this case. And again (ver. 34) we have, as in the Revelation, the song of victory, and in nearly the same words: "*Let the heaven and earth praise Him, the seas, and every thing that moveth therein:*" i. e. the multitudes whom no man could number out of all nations.

Again, Ps. xciii. 3, seq., "*The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.*" The answer is, "*The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.*" I. e. than all the combined powers of men. So also Ps. xviii., after describing the power of Jehovah (Christ) coming in the clouds in thunders, lightnings, and the like, we have (ver. 16), "*He sent from above, he drew me out of many waters:*" (i. e. as interpreted here) "*He delivered me from my strong enemy*" (Satan), "*and from them*" (i. e. his ministers) "*which hated me,*" &c. Then, after a description of this warfare with Satan (ver. 43), "*Thou hast made me the Head of the heathen; and a people whom I have not known*" (or acknowledged) "*shall serve me.*" All of which refers of necessity to Christ particularly, to His people generally; for such is, in one way or other, the experience of them all. In this sense, this Psalm is most encouraging. To these very many similar instances may be added, which however, time and space will not permit.

The Church of God had, therefore, been abundantly forewarned of the extraordinary flood of war and persecution, which this minister of Satan should pour forth as a flood

upon it; as it also had, of the period and duration of this, and of its final close in his utter and everlasting discomfiture. By the "*earth's helping the woman, and opening its mouth to receive this flood,*" and so to frustrate its object, is evidently to be understood, the readiness with which it received in the Gentiles, the tidings of the Redeemer by the preaching of the *Escaped* and *Remnant* of Zion: whose business it was to be to publish the name and glory of God among them, and even in the isles afar off; and, as it had also been foretold, these Gentiles should receive it, and become *a people* (of God), where there had been no such people, and *beloved*, where formerly hated: and this moreover, when the once-beloved should *cease* to be beloved, and even to be considered a people or nation. For, even in the days of Paul, the Gospel had come to the Colossians, as it also had to all the world; i. e. it had come, and had also found acceptance with all. Nor was even Cæsar's household exempt from its converts (Phil. iv. 22). We shall have something more hereafter to add on this point. That the period for this had arrived, St. Paul assures us (Rom. ix. 25, seq.), where he writes, "*I will call them my people, which were not my people; and her beloved, which was not beloved*"... "*where it was said unto them, Ye are not my people; there shall they be called the children of the living God.*" He then cites the very place from Isaiah (x. 22, 23) which we have been considering: "*Though the number of the children of Israel be as the sand of the sea, a REMNANT*" (only) "*shall be saved: for He will finish the work, and cut it short in righteousness.*"—Which he gives according to the rendering of the Septuagint.

St. John now has the following, which limits this warfare of the Dragon, to that which should be waged against the Church of Christ. His words are: "*And the Dragon was wroth with the woman, and went to make war with the Remnant of her seed*" (i. e. the Apostles and their coadjutors, for this is the commencement of this war), "*which keep the commandments of God, and have the testimony of Jesus.*" There can be no doubt, that the war to be made *against the Saints of the Most High* by the *Little Horn*, as foretold by Daniel, is the event had here in view: and yet, it must be equally certain, that reference is also made to the *Woman*,

to whom the first promise of a seed to bruise the serpent's head had been given: which is this (Gen. iii. 15), "*I will put enmity between thee*" (i. e. that old serpent) "*and the woman, and between thy seed and her seed; it*" (read *He*) "*shall bruise thy head, and thou shalt bruise His heel.*" Here, "*He went to make war with the*" (part or) "*Remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.*" In other words, with that portion of Israel which should be so named, and which should be such, in conformity with the commandments of God: all others would necessarily be Satan's allies and abettors.

SECT. II.—*On the Rise of the Persecuting Power, symbolized by the Little Horn, &c. of Daniel: the False Prophet, and his Ministry.*

ST. JOHN now tells us (Chap. xiii. 1) that he "*stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*" We have already seen (p. 152 seq.), that the persecuting *Little Horn* of Daniel is here brought before us in a general sense. Let us now consider this place more particularly.

In Chap. xii. 3, it is the "*great red Dragon, that old serpent the Devil,*" has these seven heads and ten horns, as also seven crowns upon his heads (here, upon his horns<sup>22</sup>). In Chap. xvii. 3, this is "*a scarlet-coloured*" (i. e. red as before) "*beast, full of names of blasphemy, also having seven heads, and ten horns.*" It is said a little lower down (ib. ver. 9), "*The seven heads are seven mountains, on which the woman*" (the ministering agent of the persecution "*sitteth*"). "*And*" (ver. 10) "*there are seven kings.*" These seven heads therefore, represent both seven mountains and seven kings,—of these more when we come to this place. Of these seven heads, Daniel tells us nothing. He only tells us that it had ten horns; after and among which, grew up a *Little Horn*, and to this was given a mouth speaking great things (Dan. vii. 7, 8; viii. 25). We also learn from Daniel, as shewn above, that this *Little Horn* should wear out the saints of the Most High; and that they should be

<sup>22</sup> I. e. implying his kingly power.

given into his hand "*until a time, and times, and the dividing of time.*" And again, that by him *the daily sacrifice should be taken away, and the place of His* (i. e. of the Most High) *sanctuary should be cast down.*

We are here told (Rev. xiii. 5, seq.), that "*there was given unto him a mouth speaking great things, and blasphemies: and power was given to him,*" it is added, "*to continue FORTY-TWO MONTHS;*" that is, of necessity, Daniel's "*time, times, and the dividing of time,*" as already noticed: and, as he was to *take away the daily sacrifice, and to cast down its sanctuary*, in other words, to destroy,—in the people of the Prince who should so come,—both the City and Sanctuary of Jerusalem, this Power, Prince, or Beast, must be that of *heathen Rome* generally, which actually did effect this. It can be but of little importance, as to the general drift of this place, in what manner this Power is described. There is nevertheless, good reason for the particulars here given, which I think is this: by the "*seven heads*" is probably intended *complete, or universal dominion*: the same also seems to be intended by the "*seven mountains*"<sup>23</sup>, and "*seven kings*," given here as interpretations of the "*seven heads.*" The Prophet Daniel has expressed himself more directly on this particular. The *seven hills* of Rome were probably, in those times, thought to imply great dominion<sup>24</sup>; and may therefore be fairly supposed here, to have been intended to imply this by St. John. And accordingly, it is said (ver. 7), "*Power was given to him over all kindreds, and tongues, and nations,*"... "*whose names were not written in the book of life of the Lamb,*" &c. (Comp. Exod. xxxii. 32, 33.)

<sup>23</sup> *Mountains* in scriptural language usually implying irresistible strength.

<sup>24</sup> Allusions to this effect to these seven hills, will be found in *Hor. Carm. Sæcul.* l. 7; Ovid. *Trist.* l. v. 69. I remark, a coin of Vespasian is thus described in J. Vaillant's "*Numismata*," Paris, 1694, p. 30, viz. "*Roma Figura muliebris septem Romæ collibus insidens, ad quarum radices lupa cum puerulis,*" &c. i. e. Romulus and Remus. St. John too, as we shall presently see, represents Rome as a woman sitting, i. e. having a throne, as it were, upon *the great red Dragon*: whence it should seem, that her sitting upon these hills, is virtually the same thing as exercising the power of this beast, for he gave this power to her.

From this woman's sitting upon the Beast, from his heads, horns, and crowns, we are naturally led to conclude that the *Beast* had in view by St. John, is identically the same with the *great red Dragon*, i. e. "*scarlet Beast*," already noticed, and hence the *Principal*, i. e. the *Devil*, and Leader in this warfare against the saints. He himself is filled with the names of blasphemy in one place; his *seven heads* (i. e. his *agents*) are covered with these in another; in another it is his own mouth, which is opened in blasphemy against God; while it is that of his *agent* which is so employed in the Prophet Daniel. From all which therefore, we cannot but look upon that old serpent, the Devil, as the *Principal* here; while persecuting *heathen Rome*, symbolized in Daniel as the *Little Horn*, presents us with his primary *agent* and *minister*: which is just what St. John plainly, but indirectly, tells us in the close of his seventeenth Chapter, in these words, "*The woman which thou sawest*," i. e. sitting upon the scarlet Beast, "*is that great city, which*" (now, i. e. in his days) "*reigneth over the kings of the earth*:" which may be *mystically* considered as constituting its mountain of strength.

We are next informed (ver. 2), that "*the Dragon gave him HIS POWER, and HIS SEAT*" (i. e. as a god on his throne), "*and great authority*." The former part of this verse has its parallel places above, (p. 331, seq.), where it is evident, that the Dragon's primary agent, or minister, must have been meant, viz. Daniel's *Little Horn*, and the persecuting Rule of the lower Roman Empire. What we have here is remarkable, and of great importance to our inquiry. Satan is, as Scripture informs us, "*the god of this world*:" the power and authority given to the Beast, was also offered by this same Dragon as a temptation to our blessed Lord; and this upon the condition, that He would fall down and *worship* him<sup>25</sup>. Here the Dragon actually bestows this Power, deity, and authority, on *the Beast*, so that,—as we learn a little lower down,—all the world was called upon to *worship* him.

But we have here another particular, tending greatly to elucidate this matter. It is said, that the *Dragon gave his*

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<sup>25</sup> Matt. iv. 8, 9.

*seat* to this Beast: that is, that he might *sit on his throne as the god of this world*, and be worshipped as such; or, in the words of St. Paul, as considered above, he should *sit for*, or *against*, i. e. *in opposition to*, the *temple of God*, and should so shew and exhibit himself as God, and claim to be worshipped as God. And this we know from authority not to be disputed (p. 215, seq. above), the first persecuting Emperor, Domitian, actually did. He was moreover, the *first Cæsar* (i. e. within this part of our period), who did so: but not the last; for it appears that a claim to Deity was made by this whole series of Rule, probably to the last of its constituents, Licinius<sup>26</sup>. We here find then, fully accomplished what Daniel had long before predicted, and indeed less directly, all the Prophets. St. Paul too, had echoed after them, that this Power should magnify himself above everything that was called God, but should nevertheless, be consumed by the Spirit, or breath<sup>27</sup>, of the Lord's mouth, and by the brightness of His coming.

"*And I saw*," continues St. John (ver. 3), "*one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast. And they worshipped the Dragon which gave power unto the Beast: and they worshipped the Beast*," &c., i. e. all the world worshipped the Dragon, in the Beast and his images. It was the Dragon therefore, that was ultimately worshipped in all here. We need not be perplexed by such language in a book so highly symbolical as this is: where, while the *Agent* is the only Power cognizable by man, the *Principal* is, by the mind of the Spirit.

By *one of his heads being wounded* (see Gen. iii. 15), we are probably to understand, that Satan had *now* suffered a defeat in some one of his ministers. The language of St. John here, naturally leads us to similar language in Isaiah, where we have (chap. li. 9), "*Art not thou it*" (i. e. *the arm of the LORD*) "*that hath cut Rahab, and wounded the dragon?*" In other words, that hath in cutting Rahab,—i. e. Egypt<sup>28</sup>, the visible agent once in enslaving Israel,—really

<sup>26</sup> P. 214, note, above, &c.

<sup>27</sup> Isai. xi. 4; xxx. 27, 28, 30—33, inclus.

<sup>28</sup> We have again, a place not unlike this, and evidently relating to the same time and events, in Is. xiv. 29, seq. The temporal fall of

wounded the Dragon? Which, as the next verse sufficiently shews us, is said of the fall of Pharaoh and his host in the Red Sea. The Prophet adds, nevertheless,—and in this he speaks of times future to his own,—“*Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head,*” &c. From various places of this Chapter too, it is evident that the period of which, and in which, St. John is speaking, was also had in view: e.g. (ver. 4), “*I will make my judgment to rest for a light of the people*” (i. e. Gentiles: comp. Luke ii. 32.—Ib. 5) “*The isles shall wait upon me, and on mine arm shall they trust.*” And (ib. 6), “*My salvation shall be for ever, and my righteousness shall not be abolished:*” i. e. alluding to the kingdom of the Son of Man now to be established in *new heavens* and a *new earth*, morally speaking, when the former ones should have passed away (comp. 2 Pet. iii. 11—14, &c.).

The *head of the Dragon* here wounded, must be the king of Egypt, with his forces: and, as the erecting of the New Church was to be *after the manner of the deliverance*

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the Assyrian (ver. 25, &c.) as the head of Babylon, is the subject of the previous context here. “*Rejoice not thou,*” it is added, “*whole Palestina, because the rod of him that smote thee is broken; for out of the SERPENT’S root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.*” It is added (ver. 31), “*Howl, O gate; cry, O city: thou, whole Palestina, ART DISSOLVED; for there shall come from the north a smoke*” (i. e. from the direction of the invading forces of Babylon,) “*and none shall be alone in his appointed times.*” Under this smoke we are of necessity, to understand *the fire* which should effect this dissolution, comp. Chap. i. 7, 31: iv. 4: v. 24: and ix. 18, &c. We, Chap. xiv. 30, have the fall of this power, and the triumph of the “*first-born of the poor,*” i. e. of “*the first-fruits to God and the Lamb,*” in these words: “*And the first-born of the Poor shall feed, and the needy shall lie down in safety: and I WILL KILL THY ROOT,*” (i. e. thy principal) “*with famine, and He shall slay thy remnant*” (i. e. adherents). “*What,*” it is now asked, “*shall one answer the messengers of the nation?*” (i. e. the Apostles,) “*that the LORD hath founded Zion*” (i. e. given it a permanent foundation. Comp. ch. liv. 11, seq.) “*and the Poor of His people SHALL trust in it.*” Comp. also ch. v. 17: vi. 13: viii. 10: x. 20—28. Which can be fully understood on no other supposition, than that the Jewish Polity shall now be wholly dissolved; its *Desolator* also ruined; and the kingdom given to the *Saints of the Most High*.

from Egypt, we need not be surprised in finding the same, or nearly the same, language used in each of these cases. We have again in Ps. LXXIV. 13, seq., "*Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters*"<sup>29</sup>. It is impossible, I think, not to see here, the agents of this *Old Serpent* working desolation among the Jews of this period. The whole Psalm is a prayer of the afflicted *Remnant*, as had in view by Isaiah above (Li. 12, &c. especially Liv. 11, seq., which see). "*O deliver not,*" says the Psalmist (ver. 19), "*the soul of thy turtle-dove unto the multitude*" (comp. Ezek. vii. 13, &c.) "*of the wicked*" (where it should seem, the term *multitude*, Heb. *תַּיִת* tribe, opposed to *תַּיִת עֲנִיָּה*, tribe of thy afflicted ones, was sufficient to denote this diabolical party): "*forget not,*" it is added, "*the congregation of thy poor for ever.*" Under this again appears to be foretold (verr. 7, 8) the fire, ruin, and distress, which this enemy and his agents should inflict upon the Jews in their *latter days*.

In Ps. cx., we have likewise *this wounding* of Satan's head in his ministers, by the power of Christ: "*The Lord,*" it is said, "*at thy right hand shall strike through kings in the day of His wrath*" (comp. Ps. XLV. 5). "*He shall judge among the heathen, He shall fill the places with the dead bodies: He shall wound the heads over many countries.*" It is added, as a consequence of this, and to intimate that the victory is now won, "*He*" (rather *One, Every one*, i. e. impersonally) "*shall drink of the brook in the way: therefore shall he*" (i. e. each so provided for) "*lift up his head.*" Because now "*on every high hill shall be streams of waters: and streams shall break out in the desert*" (Isai. xxx. 25; xxxv. 6. See also Ezek. xlvii. Joel iii. 18, &c.). That this Psalm has our Lord's mission especially before it, inspired authority assures us (Matth. xxii. 44, &c.).

We have again in Isaiah (chap. xxvii. 1, seq.), the same subject brought before us much in the same way. "*In that day the Lord with His sore and great and strong sword*

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<sup>29</sup> The Heb. has, *upon the waters* (עַל-הַמַּיִם) i. e. as ruling over many people. And if so, the place before us has this Scripture particularly in view. See its context, particularly verses 10, 22, 23.



*shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and He shall slay the Dragon that is in the sea.*" This being done the true Zion, here symbolized by a Vineyard, is called upon thus to sing its hymn of victory: "*A vineyard of red wine*" (or, *of desire*<sup>30</sup>), *respond ye to it. "I the LORD do keep it: I will water it every moment,"* &c. Then as to the enemy, and his agents, the multitude in Jewry (ver. 10, seq.), "*The defenced city shall be desolate, and the habitation forsaken, and left like a wilderness...when the boughs thereof are withered, they shall be broken off: the women shall come, and set them on fire: for it is a people of no understanding; therefore He that made them will not have mercy on them, and He that formed them will shew them no favour,*" &c. Then (ver. 13) follows a prediction of the gathering together of the holy Remnant, under the sounding of the Apostolic trumpet: which (ver. 6) is thus amplified: "*He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world (תִּבְרַל universe) with fruit*" (comp. Ps. LXXII. 16, &c.).

Ezekiel (chap. xxix. 3, seq.) gives us a similar account of the fall of Pharaoh, "*I am against thee, Pharaoh king of Egypt, the great Dragon that lieth in the midst of the rivers...I will put my hooks in thy jaws*<sup>31</sup>,...and *I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales*" (i.e. thy adherents). "*And I will leave thee thrown into the wilderness, and all the fish of thy rivers,*" i.e. I will "*cast thee out*" as the Agent of the great red Dragon, and thy adherents with thee. Under this figure is implied the casting out of the *Principal*. In the next Chapter, Nebuchadnezzar is to execute a judgment similar to this upon Egypt. From this place again, to Chap. xxxiv. 11, we have similar denunciations against Egypt, the Assyrian, the Jews generally, and others, as agents of this enemy of God's people; and then we have the deliverance of these His Elect, in a complete return from this oppressing and continued captivity. From these several places, in which this Dragon, or Leviathan, is said to be in the deep, we are

<sup>30</sup> Which I take to be the meaning of the reading, דָּמָר.

<sup>31</sup> See Isai. xxxvii. 29.

led to see, why he is said in the Revelation to come up out of the sea, the great abyss, the bottomless pit<sup>32</sup>, or the like: and again, why he is cast again into the abyss, there to be confined for ever: that is, so as never again to afflict the Church in this particular manner.

In the Dragon's being wounded here therefore, we are led, as it should seem, to view him thus disabled in the fall of *the Jewish polity*, now his adherents, and which he had so amply succeeded in making his own, and so in making them a spiritual Sodom, synagogue of Satan, &c., just as he had in every case now quoted. One of his *mountains* had now therefore fallen: one of his *heads* had received a deadly wound by the sword of the Son of Man (Ps. xlv. 3, &c.), just as he had in Pharaoh and his hosts, and the other powers mentioned above, similarly smitten and cast out. In the Jews, the boughs had, in the language of the Prophet, become withered; they were accordingly cut off, cast out, gathered, and consigned to everlasting burnings (comp. John xv. 1—7, and Isai. lxvi. 24).

We have again, in the Prophet Habakkuk (with the parallels), especial reference to this bruising of the head of Satan, and of the victory which should follow. In Chap. i. 5, it is said, "*Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.*" Which is cited by St. Paul (Acts xiii. 41), and applied to the heathenish Jews; and it was verified in the sequel. In Isaiah (chap. xxix. 14, seq.), we have the parallel to this: "*I will proceed to do a marvellous work among this people, even a marvellous work and a wonder,*" &c. In verse 17, "*Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest.*" I. e. Jewry shall be desolate, and the heathen world shall occupy its moral position. The following verses (18, 19) bring us to *that day* in which *the deaf should hear*, &c. We then have (ver. 20) the fall of Satan in Jewry: "*For the TERRIBLE ONE is brought to nought, and the Scorner is consumed, and all that watch for iniquity are cut off.*" In verses 4, 5, this same judgment is also predicted; it is then added, "*Thou*" (i. e. Ariel, Jerusalem) "*shalt be visited of the LORD of hosts with thunder,*

<sup>32</sup> Rev. ix. 2; xiii. 1; xx. 1.

and with earthquakes, and great noise, with storm and tempest, and the flame of devouring fire" (comp. chap. i. 7, 24, 25. Dan. vii. 11).

We have (Hab. i. 6, seq.) the invasion of the Chaldeans foretold, as the primary and literal judgment to be inflicted upon the Jews. In Chap. ii. 2, seq., "*Write the vision, and make it plain...For it is yet for an appointed time*" (as in Daniel), "*at the END it shall speak...it will surely come.*" Which carries us far beyond the times of the Chaldean invasion. In verse 4, seq., we have our *Antichrist* mystically portrayed: it is said, "*Behold, his soul which is lifted up:*" more literally, *Behold an assumer* (swell, in vulgar English, i. e. one who lays claim to greatness, &c.). "*He is a proud man*" (lit. a great man, he swells, &c.), "*who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations*" (as the Roman power did), "*and heapeth unto him all people.*" (8) "*Because thou hast spoiled many nations, all the Remnant of the people shall spoil thee; because of men's blood,*" &c. In Chap. iii. 3, seq., God's judgments by the Revelation of Christ in the clouds of heaven, are brought vividly before us, "*The sun and moon stood still,*" as in the fall of Gibeon, Josh. x. 12. Again (ver. 12), we have the salvation of His Elect thus secured in the fall of the Antichrist, "*Thou wentest forth for the salvation of thy people*<sup>33</sup>...*thou woundedst the head out of the house of the wicked, by discovering the foundation even to the neck:*" i. e. by laying open his falsehood and lies, through the preaching of thy Apostolic ministers. See also the two following verses. All of which pointedly foretells the fall and times of the Antichrist, in Jewry first, and afterwards among the heathen.

"*His deadly wound,*" (i. e. as thus received) "*was healed*" (ver. 3). In verses 14, 15, "*the Beast which had a wound by the sword, and did live.*" We learn here therefore, that although the wound was a deadly one, still the Beast continued to live; while in Chap. xvii. 8, he should "*go into per-*

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<sup>33</sup> Verse 17, "Although," &c. Heb. אֲנִי lit. When, &c. i. e. when the pestilence (ver. 3) should so go forth with famine, &c., then I,—the true Church,—will rejoice, i. e. as the Israelites in Goshen when Egypt so suffered. Verse 19 gives us a parallel to Ps. xviii. 33. See p. 382, above.

dition:" and (ib.) that *the Beast was, and is not*, i. e. remains or continues not, but shall eventually fall. See also verse 11. And again, Chap. xx. 10, "*The devil that deceived them*" (i. e. the nations) "*was cast into the lake of fire and brimstone,*"... "*and shall be tormented for ever and ever.*"... (ib. 14, 15) "*And death and hell were cast into the lake of fire. This is the second death. And whosoever*" (i. e. the adherents of these) "*was not found written in the book of life, was cast into the lake of fire:*"—which should admonish us, that there is a secondary casting out, and judgment, intimated in all such places as these: which, as in other cases, is taught under the temporal ones. Again (ver. 10), "*he that killeth with the sword, must be killed by the sword;*" which contains the principle governing these things.

The *healing* therefore here had in view, could be only a temporary one: *the life* so continued, could only have been such in a *secular* sense, but was *death* in a *spiritual* one; as when it is said, "*to be carnally minded is death,*" and "*she that liveth in pleasure is dead while she liveth.*" We have several instances of this sort of deceptive healing in Holy Writ: e. g. (Jer. vi. 13, seq.) "*From the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace,*"... "*at the time that I shall visit them they shall be cast down, saith the LORD.*"... (ver. 30) "*Reprobate silver shall men call them, because the LORD hath rejected them.*" Where we have the fall of the Jews and of their Polity by the great *northern army*, so frequently brought before us: while we have even here (verr. 26, 27), the Daughter of God's true people called upon to mourn over the fall of this her reprobate family: herself indeed represented impregnable as a *Tower* and *Fortress*, and such as to convince those about her, of their diseased and unhealed character. So again of *Babylon*, the *very Power* had in view by the Apocalypse (Jer. li. 8—10), "*Babylon is suddenly fallen and destroyed: howl for her: take balm for her pain, if so she may be*" (well) "*healed. We would have healed Babylon, but she is not healed...her judgment reacheth unto heaven, and is lifted up even to the skies.*" The triumph of *Zion* is then given in these words: "*The LORD hath brought forth our righteousness: come,*" it is said, "*and let us declare*

*in Zion*" (i. e. the true Church) "*the work of the LORD our God.*" The healing therefore, now before us, is both a *deceitful* and a *temporary* one. But we also have the means of ascertaining in what it consisted, and the time of its duration: let us now investigate these.

And first, in what it consisted. We find from Daniel, that the Saints of the Most High were to be given into the hand of this destroying power, for "*a time, times, and a half.*" In the Revelation, *all earthly power* is given to him in his *seven heads, his ten horns, and his reigning over the Princes of the earth.* Again (Chap. xiii. 5, seq.), "*POWER was given unto him to continue forty-two months.*" We are also told, "*it was given unto him to make war with the Saints, and to OVERCOME THEM*" (i. e. as before, in an *earthly* sense); it is added, "*and POWER was given him*" (i. e. to do this) "*over all kindreds, and tongues, and nations.*" St. John continues, "*And all that dwell upon the earth SHALL WORSHIP HIM.*" If therefore Satan had now received a *deadly* wound in one of his heads, i. e. in the loss of his *spiritual* influence in God's Church in Jewry; both he, and his, could not but have thought, that he had now received ample compensation in the Power so given him, *over* (not *in*) the *Lew Church*. He knew indeed,—which perhaps his followers did not,—that this was only for "*a short time*" (ver. 12). *His* only consolation must have been therefore, to turn this to the best account: while *theirs* was to act vigorously under the deceptive belief, that his *deadly* wound was healed. They therefore worshipped him, and vainly, as we shall see presently, encouraged one another by proclaiming, "*Who is able to make war with him?*" (ib. ver. 4.) Of the duration of this *short time*, i. e. *forty-two months*, we need not add anything to what has been said above (p. 364).

Again (ver. 6), "*And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell therein.*" See also the preceding verse. From which it must be evident, that the person symbolized by Daniel's *Little Horn*, is now before us. And, be it observed, it is not said here,—nor indeed elsewhere,—that he should exert his powers *in the temple of God*; but only that he should so act, as to oppose God, and harass His people. In Isaiah (chap. xiv. 13, p. 202) his words are, "*I will ascend*

into heaven, I will exalt my throne" (seat) "ABOVE the stars of God; I will sit also UPON the mount of the congregation, in the sides of the north." But here we should have, not "*above the stars*," but *over against the stars*<sup>34</sup>. And again, if this throne was to be "*in the sides of the north*," i. e. *over against the stars*, or congregation of God; it could not either be, in the Temple, or in the Congregation. The fact however is, that the Roman army, with its ensigns, exhibiting a temple with its deity (see p. 185, seq. above), did plant itself in the "*parts of the north*," and north-east of God's Temple, i. e. on the Mount of Olives, and from that quarter it attacked the City, and took it. Nor were the eagles,—as Josephus expressly tells us,—brought to the Temple until it had been burnt down<sup>35</sup>. In the Temple therefore, these were never placed.

And again (Dan. xi. 45), this Power is said to "*plant the tabernacles of his palaces...in the glorious holy mountain*." But we have in the original here, not "*in the glorious*," &c., but "*for the glorious*," &c., as observed above (p. 196, seq.), *eis ὄπος*, &c. And if we take the place in this sense, then must this Deity-assuming power and position be understood as *opposed* to the Temple of God, *over against* which it had so planted itself. The Hebrew diction here, will moreover admit of this interpretation, so that we may read *against*, or *over against*, the glorious holy mountain<sup>36</sup>. And here, as also in 2 Thess. ii. 1, seq. (see p. 202, seq. above), it is of little importance to the exegetical meaning of the place, which of these interpretations we take: the general sense remaining in each the same. We have here therefore, the Principal

<sup>34</sup> Heb. מִפְּעַל לְכֹכְבֵי-יָאֵל lit. *Over against with respect to the stars of God*. Where, by "*the stars of God*," must be meant, *His elect servants*, as in Dan. viii. 10, where it is said, he "*cast down some of the host and of the stars to the ground, and stamped upon them*."

<sup>35</sup> Wars of the Jews, Book VI. c. vi. 1.

<sup>36</sup> The precise meaning of the particle לְ is, *as to*, *with regard to*, or the like: the context must determine whether *for*, or *against*, is intended. So Prov. ix. 14, *so she sat* (לִפְתָּח) *as to*, i. e. here, *at*, or *before*, *over against*, the door of her house, &c. See also Exod. i. 10. Lev. v. 5. Deut. i. 41, &c. Noldius Concord. Partic. p. 396. Ed. 1734. under partic. לְ. The *eis* of the LXX. is occasionally to be taken in like manner, 2 Macc. viii. 4; ix. 26. See Lexicon in LXX. Schleusner. Vol. I. p. 690.

Agent of Satan, the persecuting power of heathen Rome, as foretold in the *Little Horn* of Daniel: the occasional allusions made to the first Beast, i. e. the Dragon and Satan, we need not be surprised at in language such as this.

It is still desirable to offer a few remarks on another place, viz. Matth. xxiv. 15, "*When ye shall see the abomination...stand in the holy place,*" &c. (Gr. ἐστὼς ἐν τόπῳ ἁγίῳ). Where it may be presumed, that ἐν τόπῳ ἁγίῳ must mean, in the *Holy place*: but this cannot be true, because Jerusalem could not at this time have been taken by the Romans: this event was now only nigh. And if so, ἐν (Gr. ἐν) must here rather signify *over against*, or the like. Schleusner says on the place, "ἐν, *justa, ad, prope*,...exercitum admotum urbi et templo." In the same page (806, ed. 1819), he makes it equal to εἰς, in Matth. x. 16; xiv. 3. Mark i. 16; comp. Matth. iv. 18, &c. Kuinoel says on this place, "intelligitur, exercitus Romanorum, ut satis perspicue patet e Luc. xxi. 20...quod veniebant ad desolandam...Judæorum urbem," &c. And yet the Neologian tells us, that although "*Respexit Christus locum Daniel ix. 26, 27, comminationem illam referri debere ad tempora Antiochi Epiphanis!*" Our blessed Lord must therefore, according to this very erudite *Rationalist*, have totally mistaken the place! Hammond however, tells us that it refers primarily to Antiochus, and secondarily to the Romans; while, nevertheless, the fact is, as shewn above (pp. 165, 168), that Antiochus *never did destroy Jerusalem*, in any sense; nor did he *take away the daily sacrifice*.

We have now to consider another, or third Beast, and minister of this first, as described in the following terms (ver. 11, seq.), "*And I beheld another Beast coming up out of the earth: and he had two horns like a lamb, and,*" it is added, "*he spoke as a Dragon,*" &c. The origin of this Beast is of the earth, and hence he is *human*. By his horns being *like those of a lamb*, we are perhaps to understand, that the putting forth of his power should present an easy, gentle, and indulging aspect. We are thus reminded of his manner in Daniel (xi. 32), "*Such as do wickedly against the covenant, shall he corrupt by flatteries.*" And again (ib. ver. 34), "*Many shall cleave to them*" (i. e. to the Apostles, &c.) "*with flatteries*" (i. e. as subordinate and secret ministers of this Beast). And again (ib. viii. 25), "*By peace*" (*lawness, effemi-*

nacy, smooth things, and the like) "*he shall destroy many*:" i. e. by transforming himself, in his ministers, into an angel of light (2 Cor. xi. 13, 14, 15), and even "*into the Apostles of Christ*;" and so should he personate a minister of the *true Lamb of God*. That this lamb-like character was assumed in an extraordinary degree by the persecuting Emperors, and their Agents, and by the heretics here their allies, is too well known to stand in need of proof. It is this seeming virtue which so frequently, and so loudly, called forth the eulogies of the infidel Gibbon, on the characters of these persecuting Emperors: and it is remarkable, that our Prophets and Evangelists should have so specifically forewarned us of it. This his speaking *as a Dragon*, will also remind us of his first effort in this way, whereby all mankind fell (Gen. iii. 4, 5).

It is added (ver. 12, seq.), "*He exerciseth all the power of the first Beast before him*" (i. e. as his minister): "*and causeth the earth, and them that dwell therein, to worship the first Beast*" (i. e. the Devil ultimately, but here, the Beast, i. e. the *Persecuting Emperors*). It is added, "*And he doeth wonders, so that he maketh fire come down from heaven on the earth, in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight*" (or presence) "*of the Beast; saying to them that dwell on the earth, that they should make an image of the Beast.*"

From what we have seen, it is evident that the ministers had in view would be *earthly-minded men*, so circumstanced as to have the power and opportunity of effecting what is here said. And none could be so suitable for these purposes as the heathen priesthood, who took a most active part in the work of *corrupting by flatteries*, no less than by their common pretensions to divine powers: and these things they did, for the purpose of setting up throughout the whole earth *this worship* of the Beast now before us: and, be it observed, it was *now for the first time* that the *worship of this Beast* was claimed and so set up, as shewn above (p. 214). Among these *miracles*, must have been those of prediction ascribed to the Oracles, and which many, whose judgments may be relied on, have had no doubt were real, but diabolical, miracles. The same may be said of those of Jannes and Jam-



bres in opposition to Moses in Egypt<sup>37</sup>. And, if this may be relied on, it will follow that Satan had in these cases, and as noticed above, powers and privileges which he possessed in no other times. So far indeed, had his deadly wound been healed.

We have too, other authority for the existence of the miracles to be wrought at this particular period, e. g. (Matth. xxiv. 24), our Lord Himself says, "*There shall arise false Christs, and false PROPHETS, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very Elect.*" And (ib. ver. 34), "*This generation shall not pass till all these things be:*" i. e. in progress. So also St. Paul (2 Thess. ii. 8, 9, seq.), "*Then shall that Wicked be revealed...whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.*" And it is evident,—as shewn above,—that the Apostle speaks of this as shortly to take place, just as John does of his whole Revelation. What these *miracles, signs and wonders* actually were, history does not particularly inform us: but, that they did take place, just as in the Demons declaring the real character of our Lord, and acknowledging the power of His Apostles, no believer in Holy Writ will doubt.

We have here then, the same ministers and machinations as we have above, in our scorpion-tailed locusts. They are the ministers of Satan under a different, but equally expressive, figure, and working to the same end. This place may therefore, be considered as parallel to that, and as a repetition of it. These ministers had moreover, their part in harassing the Church as apostates and heretics, to a very great extent. Still we have a slight apparent discrepancy as to the duration of the periods of each of these. These scorpions, it is said, should torment men for *five months*, i. e. a little under one half-year. Supposing these not to have been brought into full operation, until some time after the Persecutions commenced,—which was actually the case, as shewn above:—while here, Satan's whole "*short time*," or *forty-two months*, i. e. *the full half* of Ezekiel's *seven years*, or period of Daniel's last week, is given under another

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<sup>37</sup> 2 Tim. iii. 8. Exod. vii. 11, &c.

figure. But this constitutes the whole period of Satan's power: while it is evident that this earth-born Beast is not called up, until some time after *the flood* was sent forth by the Dragon against his victim, the woman in the wilderness. The period is therefore, in each case, something shorter than one half of Daniel's last week: it must be therefore its latter portion, when the heathen priests were employed as magistrates under Maximin, as we shall presently see.

Again (ver. 14), this Lamb-like beast says "*to them that dwell on the earth, that they should make an image to the beast,*" &c., i.e. *to*, or *for*, *the beast*. That the Image of the Cæsars exhibited in the courts of justice, and worship claimed for them from the Christians, is here intended, surely there can be no doubt. And whether we speak of these, as Images *to*, or *for*, the persecuting Cæsars, or the Dragon whose deadly wound had been healed, the general sense will remain the same: for it can be of no importance in this case, whether Satan be worshipped in his agent, or in his own person. This forms so evident a part of the transactions of these times, that I deem it unnecessary to offer any thing further in support of it.

It is next said (ver. 19, seq.), "*And he had power to give life unto the Image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the Beast, should be killed. And,*" it is added, "*he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.*" By *giving life* is perhaps meant nothing more, than *giving vigorous effect* to the edicts of this Beast. The same may be said perhaps of the Image's speaking; but this might have been actually effected by diabolical influence. Of *receiving the mark of the Beast*, his name, or *number*, I am disposed to think in like manner: viz. that the dispositions, objects, and practices of these,—as in unison with those of the first Beast,—is all that is intended<sup>38</sup>. The being killed and deprived of the

<sup>38</sup> That the heathen priesthood are brought before us here, there will remain no doubt, when we consider the opportunities which were put into their hands. Eusebius tells us (*Eccles. Hist. Lib. viii. cap. xiv.*),

common privileges of buying, selling, and the like, was certainly any thing but figurative in these times: it was real and continued, at once to try, and to purify, the Believers, even to the END. Nor is it a thing uncommon in the Scriptures, as already shewn, to find one part of the same context figurative, and another literal. In all such cases, the nature of the subject in question will supply enough to keep us from error. We have here moreover, the accomplishment of Daniel's prediction,—as noticed above,—that this Beast, magnifying himself even to (be considered) the Prince of the heavenly host, should drag a number of the stars, God's preaching Apostles,—for these were to shine as stars,—cast them down to the ground, and stamp upon them, because they would refuse to worship him.

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xiv.), that during the times of Maximinus, the Flamens were everywhere in the East made the Priests and Magistrates of the people: men,—as every one must see,—the most likely to carry on this ministry of Satan faithfully and vigorously. Maxentius in the West exercising every species of tyranny at the same time, and the influence of magic. Eusebius says on these (I quote the Latin of Valesius as sufficient for my purpose), “*Quippe impostorum et magorum principes, summi honoris apicem apud eum (Maximinum) obtinebant . . . simulatorum ac dæmonum vanitatis inprimis deditus . . . Quam ob causam acerbius ac vehementius quam superiores principes persequi nostros instituit . . . Adhuc Flamines in singulis locis atque urbibus constituit: iisdem Sacerdotem cujusque provinciæ præfecit, eum qui cunctis in curia muneribus egregie perfunctus esset (comp. Lib. ix. cap. iv.)*; addito ei militari satellitio. Denique,” adds Eusebius, “*hariolis omnibus, velut religiosis viris ac divino numini acceptissimis provinciarum administrationes et maxima privilegia concessit.*” As to the laxness (שליו) now indulged in, Eusebius says, “*Ac milites quidem LASCIVIA ac MOLLITIE DIFFLUERE permisit.*” He then tells us that he encouraged his nobles and generals to practise upon the provinces, the rapacity and avarice in which he himself indulged. Our historian says in his next Chapter, that, during the whole of this ten years' persecution, the Roman commonwealth was never free from intestine war: and that even the seas were innavigable. “*After this,*” continues Eusebius, “*Fames pestisque supervenit.*” So also our Lord, “*And great earthquakes shall be in divers places*” (which actually took place), “*and famines, and pestilences; and fearful sights, and great signs shall there be from heaven.*” Of the signs here mentioned, Eusebius gives a succinct account, *Eccl. Hist.* Lib. III. cap. viii., principally from Josephus. That famines, pestilences, earthquakes, and wars prevailed to an extraordinary degree, during these times, all the historians conspire to attest.

St. John proceeds (ver. 18), "*Here is wisdom*" (i. e. an exercise for it). "*Let him that hath understanding count the number of the Beast; for it is the number of a man*<sup>39</sup>," &c. We have seen above (p. 349, seq.), that by *measuring, weighing, and numbering*, is meant the ascertaining of the amount of spiritual excellency or the contrary, existing in the person so dealt with. We have a remarkable instance of this sort in Isaiah (chap. LXV. 11, seq.): "*Ye are they*," it is said, "*that forsake the LORD,...and that furnish the drink-offering unto THAT NUMBER*<sup>40</sup>" (i. e. the *number*, or *earthly character* of some man; for the idols so worshipped, represented *dead men* deified). "*Therefore*," it is added, "*will I NUMBER you to the sword, and ye shall bow down to the slaughter*." From this context, it is evident that the *sinful in Zion* are meant,

<sup>39</sup> In Chap. xxi. 17. we have, "*According to the measure of a man*;" but, that no mistake might be made, by supposing that "*the measure of a man*" is to be taken in the sense of "*the number of a man*," in the place before us, it is added, "*that is, of the Angel*." In other words, of heavenly character, as the context clearly requires.

<sup>40</sup> Heb. לִמְנִי. See my Job xi. 6, notes, and p. 261, seq. It is evident enough, I think, that this is the name of some idol worshipped in Isaiah's times by the Jews: and, as the word is cognate with the Hebrew מִנָּה, *he numbered, constituted*, and the like, the Prophet has, by a play on the words,—a thing common with him,—taken from it occasion to foretell the final casting out of the Jews. See also my *Heb. Lex.* under this word (p. 372). We have here also another name probably of this same Idol: viz. גַּד Gad. See my *Heb. Lex.* p. 104, shewing that this is probably another name for *Baal*. The Syrians named *Fortune* 𐤀𐤊𐤍 i. e. הַגֶּזֶר here. Buxtorf has a very curious note taken from Jewish writings, in his *Talmudical Lexicon*, Col. 387, on this word: and there he shews, that it was taken to signify either *good* or *evil Fortune*, as circumstances might require: also as a household or mountain-god. From the *Table*, mentioned here in Isaiah, sacrificial feasts are probably meant, and by the drink-offering, the libations poured out to this deity. The *Manu* of the Hindoos, the *Mnevis* of the Egyptians, and the *Manat* of the Arabs,—as shewn in the places referred to,—all probably meant the same deity; and this again, as identical with the *Buddh* of the Buddhists, the *Prometheus* of the Greeks, the הַכְמָה of the Hebrews, i. e. *Christ* originally, and the

عقل اول *first intellect* of the Soofees, &c. See also Kuinoel's *Proleg.* in *Johan. Evang.* § vii.

and especially with reference to their fate at the close of their polity. In verse 8, "*I will so do for MY SERVANTS' sakes, that I may not destroy them all:*" that is, for those who really were God's servants. The next verse has, "*And I will bring forth a seed out of Jacob, and*" (even<sup>41</sup>?) "*out of Judah an Inheritor of my mountains: and Mine Elect*" (comp. Rom. xi. 7, "*The Election,*" i. e. the "*Elect*" of the Prophet, and these are here, verse 5, made the *Holy Remnant*) "*shall inherit it, and MY SERVANTS shall dwell there.*" A little lower down (ver. 17), we have the creation of the *new heavens and new earth*: and again (ver. 25), the times of the regeneration of the world, under the Messiah, are clearly had in view in "*The wolf and the lamb shall feed together,*"... "*and dust shall be the serpent's meat,*" &c., just as in Chap. xi. of this Prophet. We are brought therefore, necessarily into the times of the New Covenant. This then being the case, the *Red Dragon* of the Apocalypse is here also brought before us, as the ultimate object of worship, in the "*bowing down,*"—of this sinful nation, these Judges of Sodom, and people of Gomorrah: and hence they are,—and have been,—numbered to the sword. In St. John, it is "*the man*" (whose number is that) "*of sin,*" the primary Agent of this spiritual Power, that is brought before us, just as it visibly and tangibly was for worship among all the heathen: and he is here termed by Isaiah, *THAT NUMBER*, as it is said in our Apocalypse to be, "*the number of a man,*" and "*the number of the Beast.*" This Beast is therefore, as before, *a man*, and his properties (i. e. character) as weighed, measured, or numbered, are those which this context supplies; namely, those of *the old Serpent, the Devil, and Satan*; they are "*earthly, sensual, devilish:*" this is their "*number,*" "*weight,*" and "*measure.*"

It is next said (ib.), "*And his number is 666*" (al. 616). I give the figures, because the Greek copies generally do so. Now, whatever may be said of this number, it is quite certain

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<sup>41</sup> Heb. וְיִצְחָק, "*and out of Judah.*" It is obvious, that in most such repetitions as this, the ו is intended to extend, and to correct, the meaning, thus, "*Out of Jacob, . . . even out of Judah:*" i. e. the house more properly so called, as confined to the tribe of Judah.

that it adds nothing of value to our context, which is sufficiently obvious and clear without it. And again, if *number* is here to be understood as taken above, and as *weight* and *measure* are in other places; then must this 666 not only be useless, but altogether inapplicable to the context. If it be said, that this number stands with as much propriety here, as do those given in Chap. xxi. 16, 17, &c., I answer, Certainly not. Good reason can be given for those: they are there measures of space: while here, nothing capable of such measure is before us. In saying that a city has such and such measures, the sense,—mystical or not,—will be obvious; while to say that a man is to be so measured by the number 666, &c., can have no meaning whatever. And again, if we are to have recourse to the *Cabbala* of the Jews, for the explanation of this number,—which must be a very doubtful mode of proceeding,—then are the interpretations of it so many and various, that we are much in the situation we should have been, had it never been given<sup>42</sup>.

The Greek of St. John is in some instances peculiar, as it has been remarked by many. We have a place quite of a piece with that before us, in John viii. 44. It is said, speaking of Satan, *ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ*: lit. *that he is a liar, even the father of him*, or *it*, i. e. of (every) *liar* as such, or of (every) *lie*. This place has proved a stumbling-block to many a commentator, purely on account of its elliptical character. Our place in the Revelation stands thus: *ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ*, lit. '*For it is the number*' (i. e. character, &c.) '*of a man, even the number of him*:' i. e. of every man, considered merely as of the earth, *earthly, sensual, sinful*<sup>43</sup>. Now it may

<sup>42</sup> Grabe (Irenæus, p. 448; 9) will give us its solutions by the Fathers, to the number of twelve. Mr. Thom's book (London, 1848) will supply us with those of the moderns, to a very surprising amount. I adhere therefore, to the opinions expressed on this point in my work of 1830, *Six Sermons*, &c. pp. 328, 9, having seen nothing in the interval, amounting to a reason to the contrary.

<sup>43</sup> That is, such as the Roman reigning power then was, is the amount, or sum, of his moral character. St. Paul (2 Thess. ii. 3) designates this person, or rather series of persons, by *ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας*: *the MAN of sin, the son of perdition*: i. e. the man so characterized, and who was to be destroyed. In Rev. xv. 2, we

be readily conceived, that this would always have appeared remarkably elliptical, and in need of something to complete it. If then we suppose,—what probably was the fact,—that the *στίχοι*, i. e. the number of the lines of the MS. up to this place, happened to stand in the margin here, over against the term *αὐτοῦ*, it will be no difficult matter also to suppose, that this number was carried from the margin, and made to supply the ellipsis of this construction; and of this number the lines of such MS. might have consisted. We shall now have then, just what we have in all our copies of the Greek text, and what, I have no doubt, is the fact of the case<sup>44</sup>. As early indeed as the times of Irenæus, this reading appears to have existed; and then it exhibited a variety, giving the number 616: which might also have constituted the number of lines up to this place, in other MSS. That Father however, considered this latter as a corrupt reading. He then tells us, that 666, when duly interpreted, signified *Lateinos*<sup>45</sup>, i. e. *Latin*, or *Roman*. However then, the true state of this case may be, both the text without this number, and the opinions of the times of this Father with it, require the interpretation which has been given to it above; and this is the main thing for which I would contend.

We have in this Chapter therefore, the persecutions of the Church generally, under the influence of Daniel's *Little Horn*, and St. Paul's *Man of sin*, i. e. whose number, measure, and weight, are *sin*, and that of the most blasphemous, artful, and cruel character. We are next brought to contemplate the character and conduct of God's *true Church* under this.

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have this reference to him, viz. “*I saw . . . them that had gotten the victory over the Beast, and over his image, and over his mark, and over the NUMBER of his name:*” which may be thus paraphrased, ‘over *Satan*, over the flattery and threats of his *Ministers*, the temptation to that conduct which designated, or *marked*, them as his, and over *SIN* in *principle*, of which he is the father and teacher.’ This will, I think, suit the place; but if we apply to this *number* any abstract consideration, or even any thing like the interpretations of Irenæus and others of it, the place instantly loses every thing like precision.

<sup>44</sup> This was also given in my publication of 1830; to the remarks of Mr. Rabbet, on which I do not think it necessary to attend.

<sup>45</sup> See Grabe's edition on the place, as noted above.

SECT. III.—*On the Triumph of the Church, after a Recapitulation of the Events of the Seven Trumpets.*

"I looked," says St. John (Chap. xiv. 1), "*and, lo, a Lamb on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*" "*The mount Sion*" must here, necessarily, symbolize the Church under the New Covenant (Heb. xii. 22); and, from what we read (ver. 4), these were its *firstfruits to God, and to the Lamb*. They had been *redeemed from among men*; they were therefore, "*the Election,*" or "*the Elect,*" of God; they were also the *Holy Remnant* of the Jewish nation, and the primary ministers of the Gospel. We must not, nevertheless suppose, that this was meant to exclude the first converts from among the Gentiles: for we have (Chap. v. 9, seq.) this same "*new song*" sung by countless multitudes out of all nations; and (Chap. vii. 4) this same 144,000 *sealed and preserved* of the Jews, and with them *an innumerable company out of all nations*, singing and praising God; and the Lamb is there,—as He is here,—in the midst of them. We have an instance of this sort of omission in Dan. ix. 26, p. 140, above. This whole company therefore, constitutes the Church of the Redeemed at this period: that is, before the commencement of the warfare which was to wear out many of them, under St. Paul's *Man of sin*, i. e. Daniel's *Little Horn*.—We have too, in each case, the occurrence of the same event.

Of the employment of these St. John says, "*I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder*" (admirable picture of the character and unanimity of a true Church!): "*and I heard,*" continues he, "*the voice*" (sound) "*of harpers harping with their harps: and they sung as it were a NEW SONG before the throne, and before the four living creatures<sup>46</sup>, and the Elders.*" This *new song* necessarily designates the *New Covenant*, and powerfully reminds us of that *New Song*, which the whole earth is so often called upon to sing by the Psalmist<sup>47</sup>; as it also does of the fulfilment of these places as prophecies.

<sup>46</sup> See Chap. iv. 6, &c.

<sup>47</sup> Ps. xxxiii. 2, "*with the harp,*" 3, "*Sing . . . a new song . . . play with a loud noise.*" 8, "*Let all the earth fear the LORD . . . all the inhabitants of the*



"No man," we are next told (ib.), "*could learn that Song, but*" these "*which were redeemed from the earth:*" i. e. so as fully to understand its bearing, to feel its force, or to put forth any thing like the zeal and unanimity which these did: it contained the *mysteries* of redemption, i. e. those deep things of God, which the carnal mind can neither receive, obey, nor enjoy. It is also said (ver. 5), that these "*were virgins,*" and "*without fault before God:*" in other words, they had committed no *spiritual fornication*. Righteousness had also been imputed to them, and this by virtue of their faith in the merits, sufferings, and mediation, of the Lamb: for their robes had been washed in his blood: and accordingly, Him they never cease to follow. This song is therefore necessarily, the song of the Church under the *New Covenant*, and it is here carried on, in that "*general assembly of the first-born,*" in the "*mount Zion,*" and "*City of the living God, the heavenly Jerusalem,*" to which the *Redeemed* and *Elect* of God had actually come in the days of St. Paul (Heb. xii. 22, 23).

We now have (ver. 6, seq.) a repetition, as it should seem, by a ministering Angel flying through the heavens with the prediction, that the Gospel should be preached in all nations, and that then should the end come. The fall of the *spiritual* Babylon (ver. 8) constitutes the enunciation of another Angel. And then as before, we have a general description of the judgments to be poured out, which the preaching of the Gospel would of necessity call forth, as the judgments to be inflicted by the Almighty, in avenging the cause of His persecuted Zion.

These enouncements are followed by a declaration of the

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the world" (עֲוֵלָה universe). 10, "*He bringeth the counsel of the heathen to nought,*" &c. evidently referring to the victory to be obtained over heathenism, as in Ps. ii. Comp. Isai. xlii. 10. Again, Ps. xl. 3, "*He hath put a new song in my mouth,*" &c. "*MANY shall see it,*" &c. 7, "*Lo, I come,*" &c., manifestly referring to the coming of our Lord, and to His vicarious sacrifice. Comp. Heb. x. 5, seq. 9, "*I have preached righteousness,*" &c. Verr. 14, 15, we have the fall of the Jews, and ver. 16, the rejoicing of the Gentiles. See also Ps. xvi. 1, seq.; xviii. 1, seq.; cxliv. 9, &c.; cxlix. 1, seq. In all which, we have manifest predictions of the calling in of the heathen; and in some the harps, the loud exultations, and shoutings of the Revelation.

blessedness of those who should keep *the faith and commandments of Jesus*, and hence die in the Lord (ver. 13): thus preparing the Church of "*the first-born*," or "*first-fruits*," and of their Gentile converts, for the fiery trial which was to try them. We may now therefore consider these trials as begun at least: and these such as to call for the interference of God to avenge the cause of His people, and to determine "*the controversy of His Zion*." For this purpose, "*One like unto the Son of man*" is seen coming "*in the clouds of heaven*:" here on a "*white cloud*," and "*having on his head a golden crown*." We have the parallel to this in (Chap. vi. 2, seq.), "*I saw a white horse; and He that sat on him had a bow; and a crown was given to Him: and He went forth conquering and to conquer*:" and in this place, just as in that now under consideration, the judgments to be inflicted by the *Son of man* are brought *generally* before us. We had the particulars there (i. e. Chap. vi.), under the *seven seals*, and again, Chap. viii. seq., under the *seven trumpets*; we shall have them here again, under the *seven vials*. To observe this parallelism is of great importance in the interpretation of this Book, particularly as to its events.

"*Another Angel*," it is said (ver. 15), "*came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap; for the time*" (i. e. long ago appointed) "*is come for thee to reap; for the harvest of the earth is ripe*." It must be evident from the context, that the *general judgment* is not intended here, although this sort of diction is occasionally used in order to designate it. We should bear in mind that, in each case, we have both a *judgment* and an *End*: and that, as the language used to denote the one, may also denote the other; so also may the one be taken as a voucher and evidence, that the other shall certainly follow. The context will always be sufficient to shew us, which of these we are primarily to take.

"*He that sat on the cloud*," we are now told (ver. 16) "*thrust in His sickle on the earth; and the earth was reaped*." The figures here used were, no doubt, intended to direct us to such places of Scripture, as would supply the information necessary for their solution. In this point of view, blessed indeed must those have been who could then, under the various trials which they suffered, view the judgments that

should first, and last, terminate in their favour. If then we turn to Joel (chap. iii. 12, seq.), we shall find the needful. We have already seen to what particular times that prophecy refers (pp. 271, 296, 323, &c.): we shall now see, to what this place does. It is said, "*I will sit to judge all the heathen round about:*" that is, who should at this period harass the Church. "*Put in the sickle,*" it is added, "*for the harvest is ripe: come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes,*" continues the Prophet, "*in the valley of decision*<sup>48</sup>" (i. e. of Zion's controversy): "*for the day of the Lord is near in the valley of decision.*" Joel adds, "*The sun and the moon shall be darkened,*" &c., which our Lord Himself has declared should be the case, when the judgment which would have its commencement even in his own times, or *generation* (Matth. xxiv. 29, 30, &c.), should be executed.

We also have this judgment thus foretold by Jeremiah (chap. li. 33), "*Thus saith the LORD of hosts, the God of Israel: The daughter of Babylon is like a threshing-floor, it is time to thresh her*<sup>49</sup>: *yet a little while, and the time of her harvest shall come.*" And in the next verse, "*The king of Babylon hath devoured me, he hath crushed me,.... he hath swallowed me up like a dragon... He hath cast me out. The violence done to me, and to my flesh,*" it is added, "*be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.*" We next have a particular prediction of the fall of Babylon by Cyrus, and then some more general ones, which,—as we shall presently see,—St. John has applied to the fall of the spiritual Babylon. We have here therefore as before, a prophecy, to which it was the intention of St. John particularly to direct our attention.

In Joel however, as just now cited, the figure is changed from the reaping of harvest, to the gathering in of the

<sup>48</sup> See a similar denunciation against the Jews, as taking place in "*the Valley of Vision,*" Isai. xxii. 1, seq.

<sup>49</sup> This will throw light on a very obscure place in Isaiah (chap. xxi. 9, 10), "*Babylon is fallen, is fallen; and all the graven images of her gods He hath broken unto the ground. O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts... have I declared unto you.*"

vintage, and its being placed and trodden in the wine-press. "*The press,*" it is said, "*is full, the fats overflow.*" In the Revelation (ib. ver. 19), "*Thrust in thy sharp sickle,*" it is said, "*and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the Angel thrust in His sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.*" It is added, "*And the wine-press was trodden without the city; and the blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*" This is therefore no treading of grapes, but of men; and their blood so shed is represented, both in its depth and extent, as of immense amount. We learn also from Rev. xix. 15, who it is that executes this judgment upon the heathen. "*Out of His mouth,*" it is said, "*goeth a sharp sword, that with it He should smite the nations<sup>50</sup>: and He shall rule them with a rod of iron<sup>51</sup>: and He treadeth the wine-press of the wrath of Almighty God.*" That this is our blessed Lord, the places referred to are sufficient to shew. Which again, will lead us to another prophecy, and, at the same time, afford us the best explanation of it, viz. Isaiah, chap. lxiii. 1, seq.—

"*Who,*" it is asked, "*is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength?*" The answer of our Lord, in the person of *Jehovah*, is, "*I that speak in righteousness, mighty to save. Wherefore,*" it is then asked, "*art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?*" The answer, "*I have trodden the wine-press alone,...for I will tread them*" (i. e. the heathen) "*in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the YEAR*" (time appointed) "*of my redeemed is come,*" &c. We then have (ver. 7), *Zion's Song* of praise in acknowledgment of this, in a strain quite of a piece with all those given by St. John.

It is worthy of observation too, that Edom and Bozrah are here mentioned as the places in which this should happen.

<sup>50</sup> See Isai. xi. 4.

<sup>51</sup> Ps. ii. 9; LXXXIX. 23; ex. 6, &c.

But here (as shewn above on Isai. xxxiv., p. 273, and which shews that our interpretation of this place is correct), not only is the fall of these places *primarily* had in view; but also, in a more extended sense, that of "*the people*" generally of *God's curse* (ib. verr. 5—8, inclus.). And here again, as in Joel, "*All the host of heaven shall be dissolved,*" &c. We may rest satisfied therefore, that these places of Isaiah, Joel, and Jeremiah, were intended ultimately to foretell this very judgment upon heathen Rome; and, that the means thus afforded for our investigation of them, were supplied for the purpose of giving us a key to their true interpretation.

We have too, in the outset of this Chapter, an anticipation of another series of events to take place under the discharge of the *seven vials*. These, as we have already remarked, present a repetition of the judgments denounced also under the *seven seals*, and *seven trumpets*; which, with other repetitions already adverted to, appear to have been intended as a means of introducing to our particular regard other prophecies, given under different figures, but relating to the same events and times.

"*And I saw as it were,*" says St. John (ver. 2), "*a sea of glass*" (i. e. before the throne, comp. Chap. iv. 6) "*mingled with fire: and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And,*" continues he, "*they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty,*"... "*for thy judgments are made manifest,*" &c.; which constitutes a repetition of the song of victory upon the close of the warfare, under the seven trumpets. The mention of the seven last plagues (ver. 1) here, is evidently a mere anticipation of our next series, which we shall see (ver. 5) take their commencement, as in the former cases, by the heavens (here, the tabernacle in heaven) being opened. "*The song of Moses and of the Lamb,*" necessarily reminds us of the harmony and unity of object subsisting between the dispensation of Moses, as that of a servant (Heb. iii. 5, 6), and that of Christ, as of a Son and Lord over His own house: as we also are, by the subject-matter of it, that the victory

had now been miraculously and fully won, as in the song of Miriam (Exod. xv.), of Deborah and Barak (Judges v.), &c. We have in this place therefore, as in others, the Redeemed publishing in the Church the marvellous works, which had been so consummated for their sakes.

As to the particulars of the Song before us, they are a sort of Collect made up of several prophetical Scriptures, and evidently intended to bring these before us. One probably is Ps. cxi. 2, seq., "*The works of the LORD are great, sought out of all them that have pleasure therein.*" (ver. 6), "*He hath shewed His people the power of His works, that He may give them the heritage of the heathen.*" which is precisely the work here accomplished. Again, Ps. cxlv. 3, seq., "*Great is the LORD, and greatly to be praised; and His greatness is unsearchable.*" (ver. 10, seq.), "*All thy works shall praise Thee, O LORD, and thy saints shall bless Thee ...to make known to the sons of men His mighty acts, and the glorious majesty of His*" (Christ's) "*kingdom.*" "*Thy kingdom is an everlasting kingdom,*" &c. i. e. as it respects His Church under the New Covenant; not in some lax heathenish sense. Comp. Isai. xii. xxv. xxvi., &c. Again Jer. x. 7, "*Who will not fear thee, O*" (Thou now) "*King of nations?*" (ver. 10) "*He is...an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation:*" all which forms that one great event, brought before us here in the Revelation.

This Song also contains the important particular, so constantly adverted to in prophecy, viz. the fulfilment of the first and everlasting Covenant made with Abraham, viz. "*In thy seed shall all nations be blessed.*" So Moses in his song (Deut. xxxii. 43), "*Rejoice, O ye nations, with His people; for He will avenge the blood of His servants*" (i. e. who should now suffer martyrdom), "*and will render vengeance to His adversaries, and will be merciful to His land*" (now the heritage of the heathen), "*and to His people*" (comp. also Isai. lxvi. 23). Innumerable similar places might be added were it necessary, all tending to shew that the testimony to Jesus, in establishing and vindicating His universal divine Rule, is the spirit of them all.

## CHAPTER V.

### ON THE SEVEN VIALS.

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#### SECT. I.—*Preliminaries to their Outpouring.*

**T**HE *Temple of the Tabernacle of the Testimony*," is now seen (ver. 5) by John *opened in heaven*, just as in the outset of our former visions, and as already observed. This will bring us to the particulars so laid open to our view : and of these the first is, "*the sea, as it were, of glass mingled with fire.*" By a *sea* we are probably to understand a place vast in extent, such as the sea or ocean is : by its glass and fire, its *purity* and *brightness*<sup>1</sup> : as in Chap. xxi. 18, where it is said, "*The city*" (which is only another figure of the same thing) "*was pure gold, like unto glass :*" i. e. its brightness and purity were those of *pure gold* : and, as *glass* (comp. Chap. xxii. 1), it received, and transmitted the light it received, without any earthly alloy. We have moreover (ver. 7, here), mention of "*the four beasts,*" or *living creatures*, which are said to stand as Ministers before the throne of God ; all which is a repetition of what we have in Chap. iv. 4—11, above. We have already observed these Ministers in the *four horses* and *four carpenters* of Zechariah, &c. Let us now touch upon these particulars, a little more at length.

We have then Christ here as before, sitting in judgment, and as in Exodus (chap. xxiv. 10), "*They saw,*" it is said, "*the God of Israel : and there was under His feet as it were a paved work of sapphire-stone, and as it were the body of heaven in its clearness :*" i. e. not darkened by the intervention of clouds. If we now turn to Ezekiel (chap. i.),

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<sup>1</sup> I cannot think with some, that Solomon's brazen sea, or *laver*, can be meant here, either primarily or otherwise. The conception is much too small ; which is evident from the circumstance, that all the Redeemed out of every nation are seen standing on its surface, not on its brink, as they imagine.

we shall find the description much fuller, and more particular. (Ver. 5), "*Out of the midst thereof;*" i. e. of a cloud and a fire infolding itself, with a brightness about it<sup>2</sup>, "*came the likeness of four living creatures :*" i. e. of our "*four beasts.*" Various indeed have been the explanations given of these, some making them to represent the four Evangelists, others the Holy Trinity with the assumption of the manhood in Christ, &c., which however, need not affect our inquiry : it being quite sufficient for us, that we consider them as *the Ministers of God* : the number *four* intimating, as in the four horses of Zechariah, &c. that their functions extended to the *four* quarters of the earth, and as in the *four* Angels of St. John loosed upon the Euphrates, and sent forth into all the earth (Chap. ix. 14. Comp. vii. 1). Let us see what Ezekiel further says of these.

"*They went,*" says the Prophet (ver. 12), "*every one straight forward : whither the Spirit was to go, they went : and they turned not when they went.*" They were therefore, subject to the motions of the Spirit : and hence, only *Ministers* of the Divine Will ; and, as such, both Angels and Men are probably meant. It was too, the duty of Ministers to proceed straight forward, whithersoever *the Spirit* should direct. So says Isaiah (chap. xxx. 21), "*Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it*" (i. e. take the straightforward path), "*when ye shall*" (be tempted to) "*turn to the right hand, and when ye shall turn to the left.*" An instance of transgression in this respect, is presented to us in 1 Kings xiii. 21, 22, with its consequences : "*Forasmuch,*" it is said, "*as thou...hast not kept the commandment which the LORD...commanded thee, but camest back...thy carcase shall not come unto the sepulchre of thy fathers,*" &c. And hence it is, that so much is said in the Scriptures in condemnation of those whose ways are crooked<sup>3</sup>.

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<sup>2</sup> Ps. civ. 4, "*Who maketh his angels spirits, and his ministers a flaming fire :*" which would perhaps, be more literally rendered, *Who maketh his messengers* (as the) *winds* (i. e. rapid and overpowering) : but mystically, *His ministers* (as the) *flaming fire* : as in John the Baptist, who "*was a burning and a shining light*" (John v. 35).

<sup>3</sup> Deut. xxxii. 5. Ps. cxxv. 5. Prov. ii. 15. Isai. lix. 8, &c. A doctrine which cannot be too much insisted on in these days, in which the tortuous ways of Jesuitism have become so fashionable.



Again (ver. 13), "*Their appearance was like unto burning coals of fire,*"... "*and out of the fire,*" it is said, "*went forth lightning. And,*" (ver. 14) "*the living creatures ran and returned as the appearance of a flash of lightning.*" Their execution of the mandates of the Spirit, their Principal, was quick and effectual, i. e. as witnessed particularly in the Apostolic times. To the same effect Zechariah (chap. ix. 14), "*And the LORD shall be seen over them*" (i. e. as the guiding Spirit), "*and His arrow*" (i. e. as placed in His bow, and taken out of the tribes of Israel) "*shall go forth as THE LIGHTNING: and,*" it is added, "*the LORD shall blow His trumpet, and shall go with the WHIRLWINDS of the south:*" which, as we have seen, relates especially to the mission of the Apostles, and their fellow-labourers: as it also does to our Lord's shining as lightning, in its passage from the East even to the West.

We have in Isaiah also, the same Ministers under the name of *Seraphim* (*flaming*, i. e. ministers), where it is said (Chap. vi. 2), "*Above it*<sup>4</sup>," rather *over against*, i. e. the throne, "*stood the Seraphims: each one had six wings. And one cried unto another, and said, Holy, Holy, Holy, is the LORD of hosts*" (i. e. Christ, John xii. 41): "*the whole earth is full*" (lit. *the filling of the whole earth shall His glory be*): the place being strictly prophetic. One of these Ministers then flies to the Prophet, and touches his lips with a burning coal taken from the altar. The consequence of which is, he proceeds to foretell the fall of Judaism, with the preservation of the *Holy Remnant*, there termed "*a Tenth*;" which is one of the main events of the Apocalypse. If we turn to Rev. iv. 8, we shall see that St. John has thus applied this very place of Isaiah.

Ezekiel further says (Chap. i. 22, seq.), "*The likeness of the firmament upon*" (over) "*the heads of the living creatures was as the colour of the terrible CRYSTAL, stretched forth over their heads above.*"... "*And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.... This,*" it is added, "*was the appearance of the likeness of the glory of the LORD*" (i. e. of Christ, as noticed

<sup>4</sup> Heb. מַעְלָה.

above). Then (in Chap. ii.) Ezekiel is commissioned, just as Isaiah had been, to go and proclaim to the Jewish people their rebellious character, and to foretell their utter downfall. In every case therefore, we have virtually the same *Ministers of God*, adduced for precisely the same purpose, to comfort *His* own people, and to make known, and to inflict, His righteous judgments upon His adversaries.

We should particularly bear in mind, that St. John here sees "*the Temple of the Tabernacle of Testimony opened in heaven.*" Isaiah has his vision in the Temple, and in this He sees Christ. Ezekiel too, saw "*the heavens opened,*" and one like the appearance of a man sitting upon a throne, which, as in Isaiah, must be a vision of Christ in power. In Ezekiel, this is said to be "*the appearance of the likeness of the glory of the LORD.*" In Exodus, as cited above, "*They saw the God of Israel.*" And (ib. verr. 16, 17), "*The glory of the LORD abode upon mount Sinai, and the cloud covered it six days...and the sight of the glory of the LORD,*" it is added, "*was like devouring fire on the top of the mount in the eyes of the children of Israel.*" This revelation is therefore, in each case, that of Christ.

These visions under the Old Covenant, were,—except in the case of Ezekiel during the captivity,—either on mount Sinai, in the wilderness, or in the Temple on Mount Zion: these mounts were, under that dispensation, the mounts of God. Under the *New Covenant* and *last dispensation*, *Jerusalem* which is above is the mother, i. e. Metropolis of all the Church. The mountain of the LORD's house now, and to which the nations flow, is far above the hills of this earthly system of things: there the *true Temple*, not made with hands and eternal, exists, and therein the great High Priest of our calling, ever exercises His mediatorial and intercessory office for *His people*; and thence He sends down the gifts of grace to men, which it is His sole privilege to bestow. There is nevertheless, a representative (Heb. דְּמוּת) of this here below: and, as we shall presently see, not the *Priests* of the *Old* system, but the *Levites* of the *New*, represent its Ministers<sup>5</sup>. This is the spiritual mount Zion,

<sup>5</sup> See my Letter to Dr. Pusey *On the Keys*, Appendix, pp. 31—47. And Vitringa *de Synagoga Vetere*, pp. 70—73.

to which believers,—particularly those from among the Jews,—are said to have come in the days of St. Paul (Heb. xii. 22, seq.). Of this too, Isaiah spoke when he said (Chap. iv. 2, seq.), “*In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are ESCAPED,*” i. e. of the holy “*Remnant of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem*” (Heb. הַנִּשְׁאָר...וְהַנּוֹתָר. i. e. such as these should be in “*that day*”), “*shall be called holy, even every one that is written among the*” (spiritually) “*living in Jerusalem...when He shall have purged the blood of Jerusalem...by the spirit of judgment*” (i. e. condemnation), “*and the spirit of burning*” (i. e. of a fiery destruction). It is added, “*And the Lord will CREATE upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke*” (i. e. as seen upon Sinai in the wilderness) “*by day, and the shining of a flaming fire by night; for upon all the glory*” (i. e. this noble army of spiritual soldiers) “*shall be a defence.*” It is added, “*And there shall be a tabernacle*” (i. e. of testimony, as in the desert, which should constitute a dwelling-place on this spiritual mount) “*for a shadow in the day-time from the heat, and a place of refuge, and for a covert from storm and from rain*” (comp. Ps. cxxi. 5—8).

It should be observed, we have no intimation either of the *Jewish Temple* here, or of any of the Temple-service, although we have of *Assemblies*, i. e. for public worship. We have a mount Zion, upon which the very dwelling-places of all true believers are to be (mystically) placed: and over this is a cloud of glory ever to rest as a defence, so that the thin covering of a *tent only* should, with this, form a sufficient refuge against the burning heat of the sun, and the violent beating of the storm: and this Zion is that to which all the nations should flow: it is commensurate with the earth, and its height is that of the heavens. Its purity is, according to St. John, that of *pure gold*, of clear glass, and of the finest crystal: its extent is that of the *sea or ocean*. St. John's figures represent here therefore, the glories of the Church of the *New Covenant*, as foretold and typified under the *Old*: while there, as a *Tent*, i. e. subject to removal, as it was the case with the tabernacle in the wilderness,

where the Church at this period is, but hereafter to be contemplated as a City, whose foundations are the sapphires and other precious stones emblematic of the Apostles of the Lamb, as we shall presently see.

We now come more particularly to the series of events symbolized by the seven Vials of the wrath of God. St. John's words are (ver. 1): "*I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God.*" It is added (ver. 6, seq.), "*And the seven angels came out of the Temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the*" living creatures "*gave unto the seven angels seven golden vials<sup>6</sup> full of the wrath of God, who liveth for ever and ever. And the Temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the Temple till the seven plagues of the seven angels were fulfilled.*"

The language used here generally, is that of the old dispensation, but applied to the *new*; the pure and white linen garments then, i. e. of the Priests, is now the righteousness of the Saints, who have put on Christ Jesus. The "*four living creatures* are," as before, the ministers of God superintending, urging, and directing, His spiritual service in the four quarters of the world; no part being now closed against this. The number *seven* in the *Angels*, as formerly in the *Trumpets*, symbolizes, in all probability, the full, adequate, complete, and great company of the Preachers, who should denounce,—as if pouring out the deleterious contents of vessels, prepared as "*instruments of death*,"—the judgments of the Almighty upon all unbelievers. And again, when we are told that "*No man was able to enter into*" the "*Temple*," &c., we are brought to the diction of the *Old Testament*,

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<sup>6</sup> We have in these *Vials*, nothing more than what we have essentially in those denunciations of the *Old Testament*, in which the *pouring out* of God's wrath upon both Jews and Gentiles is foretold: e. g. Ps. LIX. 24; LXXIX. 6. Jer. vi. 11; x. 25: in Lam. ii. 4, this pouring out of fury is said to be like that of fire. The *Apocalypse* does nothing more here than add the *vessel*, or *vial*, which the figure seems to require, and which is often styled in the *Old Testament*, "*the cup*," i. e. of the Lord's fury. See Isai. LI. 17. Ps. LXXV. 8, &c. xi. 6, &c., and Rev. xiv. 10.

while we are more particularly to consider what this was intended to imply under the *New*.

The place here (ver. 8) referred to by St. John, is probably Exod. xl. 34, seq., "*Then,*" it is said, "*a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses,*" it is added, "*was not able to enter into the tent of the congregation, because the glory abode thereon, and the glory of the Lord filled the tabernacle*<sup>7</sup>." If then we take the analogy suggested by St. Paul, we shall perhaps be enabled to understand the whole of this. The Apostle tells us (2 Cor. iii. 13, seq.), that "*Moses put a vail over his face*" (shewing by this), "*that the children of Israel could not stedfastly look to the end of that which is*" (now) "*abolished. But their minds were*" (thus shewn to be) "*blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ.*" We have apparently the same thing, mystically implied in the Veil of the Temple: it screened the Holy of Holies entirely from the view, as also its Ark of the Testimony (now laid open); which was then accessible only to the high Priest. At the death of our blessed Lord, this veil was rent in twain from the top to the bottom<sup>8</sup>: intimating that now (*de jure*) the mysteries latent under the services of the High Priest, and of an earthly sanctuary, were to be made plain, and fully laid open.

To this St. Paul alludes (Heb. x. 19, seq.), when he says: "*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through THE VEIL, that is to say, HIS FLESH. And having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith,*" &c. St. John has his visions here from heaven, and in them *the tabernacle of the true testimony is laid open*. So says St. Paul of the Jews, "*When it*" (i. e. the heart of this people) "*shall turn to the Lord, the vail shall be taken away:*" So also here, *until* the whole mystery of God shall have been *laid open*, i. e. to the heart, as enounced generally under the Trumpets, and here under the Vials especially with threats, no man will fully enter into

<sup>7</sup> Comp. 1 Kings viii. 10. 2 Chron. v. 13.

<sup>8</sup> Matth. xxvii. 51, &c.

the representative of this Temple as established on earth: in other words, into the kingdom of heaven, now set up among men.

SECT. II.—*On the First Vial.*

WE are now arrived at *the last Series* of events as delivered under symbols in this Book. It has been seen long ago<sup>9</sup>, that the things enounced under the *Vials* are nothing more than a repetition of those given under the Trumpets: and this, a comparison of the context in each case, will abundantly prove. We have moreover such Scriptures appealed to, as will conduct us to the same times and events, as vouchers to the same effect: and this may be said of all the instances adduced here, as repetitions of others occurring in this Book.

St. John then, (ver. I.) conducts us to the particulars, as follows: "*I heard a great voice*" (proceeding) "*out of the Temple, saying to the seven angels, Go...and pour out the vials of the wrath of God upon the earth. And,*" continues he, "*the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and...which worshipped him*" (as under the first trumpet: see Chap. vii. 3, viii. 7, necessarily the same persons and period): "*there followed hail and fire mingled with blood.*" But there "*the servants of God*" were first to be "*sealed in their foreheads.*" Again under that series, and the sounding of the fifth trumpet (Chap. ix. 4), "*It was commanded them that they should not hurt...but only those men which have not the seal of God in their foreheads:*" that is, virtually having "*the mark of the Beast*" as given here; determining that these were not the servants of God: and hence, necessarily, the worshippers of the Beast. What has been said therefore, in that place, will suffice for this, and particularly as that is the more specific, and clearly relates to the same persons, events, and times.

*The Second Vial.*

"*And the second angel,*" it is said (ib. ver. 3), "*poured out his vial upon the sea: and it became as the blood of a*

<sup>9</sup> As noticed from some of the Fathers in my Work of 1830.

*dead man : and every living soul died in the sea."* Under our second trumpet (Chap. viii. 8, 9), "*a great mountain burning with fire was cast into the sea ; and the third part of the sea became blood ; and the third part of the creatures which were in the sea...died ; and the third part of the ships were destroyed.*" See what is said there (p. 302, seq.) on these particulars. The first Scripture apparently there alluded to by St. John, is Exod. vii. 17, seq., "*Behold,*" it is said, "*I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned into blood. And the fish that is in the river shall die, and the river shall stink.*"..."*Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, and upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood ; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.*" The context here following declares that all this took place.

Whether these plagues of Egypt were intended, or not, to shadow out certain events, in some respects similar to them, we need not stop to inquire : certain it is, that they have been very properly taken as examples of God's judgments in favour of His people, and upon which,—as themes,—to ground others even in the Scripture itself : and, in this way, I consider it most correct to view them, together with all those so grounded upon them ; and these again, as vouchers of a judgment much more signal yet to come. I prefer this way of viewing these things, because *Types* are more properly the sacrificial observances, &c. of the Temple, which strictly prefigured Christ as our great High Priest.

It was shewn under the second Trumpet, that the judgments there denounced, included both Jews and Gentiles : the Jews principally before the fall of their polity. The same is the case here ; because first, no distinction is made by St. John between Jews and Gentiles, either as to the judgments so denounced, or the character of those on whom these were to fall ; except only that the Jews are said to be "*the synagogue of Satan,*" and their City, "*the spiritual Sodom and Egypt, where our Lord was crucified.*" And secondly, because inspired authority has declared that all the plagues of Egypt should be their portion, if they walked con-

trary to the Lord their God. Among the severest denunciations therefore, delivered by Moses (Deut. xxviii.), one is, a most exact description of the siege of Jerusalem, its fearful sufferings, and fall (verr. 49—59, comp. Jer. xix. 8, seq.):—and, be it remembered, we are now in the period which should precede its fall;—it is also said (ver. 60), “*Moreover He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.*” “*And,*” again (ib. ver. 27), “*the Lord will smite thee with the botch of Egypt,...whereof thou canst not be healed.*” It is added (ver. 61), “*Also every sickness, and every plague, which is not written in the book of this law.*”

So also (Amos iv. 10, seq.), “*I have sent among you the pestilence after THE MANNER OF EGYPT....I have made the stink of your camps to come up unto your nostrils,*” &c. “*I have overthrown some of you, as God overthrew Sodom and Gomorrah*” (i. e. perpetually); “*and ye*” (i. e. the holy Remnant), “*were as a fire-brand plucked out of the fire.*” And that plagues, similar to those of Egypt should be inflicted on the nations generally, who should persecute the rising Church under the New Covenant, Micah vii. 15, seq., is sufficient to shew: “*According,*” says he, “*to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things. The nations shall see, and be confounded at all their might,*” &c. And it should be remembered, our Mother, and *spiritual Zion*, was to be placed in the Wilderness, during the forty-two months assigned for her purification and final establishment. Both Jews and Gentiles seem therefore, to be had in view here; and, as it should seem, by way of prediction generally.

### *The Third Vial.*

*The third Vial* is now (ver. 4) “*poured out upon the rivers and fountains of waters; and they became blood:*” which is just what is said to have taken place under the plagues of Egypt, as we have seen above. If then, we are to suppose any difference here, from what was said on the *second Vial*, it must be that those judgments still continuing, are become more extensive and severe. We should bear in mind too, that under this *Vial*, as under the *third seal* and *trum-*



*pet*, we shall be carried beyond the period assigned to the fall of Jerusalem, and brought within that of the times of the Gentiles (comp. chap. vi. 5, seq.; viii. 10, seq.).

St. John continues (ver. 5), "*I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.*" John further says (ver. 7), "*And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*" That is, these judgments are *righteous*, because they are such as the crimes committed deserved: they are *true* and real, because they are known from God's previous revelations, to be such as He would inflict upon His enemies. They were the judgments therefore, of no other Being. And here, as before, they serve as vouchers of another yet future; and in which, as God *was*, and *is*, visible in these, so *shall He be* in those. The same is implied in Chap. i. 4; iv. 8; and xi. 17<sup>10</sup>. And, let it be noted,

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<sup>10</sup> It should be observed that, *who was, is, and is to come*, and the like, are attributes of Christ, not of the Father. In Chap. i. 8, He is said to be the *First* and the *Last*: that is, not as to His Deity; this is eternal, and therefore can have no such distinction as *First* and *Last*; but, as to His office in what is termed the *Economy*, or *Dispensation*, with regard to man. He was, in this sense, the *FIRST* of the way of God (Prov. viii. 22): He *was* the author of creation (John i. 1, seq.), as He *is* of the *New creation*: He sat as *King upon the flood* (Ps. xxix. 10), and in this we are presented with the *FIRST of His judgments*. In the deliverance from Egypt, and the judgments then inflicted, it *was* Christ (יהוה), the *Angel* of God's presence, that saved them. It *was* also His judgment, coming as He did *in the clouds of heaven*, i. e. in the *signs of His power*, that He overthrew Jerusalem, and scattered the Jews. It is in judgments similar to these, that St. John views Him, as He *is*; i. e. was in his and former days: and it is by faith in His word, that he also views Him as He *was*, and *is*, and *is still to come*, i. e. to the final judgment of all men. In like manner, St. Paul says of him, that He is the same *yesterday, to-day, and for ever*, Heb. xiii. 8. St. John too, uses this sort of language in a similar way, when he says (Rev. i. 19), "*Write the things which thou hast seen, and the things which are, and . . . which shall be hereafter:*" i. e. thus marking the different periods of *time* had in view in this book; *not of eternity*. When it is said by St. John that our Lord "*is to come*," the fall both of Jerusalem, and of the Roman-persecuting Power, are *primarily* meant; but, as

in *these* judgments the Jews are primarily implicated. It was the Little Horn that should make war upon the Saints of the Most High; but it was the Jews who slew the *Prophets* (see Matth. v. 12; xxiii. 31—37, &c. So also Rev. xi. 18). This therefore suits the period of this Vial, as it also does that of the *third trumpet*.

Again, if we are to understand by "*the waters*" (ver. 5), *nations* and *people*,—and this the context seems to require;—then, by the "*Angel of the waters*," we must apparently understand *one*,—or perhaps *each one*,—of the ministering spirits sent forth under various figures, as noticed above, for the purpose of ordering and carrying on by miracle, the propagation of the Gospel among the nations. Such was the Angel seen flying through the heavens (Chap. xiv. 6), carrying with him the everlasting Gospel, so to be propagated. Such ministers would, under these circumstances, necessarily ascribe the power and justice of all this to God: and, in like manner, would the ministers of the Church, and their converts, render all the praise to Him. We have here therefore, another picture of the Church of the *first-fruits to God and the Lamb*, acknowledging the hand of God in all this, and thus expressing their acquiescence in His will, and their thankfulness for His judgments, in which they themselves were,—as far as earthly considerations went,—great sufferers. How unlike is this to the struggling wild bull in a net, to which the most eloquent of Prophets assimilates the Jews in their sufferings<sup>11</sup>? Nay, how unlike to their murmuring

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we are elsewhere taught, that He shall be *finally* the Judge of all, we must necessarily include this, in this last of His attributes, viz. "*which is to come*." And in like manner, the punishments to be inflicted on the unbelieving Jews, Isai. Lxvi. 24, are taken by our Lord Himself, Mark ix. 43, 46, 48, to represent those of the *finally condemned*: and so also the *valley of the son of Hinnom*, (i. e. *Tophet*, 2 Kings xxiii. 10. Isai. xxx. 33), is made to represent hell in the New Testament, in the form γέεννα (Heb. גֵּיהֶנֶם), Matth. v. 22, 29, 30, &c. I conclude therefore, that, by the terms "*which WAS, IS, and IS TO COME*," we are to consider Christ in His *judicial* character: and that we are to view every one of the judgments here had in view, as vouchers of that which shall terminate all things, and shall be, even to the end of time, still *to come*.

<sup>11</sup> Isai. Li. 20.

and complaining conduct, even under the most signal favours which their God could confer on them, appearing as He did visibly in the giving of their Law, and in His raining down angels' food upon them when sojourning in the sterile desert ! How different indeed does our *Zion* appear here in the desert, from that generally of Moses, whose very life was in jeopardy more than once among them ! Would to God the Spirit of this our persecuted *Zion* had not departed so soon, —nay, not at any time,—after these persecutions ceased !

By "*Another out of the altar*" (ver. 7), &c., we are, as it should seem, to understand the voice of a *ministering Angel*, speaking in the person of the martyred Saints and *Prophets* (ver. 6): much, as in (Chap. vi. 9, seq.) "*I saw under the altar the souls of them that were slain for the word of God,*" &c. (i. e. Prophets and others)... "*saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?*" In this place the period is more advanced, being under the fifth seal: the voice too, is uttered by the Martyrs themselves. In the former, apparently by a ministering Angel. The souls of the Martyrs again, in Chap. xx. 4, are those, not of the Prophets merely, but also of Saints who had fallen under the persecution of the *Little Horn*, or *Man of sin*. This third Vial moreover,—be it observed, and as noticed under our third seal and trumpet,—will, from its place in the series, comprehend the fall of Jerusalem, and the commencement of the general persecutions: in the other instances (i. e. in Chap. vi. 9, and xx. 4), both Jews and Gentiles are the objects of these judgments.

#### *On the Fourth Vial.*

"*And the fourth angel,*" continues St. John (ver. 8), "*poured out his vial upon the sun ; and power,*" it is added, "*was given him to scorch men with fire.*" Men are accordingly so scorched, that they blaspheme God under it. This is not indeed *the patience of saints*, but quite the reverse. We have the same things said *virtually*, under the sounding of the *fourth trumpet* (Chap. viii. 12, &c.). Let us briefly notice these particulars.

It is said here, that "*power was given to him*" (i. e. the Angel) "*to scorch men with fire.*" But afflictions usually

bring darkness with them : we have accordingly in the former place, "*The third part of the sun was smitten, &c., so as the third part...was darkened,*" &c. If then we are here to understand *distress of nations* generally,—as shewn under the opening of the fourth seal,—for it would be too much to expect in a context of this sort an invariable identity of diction, we shall have, "*Power was given unto them*" (i. e. *death and hell*) "*over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth.*" Under the fourth trumpet, *the third part* of the sun, &c. is extinguished : implying, as it should seem, in each case, that the judgments so to be poured out were in progress, especially as under the opening of the sixth seal the sun is said to have *become black as sackcloth*, i. e. wholly extinguished ; *the stars to fall from heaven* to the earth, and the heavens themselves to "*depart as a scroll.*" Under our *fourth Vial* therefore, the sun is apparently only darkened ; it is not wholly extinguished : i. e. *mystically* speaking, sorrow, affliction, and the like, to a certain extent, now vex and harass the heathen world : and in this, as before, the Jews are necessarily partakers, in addition to those which fell peculiarly on themselves. And the fact of the case is, that in the latter times of the persecutions the judgments were by far the most severe, as we shall presently see.

Of the Jews it is said (Amos viii. 9), "*In that day, saith the Lord God,....I will cause the sun to go down at noon, and I will darken the earth in the clear day :*" that is, in the period *mystically* called, "*the great and dreadful day of the Lord ;*" and here, its midday portion. We have also a very remarkable coincidence between St. John and Isaiah. St. John says, "*The fourth Angel poured out his Vial upon the sun ; and power was given him to scorch men with fire.*" Isaiah (chap. ix. 19), "*Through the wrath of the LORD of hosts is the land darkened, and THE PEOPLE,*" adds he, "*shall be as the fuel of the fire.*" We have seen too, that prior to the sounding of the Trumpets generally (Chap. viii. 5), an *Angel filled a censer with fire of the altar, and cast it into the earth*, and that *voices* (cries), *thunderings*, *lightnings*, and an *earthquake* followed. The judgments consequent upon these are, throughout that context, precisely of this sort. See also ib. Isai. 17, 18. It is likewise said (Rev.

ix. 21), "*Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*" While we have under the *fourth Vial* (xvi. 9), "*They repented not to give Him (God) glory.*" See also Isai. ix. 20, 21: which,—with other similar things already noticed,—appears to me to be intended to apprise us, that the same events are meant.

"*The fifth Angel,*" continues St. John (ver. 10, seq.), "*poured out his Vial upon the seat of the Beast; and his kingdom was FULL of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven,*" &c. The partial light afforded under our fourth Vial, is now exchanged for entire darkness, as already noticed under our sixth seal. The kingdom of the Beast is now accordingly *filled* with darkness. We have virtually the same thing under the sounding of the fifth trumpet. It is said there (ix. 2), "*There arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*" Out of this smoke came locusts. See on this place above, p. 315, seq.

This *entire darkness* therefore, and these locusts,—themselves usually causing a *partial darkness*,—will suggest to us the plagues inflicted upon Egypt by their means; and especially as these succeed each other there, just as they do here. In Exod. x. 5, it is said of the locusts, "*They shall cover the face*" (lit. eye) "*of the earth*" (read *land*<sup>12</sup>), "*that one cannot be able to see the earth*" (land), &c. And (ver. 15), "*They covered the face of the whole earth*" (read *land*), "*so that the land was darkened,*" &c. We have here therefore, a parallel to the partial darkness under our fourth Vial. We then have (ver. 22), "*Moses stretched forth his hand toward heaven; and there was a THICK DARKNESS*" (ver. 21), "*which may be felt,*" (rather, in which one would feel or grope), "*in all the land of Egypt three days.*" "*All the*

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<sup>12</sup> It is difficult to imagine what could have induced our Translators to render *הָאֲרֶץ* in one place,—even in the same verse,—by *the earth*, and in another by *the land*, when it is certain the same thing is meant in each. Here indeed, this is but of little importance; in other places not so.

*children of Israel,*" it is added (ver. 23), "*had light in their dwellings.*"

We know too, that the wrongs of our Zion were to be avenged after *the manner of Egypt*. Nothing can be more likely therefore, than that these plagues would be thus referred to under the New Testament. I am also disposed to think, that these *signs* (אֲתָרִים<sup>13</sup>, Exod. vii. 3), said to be

<sup>13</sup> The consideration here touched upon is one of great importance in our interpretation of the Prophets: which should nevertheless, be applied with the greatest care; otherwise we may so spiritualize every thing, as to make the Bible a tissue of the merest mysticism and uncertainty. Let us see how the Scripture limits this usage. St. Paul tells us, Heb. x. 1, that the Law "*was a shadow of good things to come:*" and again, 1 Cor. x. 11, "*ALL these things happened unto them for ENSAMPLES*" (τύποι): "*and they are written,*" continues he, "*for our admonition, upon whom the ends of the world are come*" (see p. 117, &c. above). We are then exhorted to take care, lest we fall as the Jews fell, as they would in this case also be ensamples to us. Now, be it observed, this is limited to the shadowy events, &c. under the Law. To this end, the term אֲתָרִים, *signs*, is evidently applied in this place of Exodus. (See my *Hebrew Lexicon*, sub voce, p. 17, and Cruden's *Concord.* under "*sign.*") In Exod. xxxi. 13, "*My sabbaths ye shall keep . . . it is a SIGN . . . throughout your generations*" (see p. 92, seq., also verr. 16, 17). I. e. this sabbath-keeping (σαββατισμός) was a *sign*, shadowing out another of a more spiritual character (see Heb. iv. 4—10, and my sermon *On the Sabbath*). This sabbath then, in which every one rests from his works, even as God did from His, also implies *mystically*, that the believer rests from *his* works as things meriting salvation, and relies wholly on the finished work of his Redeemer, in this His *new creation*. So again, of circumcision, Gen. xvii. 9, "*Thou, and thy seed after thee in their generations*" (shall keep this observance). . . "*Every man-child AMONG YOU shall be circumcised:*" i. e. before the period termed "*the ends of the world,*" for in this the Apostle teaches us, that circumcision had come to an end. Then, as to what it implied as a *sign*, Rom. ii. 29, "*Circumcision is that of the heart, in the spirit, and not in the letter.*" And Phil. iii. 3, "*We are the circumcision*" (i. e. this shadowy rite pointed to us, and to our times, for its substance), "*which worship God in spirit,*" &c. As the sabbath therefore, shadowed out a *spiritual sabbatism*, so did circumcision a *spiritual* depriving of the heart of every species of sensuality. In the Greek, σημεῖον is the term by which אֲתָרִים is usually rendered. So Gen. ix. 13, of the rainbow: xvii. 11, of circumcision; and Exod. xxxi. 13, of the sabbath. So also Matth. xxiv. 3, "*What shall be the SIGN*" (τὸ σημεῖον) "*of thy coming, and of the end of the world,*" or dispensation? i. e. What will intimate the

given in Egypt were intended to *signify* or *imply*, and so to be τύποι, “*ensamples*” of something to take place within the period termed *the ends of the world, last days*, &c.: and if so, then these locusts and this subsequent *entire darkness*, as also *the light* enjoyed by Israel,—*spiritually* to be understood,—i. e. under the eighth and ninth plagues so inflicted, come in their due order and place here: *five* out of our *seven* Vials having now been poured out, while the seventh,—as in the Trumpets,—implies nothing beyond the celebration of the complete victory gained. The *three days’* darkness in Egypt will, by the same analogy, well represent the remaining period of Daniel’s last week (i. e. of *seven* days), during which these judgments were to be inflicted on his *Little Horn*, represented by St. John’s great whore, or mystical Babylon. A similar analogy was remarked in the duration of the power of the scorpion-tailed locusts, i. e. *five months*. In the one case, 3 days out of  $3\frac{1}{2}$ ; in the other, 5 months out of 6.

“*The seat of the Beast*,” so given him by Satan (Chap. xiii. 2), may perhaps be taken to imply his vain ostentation of Deity, and as now to be subjected to an obscuration sufficient to shew that he is no God, by the pains, famines, pestilences, and the like, inflicted on his followers. It has already been remarked, that not fewer than a moiety of human nature perished during this period: which must be sufficient to shew, that these were indeed times such as never were seen since there was a nation upon the earth, and that they may therefore, be well compared with those of the flood<sup>14</sup>: and also that, unless they had been shortened, no flesh

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the approach of these? The general answer is (ib. ver. 33), “*When ye shall see all these things, know that it is near, even at the doors. . . . This generation shall not pass, till all these things*” (i. e. given as signs) “*be*” (γένηται). I conclude therefore, that *the signs* so given under the old shadowy system of the Law, were intended *even then*, to be understood as τύποι or σημεῖα of things more substantial to come, in the period termed *the ends of the world, last days, fulness of time*, and the like.

<sup>14</sup> Matth. xxiv. 22, “*Except those days should be shortened*” (Gr. ἐκο-  
λοβώθησαν) “*there should no flesh be saved: but for the elect’s sake those  
days shall be shortened.*” Which is much the same thing as to say, that  
“*unless the LORD had left unto us a very small Remnant*” (i. e. in the  
Elect), “*we should have been as Sodom,*” &c. The Chapter alluded to

could be saved. Again, as earthly power with rule is likewise involved in this subject, the extinction of light in the kingdom of the Beast must likewise, according to Daniel's predictions respecting the fall of his fourth empire, imply the extinction of his rule.

"*And the sixth Angel,*" it is said, "*poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared.*" If we turn back to Chap. ix. 14, we shall, I think, find the same events referred to under different figures, and these given with reference to other places in the Prophets (see what has been said there on these). We are told then, that the river Euphrates was to be dried up, in consequence of this outpouring, so that "*the way of the kings of the East might be prepared:*" i. e. so that these might find no obstacle in their progress from these waters. Let us now see whether the places apparently referred to here, will supply us with the requisite light on this matter.

Jeremiah tells us then, with the event here had in view apparently before him (Chap. L. 38), that "*A drought is upon her*" (i. e. Babylon's) "*waters, and,*" he adds, "*they shall be dried up: for it is the land of graven images, and they are mad upon her idols.*" We have in the next verse,

here is Isai. x. In ver. 12, "*When the LORD hath performed*" Heb. **רָצַץ**, shall cut short. My Heb. Lex. p. 88, cut off parts, or pieces: which is the exact meaning of the Greek *κολοβώω*. See *Thes. Steph.* sub voce, &c.). And in this sense St. Paul gives (for ver. 22), "*λόγον γὰρ συντελεῶν καὶ συντέμνων ἐν δικαιοσύνῃ,*" Rom. ix. 28, "*For He will finish His work, and cut it short in righteousness.*" He then gives the words cited above on the Remnant's being the cause of the preservation of the Jews. The Authorized Version has here, "*The consumption*" (i. e. consummation) "*decreed shall overflow with righteousness.*" St. Paul gives the words of the LXX. What the Greek makes "*short*" therefore, the Hebrew makes "*decreed,*" **חָרַץ**. The extent of the period allowed for the judgment to be so executed is decreed, as we have seen, to the latter half of Daniel's seventieth week: i. e.  $3\frac{1}{2}$  mystical days, or 42 months, and which is termed in the Rev. xii. 12, "*a short time;*" and ib. xvii. 10, "*a short space.*" We are not to suppose therefore, that these days would be made shorter, than it had been decreed they should be on account of the Elect; but that, on their account, they had been decreed, and so made short from the first.



the language applied by Isaiah to Idumea : “ *Therefore,*” it is said, “ *the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein ; and it shall be no more inhabited for ever ; neither shall it be dwelt in from generation to generation*” (see Isai. xxxiv. 10—15. Comp. 8 here, with verr. 28, 34, there). Again (ver. 40 here, Jer.), tells us that the overthrow shall be like that of Sodom, Gomorrah, and the neighbouring cities, so *that no man should abide there, nor should any son of man dwell therein* : which is just what Isaiah says of Edom, mystically also implying Babylon, as shewn above.

We next have the prediction of a destroying army coming from the north, “ *A great nation, and many kings,*” it is said, “ *shall be raised up from the coasts of the earth. They shall hold the bow and the lance : they are cruel, and will not shew mercy,...they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.*”

Again (Chap. ii. Jer.), we have further predictions connected with this subject ; and in these the nation, so to come from the north against Babylon, is mentioned by name. “ *Therefore,*” it is said (ver. 36), “ *thus saith the LORD ; Behold, I will plead my cause, and take vengeance for thee*” (i. e. Jerusalem and Zion of the preceding verse) ; “ *and I will dry up her sea, and make her springs dry. And Babylon,*” it is added, “ *shall become heaps, a dwelling-place for dragons,...without an inhabitant.*”...“ *In their heat I will make their feasts, and I will make them drunken, that they may rejoice*” (which was actually the fact on the occasion so foretold), “ *and sleep a perpetual sleep, and not awake, saith the LORD*<sup>15</sup>.” “ *And I will punish Bel*” (Baal) “ *in Baby-*

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<sup>15</sup> It should be observed, that although Babylon was taken, and its king and government thus fell, neither was the city nor the people generally destroyed : the government passed over to another dynasty. In like manner, the City of heathen Rome fell not with its empire, any more than did Macedonia with the end of Alexander’s rule. Heathen Rome, as such, fell ; and this was sufficient to fulfil the predictions of Daniel : while its Empire (but not heathen) vested in Constantine, was as necessary to this fulfilment, as was the fall of its heathenism : the continuance of this was not.

lon" (in other words, will pour out my vial of wrath upon the seat of this Beast). And (ib. ver. 28) it is said, "*Prepare against her the nations with the kings of the*" (East, i. e. here the) "*Medes, the captains thereof, and all the Rulers thereof.*" St. John's "*Kings of the East,*" are here plainly identified with those who should destroy Babylon: while (verr. 31, 32) give us the particulars of the eventful night in which Babylon was so taken. "*One post,*" it is said, "*shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.*" This Chapter has been already referred to, under other figures (ver. 25, seq. See Rev. viii. 8, above, and ix. 3—11): which should suggest, that how diversified soever these visions appear to be, their object is the same in all.

We have too in Isaiah much that is allied to this, foretold also of Babylon; while a far more signal victory of the Church is couched under the terms used: "*Behold,*" says God (Chap. xiii. 17, seq.), "*I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb. . . . And Babylon . . . shall be*" (i. e. eventually) "*as when God overthrew Sodom and Gomorrah.*" The king of Babylon's assumption of Deity, and his fall, as spoken of by Isaiah (chap. xiv. 13, seq.), are also similarly described by Jeremiah (chap. li. 53). And in each case,—as noticed above,—the fall of Daniel's Deity-assuming persecutor is covertly predicted.

Zechariah again, connects this drying up of the great river and the fall of the Assyrian, with the coming of our Lord, and the *spiritual* exploits of the Holy Remnant, His Apostles; and so shews us,—just as St. John does—that the fall of *temporal* Babylon was intended to symbolize that of the *mystical* one: Babylon being at this time the metropolis of Assyria. If we begin at Chap. ix. 9, we shall the better see the ultimate object of the Prophet: "*Rejoice greatly,*" are his words, "*O daughter of Zion... behold, thy King cometh unto thee*" (comp. Matth. xxi. 5, &c.) See also ib. verr. 13—17, and Chap. x. 4, seq. In ver. 10 we have,

"*I will bring them again*" (as) "*out of the land of Egypt, and gather them*" (as) "*out of Assyria*" (i. e. here, the Elect, or Remnant); "*and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them*" (i. e. because they should be so numerous). It is added, "*And he*" (i. e. this spiritual Israel) "*shall pass through the sea, and shall smite the waves in the sea*" (i. e. as Elijah did those of the Jordan, 2 Kings ii. 8), "*and all the deeps of the river*" (i. e. the Euphrates) "*shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.*" That is, just as the Red Sea was made to afford a path to Israel in the Exodus, and as the Euphrates was dried up to facilitate the taking of Babylon; so should every similar obstruction be removed in that great and notable day of the Lord. And again, as Pharaoh and the Assyrian were vanquished; so also should these their spiritual representatives be, and the true believers be gathered into their spiritual Jerusalem.

Isaiah again (Chap. xi. 15, 16), to the same effect: "*And the LORD shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river*" (i. e. the Euphrates), "*and shall smite it in the seven streams, and make men go over dryshod.*" He adds, "*And there shall be an highway for the REMNANT of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.*" That this context belongs to the coming and universal Rule of Christ, there can be no doubt: and, it should be borne in mind, this deliverance was to be "*after the manner of Egypt.*" (Comp. Chap. xix. 23—25; xliiii. 14, seq.; li. 9, seq., with Chap. xi. 11, seq., the *first recovery* of a Remnant being from Babylon).

It must be evident therefore from these places, that the drying up of the Euphrates to prepare the way for the kings of the East, according to St. John, refers primarily to the fall of Babylon by Cyrus: but *secondarily* and *mystically*, to that of mystical Babylon,—i. e. heathen Rome,—which forms the great topic of the Apocalypse. The pouring out of our sixth Vial is therefore, the prelude to this; and was intended to intimate, that this was now about to take full effect. But, before this should be completed, we are led to

consider the last and great effort to be made by the enemies of Zion. For this purpose, spirits of Devils are sent forth to stir up the whole heathen world, and so to combine its forces as to ensure the best prospects of a complete victory. Verses 13, 14, have already been considered (p. 331, seq.). We pass on therefore, to the rest of the context.

The Church is next (ver. 15) admonished of the promise of Christ (Matth. xxiv. 43, &c.), "*Behold, I come as a thief*" &c. And let it be observed, this coming was to take effect, in the first instance, even during the life time of some then present, as already shewn (pp. 107, seq. above). This did so take effect: still a second coming was also promised, which should desolate the Desolator himself; and this was to deliver the persecuted Saints from the power of the Beast. Circumstanced then as the believers at this time were, the assurance here given could not but have made those *blessed*, who dwelt upon the prophecies of this Book. Many did, no doubt, so dwell upon them, and hence feared not to hazard their lives to death.

"*And*," continues St. John, "*he gathered them together into a place called in the Hebrew tongue Armageddon*" (ver. 16). The primary agent to be understood here is the Dragon. "*I saw*," says St. John (ver. 13), "*three unclean spirits...come out of the mouth of the Dragon*." (ver. 16), "*And he*," i. e. "*the Dragon gathered them*," &c. In Chap. xix. 19, we have the parallel to this in, "*I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse*" (i. e. Christ), "*and against his army*" (i. e. the Saints of God. Dan. vii.). The Beast here is, as before, the agent of the Dragon; sitting in his seat, and executing his purposes. Satan is here therefore, the agent primarily meant.

We are now to ascertain what is meant by the term "*Armageddon*." There can be no doubt perhaps, that allusion is here made to something to be found in the Old Testament. The word then, is apparently compounded of the Hebrew *Har* (הַר) *mountain*, and either *Makkedah* (מַקְדָּה), or *Megiddo* (מִגְדּוֹ); some Greek MSS. giving one of these; others, the other. It is perhaps of little moment which we take, as the event had in view in either case, might

very properly be adverted to. If we take the latter, Judges v. 19, seq., will supply us with a victory in every respect suitable to the requirements of this place. "*The Kings came,*" it is said, "*and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo*"<sup>16</sup>....*They fought from heaven; the stars in their courses fought against Sisera.*" (Comp. Rev. viii. 7; xi. 19; xvi. 21.) We then have the victory obtained over the tyrant by a woman,—shadowing out perhaps, our "Woman in the wilderness."—"Blessed above women shall Jael the wife of Heber the Kenite be," &c. The conclusion to this beautiful song is, "So let" (shall?) "*all thine enemies perish, O Lord,*" &c. which should perhaps be read, "*So shall all thine enemies,*" &c. (See my *Heb. Gram.* Art. 231, 11, and my *Examination of the Gram. Princip.* of Professor Ewald, p. 89. Seeleys, London. 1847).

We have moreover a prediction of the event had in view here by St. John, with a reference to the very battle now before us in Ps. lxxviii. 12: viz. "*Kings of armies,*" it is said, "*did flee, did flee; and she that tarried at home divided the spoil.*" And, verse 18, "*Thou hast ascended on high, thou hast led CAPTIVITY CAPTIVE,*" &c., as referred to our blessed Lord's victory and ascension, by the inspired authority of the New Testament. Deborah too, a mere woman, had the principal command in this notable battle. "*It is not by might, nor by power, but by my Spirit, saith the Lord*" (Zech. iv. 6); and so it also was with the Woman in the wilderness, the weakest of beings, and apparently the easiest to be overcome: still, neither could the floods of the ungodly poured after her, nor the collected armies of the heathen, vanquish her.

But, if we have recourse to the other reading, viz. *Makkedah*, we shall find that the place so to be referred to, will not be unsuitable to our context. We are told then, Josh. ix. 1, seq., that all the kings of Canaan, "*in the hills*

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<sup>16</sup> There is a passage in Zech. xii. 11, which speaks of a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon, but this primarily relates perhaps to the death of Josiah. See 2 Chron. xxxv. 24, seq., and Lam. iv. 20, &c., while both refer mystically to the times of Christ.

and valleys, and in all the coasts of the great sea...gathered themselves together, to fight with Joshua, and with Israel, with one accord." "And" (Chap. x. 10, seq.), it is said, "the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon,...and smote them to Azekah, and unto Makkedah. And," it is added, "the LORD cast down great stones from heaven upon them unto Azekah, and they died," &c. And, be it observed, this event is alluded to in the context of the Revelation before us: "And," it is said (ver. 21), "there fell upon men a great hail out of heaven, every stone about the weight of a talent," &c. Whatever be the true reading here therefore, both the places referred to will suit the words of St. John. We have indeed no mention of any particular mountain (*Har* הָר) here; but, as both these battles took place in the mountainous parts of Canaan, and the hills are mentioned in the latter, the intention of St. John probably was, to bring either one, or both, of these places before us.

We must, I think, pass over verse 17 for the present, because what follows it to the end of the Chapter, appears to belong to the *sixth*, not to the *seventh* Vial. The same judgments apparently,—though worded a little differently,—will be found under the *sixth* trumpet (Chap. ix. 13, seq.), while the *seventh* there, as well as the *seventh* Vial here, announces the close of the war, and the victory gained. The armies too of the sixth Trumpet can be no other, as it should seem, than those said under our sixth Vial about to be collected at Armageddon. The *thunders*, *lightnings*, with the *earthquake such as was not since men were upon the earth*, so that the cities of the nations fell, and great *Babylon was divided into three parts, and received the cup of the wine of God's wrath*, and that *every island fled away, as did every mountain, with the destructive falling of hail*, just now alluded to, are evidently the judgments of the latter period of Daniel's seventieth week, differing in nothing essential from those of our sixth trumpet. If we turn back to the opening of the sixth Seal, we shall find these very judgments there also recounted, intended, as it should seem, to shew us, that *identically the same events* are meant (Chap. vi. 12, seq.). "I beheld," says St. John, "when He had opened the SIXTH SEAL, and, lo, there was a great earth-

quake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places," &c., i. e. as remarked in that place and elsewhere, not that any physical passing away, rolling up, or the like, is meant, as to the heavens, mountains, and islands; but that *old things*, in a moral and religious sense, should now so pass away that all things should become new, not unlike even to a new creation, in this higher and better sense.

In like manner, when we are told (ver. 19) that "*the great city was divided into three parts, and the cities of the nations fell*," we are not perhaps to understand, that all this was literally to take place. The division, in the first instance, might have been intended to imply, that even a portion of those consigned to destruction, repented and were saved: and the fall, in the second, was, *as Gentiles and enemies to God's revealed truth*, so as to be no more found. Nor again, are we here to imagine that any such hail should fall as was witnessed at Makkedah, and probably at Megiddo. The system under which these took place, consisted of much that was tangible and earthly; and, as such, it shadowed out something of another sort, which should be not less certain and effectual. What these things were, we shall see presently.

We may now return to verse 17. And there we are told, that, upon the seventh Vial being poured out, "*there came a great voice out of the temple of heaven, from the throne, saying, IT IS DONE*<sup>17</sup>." That is, as at the sounding of the seventh trumpet, the battle has been fought, the victory obtained. The Woman, formerly compelled to take refuge in the wilderness, has prevailed: the Enemy's head has been effectually bruised, even "*the heads over many countries*<sup>18</sup>." The promises made to the Fathers have been fulfilled. Abraham has, in his seed, become the heir and possessor of the world; the heritage of the Gentiles is now his: and this is an everlasting one, and one that shall be given to no other

<sup>17</sup> See Chap. x. 7, above.

<sup>18</sup> See on Chap. xiii. 3, above.

people<sup>19</sup>. It remains now therefore, that we consider the judgment executed on the vanquished.

"*And there came,*" continues St. John (chap. xvii. 1), "*one of the seven Angels which had the seven vials...saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.*"..."*So he carried me...into the wilderness*" (i. e. into which Zion had fled for refuge): "*and I saw a woman sit*" (as if enthroned there) "*upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.*" That this Beast is Daniel's blaspheming Little Horn, there can be no doubt (see Rev. xiii. 1, with the notes). In Daniel this beast was to make war with the Saints of the Most High, and for a season to prevail. Here we find the Woman (his Agent) riding on this beast, and "*drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus*"<sup>20</sup>. "*And upon her forehead,*" it is added, "*was a*

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<sup>19</sup> Dan. ii. 44.

<sup>20</sup> Now, if this persecuting power be the *Little Horn* of Daniel, *heaven Rome* must of necessity be meant, and the Martyrs before us, those of Jesus, who fell in the general persecutions by that Power. We have shewn that this Little Horn is that Power. These Martyrs therefore, must be those who suffered under it. Various objections have however, been made to this by Gibbon and others. One, that these must have been few in number (on which Dodwell has written a dissertation), and much fewer than have fallen under the persecutions of Popery. I answer: It is in the power of none to affirm with certainty, that these were few. Very scanty accounts indeed of these martyrdoms have come down to us; but it will not hence follow that they were few. Eusebius,—whose large work on this subject is unfortunately lost,—speaks of them as being innumerable (*Eccl. Hist. Lib. ix.*): and to this their duration, and the immensity of space in which they occurred, affords good testimony. But, if we allow that they were fewer than those, which have signalized the anti-christianism of Popery; how can this affect our question? The Prophet Daniel tells us that *some of the saints* should be given into his hand for a certain period (Chap. xi. 35); in another place, that he should cast down *some of the stars* to the ground, and stamp upon them (Chap. viii. 7). But by *stars* would seem to be meant, the most eminent of these saints. To the same effect says our blessed Lord; "*Some of you shall they cause to be put to death*" (Luke xxi. 16), which would seem to imply, *some* of those who sustained the office of teachers (see p. 220, above). And, if we look over the accounts of these



*name written*, MYSTERY, BABYLON THE GREAT, THE" (mystical) "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." We have here therefore personified, a *mystical Babylon*, following up the character of the literal one. For it was in the plains of Shinaar (Gen. xi. 2, seq.), that idolatry originated. Literal Babylon was its real mother. Actuated therefore, by the spiritual head of this, viz. the Dragon, that old Serpent the Devil, she had continued to persecute God's people, first under the Theocracy, and then, in her mystical character, she kept this up even in a most extraordinary manner against the followers of the Lamb, in the agency of Babylon's successor, *heathen Rome*. Let us now see how this further appears.

"*And the angel said unto me,*" continues St. John (ver. 7), "*I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. Here is the mind,*" says the angel, "*which hath wisdom. The seven heads are seven mountains, on which the woman sitteth*" (see p. 385, above). "*And there are,*" adds the angel (ver. 10), "*seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*" By "*seven Kings*," appears to be implied, the whole series of Rule constituting this Power, just as it is by the *ten horns*, and the *Little Horn* that sprang up after and among these (in Daniel, chap. vii. 7, 8, 20, 21, 24, &c.): and again, by the legs of iron, and feet and toes of iron mixed with miry clay (Chap. ii. 33—36, 40—46). By the number "*seven*" too, as we have seen, a full and complete number, period, or series, may be well expressed, as it also may by *seventy*.

John continues, "*Five are fallen,*" i. e. at this period of the vision, and within the lifetime of St. John, the series

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these martyrs as given by Eusebius, &c. we shall find, that generally they were so. The nature of the case too is such, as to make this probable. Those termed ringleaders, in anything obnoxious to every sort of government, are always those who suffer first. There is nothing therefore in these objections deserving of the least credit: they rather serve to point out a want of consideration in those who make them. The persecutions of Popery may indeed, be taken as a good exemplification of the spirit, and no doubt of the extent, of these more early ones.

of this Rule had now run out to this extent. This then is what St. John means when he says, "*And one is:*" that is, *is now existing*; not necessarily some *one* Emperor, but some aliquot part of the series, which may thus be termed *one*. But if we are to take some *one* Emperor, then that *one*, who St. Paul says should be taken out of the way before his "*Man of sin*" should appear, would seem to be meant (see p. 210, above). Besides, the *seventh*, signalized by being made the *eighth*, must be the last, i. e. the same with the *Little Horn* of Daniel, which is, in like manner, made the *eleventh* to the preceding ten. But more on this presently. And, if this may be relied upon, John must necessarily be speaking of a period prior to that of Domitian: because, during this Emperor's rule, the persecutions commenced; the Man of sin had actually now appeared in him.

The Angel continues (ib.), "*And when he cometh, he must continue a short space.*" Much the same is said above (Chap. xii. 12) of the Dragon, the principal in this work of persecution: viz. "*Because he knoweth that he hath but a short time.*" In this same Chapter too, this Principal in the persecutions is also said to have "*seven heads, and ten horns*" (ver. 3): and (ib. ver. 6) that 1260 days should measure the period of the persecution to be suffered by our Zion in the wilderness: which again (ver. 14), is said to be "*for a time, and times, and half a time:*" identifying thus both the period and its events, with those predicted by Daniel's *Little Horn* (chap. vii. 25; xii. 7), as already noticed. We have moreover this period with its events, given (Rev. xi. 7, seq.) in these terms: viz. "*And when they,*" i. e. God's witnesses, "*shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them...and*" (ver. 9) "*they of the people...and nations shall see their dead bodies*" (i. e. supposed to be dead) "*three days and an half.*" It is added, "*And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet,*" &c. Then comes the "*great earthquake*" (ver. 13), which we have just been noticing, under which it is here said, "*the tenth part*" (but above, "*the third,*") "*part of the city fell.*" It is added, "*and the remnant*" (i. e. of this number) "*were affrighted, and gave glory to God:*" i. e. as before, all did

not perish, because they now saw that to turn to God was their only means of safety. There can be no doubt here therefore, that this ascending Beast is the same with the *Principal* of Daniel's Little Horn: nor can there, that the periods just noticed, and so variously described, must be one and the same, and this the last portion of Daniel's seventieth week: nor further, that all should take place soon after the whole of this was committed to writing by St. John; i. e. in his own words, "*which should shortly come to pass*" (Chap. i. 1, 3, 19, &c. See the notes there). We have this *seventh* king therefore and the last of the series, that which should make war upon the Saints, and finally close this impious series of rule.

In verse 8 (i. e. Chap. xvii.), we are also told, that this beast "*shall ascend*" (i. e. future to the time of John's receiving this) "*out of the bottomless pit, and go into perdition*" (i. e. at the close of the period termed *the end*). It is also said here, that he is "*the beast that was, and is not, and yet is:*" which seems at first sight to be very obscure: the meaning of which however evidently is, "*the beast which was, but remains not*"<sup>21</sup>, *nevertheless he now is;*" i. e. at this period of the vision; still he continues not, but goes eventually into perdition. I conceive this to be the meaning lying under this obscure and highly mystical relation.

The Angel adds (ver. 11), "*And the beast that was, and is not*" (i. e. but continues not), "*even he is the eighth, and is of the seven, and goeth*" (ultimately) "*into perdition.*" This beast therefore, which is one of the *seven*, in our whole series above, is now counted as the *eighth*. The reason is probably this, because he acts here the most prominent part; is indeed the evil hero of the whole, and therefore is entitled to particular consideration. Quite of a piece with this is the place in Daniel (Chap. vii. 7, seq.), where we are told that the fourth beast, the last and most dreadful, had *ten horns*: i. e. as in the *ten toes* of the first vision, symbolizing the series,—in round numbers,—of a certain *Rule*, or *Dynasty*, so did the *ten horns* of Daniel vii. 7 (see p. 152, seq. above): while the part of the Roman rule so symbolized, was identical with that, implied by the *legs of iron* in the

<sup>21</sup> The verb εἶμι often signifies, *remain*.

first. But, while the Prophet was viewing these *ten horns*, another, and *Little Horn*, grew up *among*, and *after* them; and to this the performance of the marvellous events foretold were assigned. The Rule therefore, that had at first been generally embodied in these *ten horns*, was now laid particularly upon this *eleventh*, and *little one*. And again, in order to make him a fit successor to the universal Rulers who had preceded him, he is made to increase towards the *East*, the *South*, and the *Pleasant land*; and thus to become possessed of the Rule of the *three* situated in these parts, and who were accordingly to fall before him (see p. 157, seq. above). So also here (Rev. xvii. 11), this Power generally viewed at first as one of the whole series of seven, is now singled out for particular notice to the reader. The beast therefore now before us, and about to go into perdition, is of necessity the same with that of Daniel just mentioned, and which was in like manner to perish. The same is the case too, with the feet and toes of miry clay, in Daniel's first vision: and here again, we shall presently find another coincidence, sufficient to dispel all possible doubt on this subject.

The Angel proceeds, "*The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive*" (i. e. *shall receive*<sup>22</sup>) "*power as kings one hour with the beast.*" We have seen, under Daniel's first vision, that the *toes* of the image are indirectly styled kings (Chap. i. 42, 44). These must therefore be *ten*. The Beast here, which carries the mystical Babylon, has likewise *ten horns*, and these are explained by the Angel as symbolizing *ten kings*, each of which is to receive as a king, power for a certain season,—here termed *an hour*<sup>23</sup>,—with the beast: i. e. as his Ministers or Agents. Now here, as just noticed, by these *ten kings* appears to be signified,—in round numbers,—the whole series of this persecuting Rule, for these reasons: viz. I. They had *received no kingdom as yet*, i. e. at the time when John was honoured with this vision: i. e. as already observed<sup>24</sup>, before Domitian was in power: but were,—as constituting St. Paul's Man of sin,—*shortly* to appear. II.

<sup>22</sup> On the use of this term, see p. 332, above.

<sup>23</sup> See p. 236, &c., above.

<sup>24</sup> p. 439.

If they were to receive power with the beast, each for a certain season, then could not the whole of this reach beyond the period determined for his fall: i. e. the close of Daniel's seventieth week. And again, as each of these was so to have his *hour* with the beast, they must of necessity succeed one another in time, so that the last should fall with the beast himself. And III. If these *ten horns*, or *kings*, were so to succeed Daniel's ten horns, for they occupy the place of the *eleventh*, or *Little Horn*, then must they symbolize the rule, and mark the period, of this *eleventh Little Horn*: and accordingly, they must fall with the beast, as before. And, for the same reason, they must synchronize with the *ten toes*, or *kings*, of Daniel's first vision, and must also perish from the stroke of the stone which destroyed them. We have therefore, in every case here, the same Power, events, and times, before us.

It may nevertheless be supposed, that this number is to be *literally* understood, for in some parts of this angelic explanation, the *literal* sense is evidently intended; and, if so, then the *ten* persecutions, or *ten* persecuting Emperors, may have been meant. But, as I doubt whether such an exact number of Persecutors can be shewn to have acted on these occasions, I have preferred taking the analogy of the parallel Scriptures.

"*These*," the Angel continues, "*have one mind*" (i. e. as actuated by the Dragon), "*and shall give their power and strength to the beast. These*," he adds, "*shall make war with the Lamb*." And again (ver. 16), "*These shall hate the whore, and shall make her desolate, and shall eat her flesh, and burn her with fire*." I. e. they shall,—whatever they may think,—really act the part of those who hate her, and be the cause, under the controlling power of the Lamb, of her utter destruction<sup>25</sup>. "*For God*," it is added, "*hath*

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<sup>25</sup> Of this sort are the places, "*I came not to send peace on earth, ... but a sword*," &c. Matt. x. 34: i. e. not that I am the cause of this; the true cause is, the sin of the world: so here, these shall be the cause of the result mentioned. The principle of which is admirably expressed by our Poet, "*teach bloody instructions, which being taught, return to plague the inventor*."—Glassius, *Logica Sacra*, will supply examples (p. 2105. Edit. 1743).

put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God SHALL BE FULFILLED." I. e. until the time of the END, when the victory over them shall be won (see on Chap. x. 7; xi. 14, &c. above).

In Dan. vii. 21, "*The same*" (i. e. *little*) "*horn made war with the Saints.*" What therefore this Little Horn does there, the *ten horns* of the beast do here, i. e. "*these make war with the Lamb.*" The same power and events must therefore, be meant in each place. Again (Dan. ib. 25), "*They,*" i. e. the Saints, "*shall be given into his hand until a time.*"... "*But the judgment shall sit...to consume and to destroy it*" (i. e. his dominion) "*unto the end.*" Here, "*And the Lamb shall overcome them.*" In Daniel again (ib. ver. 28), "*Hitherto is the END of the matter:*" i. e. when the kingdom is given to the *Son of Man*. Here (Rev. ib. 17), "*Until the words of God shall be FULFILLED:*" i. e. shall have come to their *destined END*. So also (Dan. xii. 7), "*When He shall have accomplished to scatter*" (i. e. to spread abroad, as shewn above, p. 345) "*the power of the holy people, all these things shall be FINISHED.*" In the same sense also (Chap. xvi. 17), "*IT IS DONE.*" And again (Chap. x. 6, 7), "*There shall*" (now) "*be time no longer; but in the days of the voice of the seventh angel*" (corresponding to our *seventh vial*)... "*the mystery of God shall be FINISHED, as He hath declared to His servants the prophets.*"

The Angel next tells us, in no mystical terms, what Power it was that this woman, sitting on the beast, symbolized. His words are, "*The woman which thou sawest is that great city which*" (now, i. e. at this time) "*reigneth over the kings of the earth.*" The same universal dominion is implied (ver. 15), where it is said, "*The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*" That Rome as it stood in the days of St. John is had in view here, it is impossible to doubt: the thing is said too plainly either to be misunderstood, or evaded.

Having then, so far seen the purposes of God respecting His Church revealed, by means of the three great Visions of the *Seals*, *Trumpets*, and *Vials*, implying, as it should

seem, in *due order*, the laying open to the Church of the power to be put forth in its defence; the proclaiming of this to the nations; and the fury to be poured out upon the gain-sayers; we are now to contemplate more particularly, I. The judgments to be executed upon the enemy, both as to his literal and mystical kingdom: then, II. The victory of the Lamb and His people. We then, III. Have a short recapitulation of the whole; and *lastly*, an exhibition of the Church established under the *New Covenant*, in the plenitude of its purity, glory, and power.

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## CHAPTER VI.

### ON THE CLOSE OF THE WHOLE.

SECT. I.—*On the Judgments inflicted on the Great Whore.*

**I** SAW," says St. John (xviii. 1, seq.), "*another angel come down from heaven...and he cried mightily...saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*" The great work is therefore here exhibited as "DONE" (comp. Chap. xvii. 17): and the object of these declarations appears to be, as in other instances, to direct the reader to the predictions given of this event by the Prophets.

In Isaiah then, xiii. 4, seq., we are told, that "*the LORD of hosts mustereth the host of the battle. Behold,*" it is added (ver. 9), "*the day of the LORD cometh.*" (ver. 10) "*The stars of heaven, and the constellations thereof, shall not give their light<sup>1</sup>: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world*" (universe) "*for their evil, and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease...I will make a man*" (אָנִישׁ liable to death, i. e. the man Christ Jesus) "*more precious than fine gold, even a man*" (אָדָם, mean man, though he seem) "*than the golden wedge of Ophir.*"

The contrast here consists in causing "*the arrogancy of the proud to cease,*" &c., and in making most precious One, who to men would seem vile, and of no repute. The Prophet goes on (ver. 19, seq.), "*And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited...But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures,*" &c. Again (Chap. xiv. 3, seq.), "*In the day that the LORD shall give thee*" (i. e. the true Zion)

<sup>1</sup> Comp. Matt. xxiv. 29, and its parallels.



*“rest from thy sorrow,...thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!”* (Rev. xvii. 4.) *“Decked with gold and precious stones,...having a golden cup in her hand full of abominations.”* Again, Jer. li. 7, *“Babylon hath been a golden cup in the LORD’s hand, that made all the earth drunken,”* &c.). So again (Isai. xiv. 23, seq.), *“I will make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts.”* And (ib. ver. 26) to shew that Babylon alone, as a city, is not intended here, it is added, *“This”* (as ib. xxxiv.) *“is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.”*

It would be endless to adduce all the places of Holy Writ which bear upon this subject: many have already been given, and some will be hereafter. It will suffice to say here, that all quoted above on the fall of the Antichrist, or enouncing the victories of the true Church, bear indirectly, at least, on this subject: as also does every one of the instances in which it has been predicted that Edom, Moab, Ammon, Philistia, Tyre, Zidon, Damascus, Assyria, Nineveh, Gog, Magog, and the like, should fall. These were all, in one way or other, enemies to the Church of God in Jewry: as such they were judged and punished literally by the Almighty: and then, their enmity and their fall are urged as examples,—perhaps rather as vouchers,—of the fall, in a *mystical* or *spiritual* sense, of the judgments of those, who should in after times, so conspire for the destruction of the Empire of the Son of Man.

We should bear in mind, that it is not so much the fall of a temporal Babylon, Egypt, Moab, Edom, or the like, that is here had in view, although this literally took place, as it is of a *mystical* one; in other words, of the power of Satan as opposed to that of God. It has already been remarked, that the Bible has for its *great* object, the teaching and furtherance of true religion; not merely the work of creation in a philosophical sense, the history of the world, nor the once national distinction of the Jews (see pp. 10—15, 16, 17, &c. above): nor again, was the system of Moses set up, because it was the best that could be devised, but because it was the best for those times, and for the purpose of creating

an irrefragable system of evidence as to the truth of Revelation, and of shadowing out a better dispensation; and, at the same time, of affording the best means for understanding this. Hence, the numerous shadowy allusions in its sacrifices, &c. termed types, and in many other things that took place under it. Hence too, its very language assumed an allusive turn, and abounded in figures; and accordingly, while speaking of one thing, it often meant another, of another or *spiritual* nature: which is not however, the same thing as a double, triple, &c. interpretation of prophecy: by which is meant, that some *event* predicted will receive a partial fulfilment more than once, and ultimately the complete one. Thus it is foretold by some of the Prophets, that Babylon should fall. Babylon *literally* fell accordingly. But, under this, as under the sacrificial types, &c. something else was intended to be understood; and here only,—not as in this literal fall,—something bearing wholly and exclusively on the religious provision made for the salvation of all men; i. e. the establishment of the universal and everlasting Covenant made with Abraham. Nor was the *literal* fall of Babylon, or of the other states similarly denounced, limited to time generally. Babylon did not so fall when taken by Cyrus; it stood for many ages after. The same may be said of Egypt, &c., although this taking of Babylon, &c., was made thus to foretell the fall of a *mystical* Babylon, and which was strictly limited in time.

To proceed: it is said (ver. 2), “*Babylon the Great is fallen, and is become the habitation of devils, and the hold of every foul spirit,*” &c. Which, when applied to the *mystical* Babylon, i. e. *heathen Rome*, must be understood as implying, that all within this Babylon, i. e. not within the kingdom, or Church, of the *Son of Man*, are circumstanced just as the foul spirits, &c. are said to be here.

Again (ver. 3), “*All nations have drunk of the wine of the wrath of her fornication,*” &c. must mean, that because the nations have partaken in the mystical abominations of this Babylon, therefore has the wrath of God been poured out upon them, and brought about *their fall also*. Again (ver. 4), “*Come out of her my people,*” does not merely mean, depart from her locality,—as it was the case in the fall of Jerusalem, the spiritual Sodom and Egypt of the Apocalypse;

—but from her Satanic services, and those synagogues of Satan, for which she was so remarkable, and was now accordingly, “*the cage of every unclean bird.*” Again (ver. 6), “*Reward her even as she rewarded you,*” &c. (see Ps. cxxxvii. 8, 9). Not, take a similar vengeance on her; “*for vengeance is mine, saith the Lord, I will repay:*” but declare and pronounce this to her, and concerning her<sup>2</sup>: thus heap coals of fire on her head, not to consume her, but “*to purge away her dross,*” and “*to take away all her tin:*” and thus demolishing her strongholds of sin, let your spiritual victory be as complete as was that of Cyrus.

In verse 20, again, “*Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her. And*” (ver. 24) “*in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*” But this could not be said either of temporal Babylon, Rome, Edom, or any other place; while it may with truth of the mystical Babylon, or mother of harlots, and of every abomination. It was this, under the guidance and headship of that old Serpent the Devil, that had shed the blood of Prophets and of saints, and of all that had been slain upon the earth: and, upon her it was, that God had now taken vengeance. The kingdom being now moreover given to *the Son of Man*, all people, nations, and languages, were to serve Him; and this even to the end of time: the victory now obtained, the vengeance taken, and the deliverance of the saints achieved, shall for ever, and in like manner, be effected again, and again, for every such real saint, even until another and higher state of being shall make this unnecessary. And in this way, as it appears to me, is every other particular in this chapter to be understood. It is *the spirit of prophecy* with which we have now to do; the service of the letter alone we may safely leave to those, who can rely on rites and ceremonies,—*Jews*, spiritual *Babylonians*, *Romanists*, *Romanizers*, and the like,—who have no relish for either part or lot in the better portion. And, in like manner, it is the spirit of revealed religion alone, which is here the one thing needful, both for interpretation and realization.

When again it is said (ver. 23), that “*the light of a can-*

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<sup>2</sup> See my Letter to Dr. Pusey on the Keys, pp. 11, 57, seq.

*de shall shine no more at all in thee:*" and (Chap. xix. 3) that "*her smoke rose up for ever and ever:*" we are not to suppose, in the first case, that heathenism should now be so effectually put out, as never to exhibit anything like light; nor, in the second, that any thing like smoke should ascend, or that any actual burning should go on. All that appears to be meant is, no more should Satan,—as he had hitherto done,—deceive the world with a false light, and an assumed power of Deity: the means had now been afforded whereby all should have it in their power, both to detect and cast away the false, and to obtain that which is true. And, as to her smoke for ever ascending<sup>3</sup>, nothing more seems to be meant than that, as a complete overthrow of the system of spiritual wickedness had now been effected, so should this victory for ever supply the means of wholly annihilating every effort on her part to rise, and again to usurp the power which she hitherto had done.

SECT. II.—*On the Celebration of the Victory won.*

THE victory being now complete, and the opposing Babylon for ever ruined, we have to contemplate, from verse 1 to verse 11, the hymn of victory as sung by the saints. This is the third time that this victory has been brought before us, and in each case with a hymn addressed to its Author: viz. I. Chap. vii. 12—17, inclus.; II. xi. 15—18; and III. here. And it is obvious, that, as the subject-matter is the same in each case, so must the victory in each be identical. Let us consider a few of the particulars.

In the first of these places then (Chap. vii. 12, seq.),

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<sup>3</sup> Allusion is evidently made here to Isaiah's fall of Edom (Ch. xxxiv. 10), and there, although an utter overthrow is still visible on the face of that country, yet we have none of the *pitch, brimstone*, and *fire*, mentioned by the prophet, nor has *the rolling together of the heavens as a scroll*, ever taken place. The truth is, as already remarked, Isaiah had *ultimately* in his eye the fall of a *mystical Idumea*, or *Babylon*, just as John has here, although the temporal fall of this place was his *primary* object. And in this sense, the denunciation is permanent: sin and sinners being its object; and hence it will extend, even to the judgment of the unknown world. *Prophecy*, even when *particular*, and is thus *mystically* applied, becomes *doctrine*, and admits of everlasting application.

we have a company of an indefinite number out of each of the tribes of Israel, i. e. of the *holy Remnant*, joined with “*a great multitude...of all nations, kindreds, and people;*” these stand before the throne, and offer up their song of praise. And, that this is meant of the Church on earth, not of the spirits in heaven, appears evident from what follows (ver. 15, seq.), “*He that sitteth on the throne shall dwell among them. They shall hunger no more...For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*” Things which could be said with no propriety,—and indeed never are said,—of the spirits in heaven, as shewn on this place above. It is true indeed, John sees his vision in heaven (or rather in the clouds of heaven, see p. 237); but then, it will by no means follow, that all he relates must have actually taken place at all, much less in the heavens of spirits, as already remarked on Chap. xii. p. 367, seq. above, &c.

Our next place is Chap. xi. 15—18, inclusive. Here then, the great theme of the Song is, “*The kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever. We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*” The reign here must necessarily be that of *the Son of Man*, as foretold in Daniel, and noted above. The power put forth here therefore, and the rule so acquired, could be no effort of this sort so made, or of victory, obtained in the heaven of spirits: this would be to suppose a most strange thing. The following context makes all clear, viz. “*The nations were angry, and thy wrath is come, and the time of the*” (spiritually) “*dead that they should be judged...and that thou...shouldest destroy them*” (i. e. on earth) “*that destroy the earth.*” The time come here, is *not* therefore the final day of judgment; it is that of the judgment of the great whore, (Dan. ix. 27), in which “*the consummation, and that determined should be poured upon the Desolator:*” here, on “*them which destroy the earth,*” which is virtually the same thing.

This could therefore, be no victory obtained over rebellious angels above: it was that obtained over the *great red Dragon* on earth, together with his ministers, whether spirits

or men. And here as before, although the judgment spoken of is *primarily* that of the great whore, it is *ultimately* a voucher and a picture of the final one; and that, which the preaching of the Word has ever in view, as the wages of sin. And, if it be said here, that "*there were great voices in heaven*;" still, as the Church is often meant by this term, and is below termed *a new heaven*; and further, although it may be allowed that even the angels joined in this song, the probability is, that the Church is in the main meant.

In our third hymn (xix. ver. 3, seq.), "*Alleluia, praise ye the Lord*," forms its perpetual chorus. "*A voice*," it is said, "*came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*" This must be the voice of one of God's ministers, whether angelic or otherwise: and it is addressed, not to the inhabitants of heaven, but of the earth. It could hardly be said of the glorified spirits, all "*ye that fear Him both small and great*:" because, by "*ye that fear Him*" should seem to imply, that the persons so addressed were situated among others who did *not* fear Him; while the distinction of *small and great*, could scarcely have been made with reference to glorified spirits. And again when it is said, "*I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth*:" we have the best reason for believing, that congregated multitudes of the Church are meant, rather than those of the heavenly hosts. The expression "*many waters*," means generally, as we have seen, peoples, nations, and languages; which could hardly therefore, have been used with reference to the heavenly hosts. The same is the case in our *first* song (vii. 12, seq.).

The terms again, "*the Lord God Omnipotent reigneth*," identify the subject of this song with that of our *second*: and consequently, the reign of the *Son of Man* is that of the *Lord God Omnipotent*. Again here, "*Salvation...unto the Lord our God...for He hath judged the great whore, which did corrupt the earth*," &c.; in our second song is, "*the time is come that they should be judged...and that thou shouldest destroy them that destroy the earth.*" The subject-matter is therefore the same, in each of these songs; it is that which glorifies the power and grace of Christ, in His having now subdued the

great enemy of souls, and in His offering salvation full and free to every lost child of Adam. It is, I say, that *one* great victory achieved once for all in the fulness of time, according to, and exactly corresponding in all its parts with, the promises made to the Fathers. This song too, like every other in this Book, is perfectly of a piece with all those of the sweet Psalmist of Israel; and is therefore, properly the song of the redeemed Church below, and of every truly converted individual within it.

### SECT. III.—*On the Results of this Victory.*

WE have next (ver. 7), the marriage of the Lamb with His spouse the Church. "*Let us be glad*" (i. e. we who receive the benefit of this, and are hence made a spiritual seed), "*and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready:*" which will bring to mind David's xlvth Psalm.

It is to be observed here, that we have,—as in the Apocalypse,—first the warfare to be sustained; then the victory; then the throne for ever established; and lastly, the marriage of the Conqueror (ver. 9, seq.). "*Kings' daughters,*" it is now said, "*were among thy honourable*" (lit. *precious*) "*women: upon thy right hand did stand the queen in gold of Ophir:*" i. e. the person chosen out of these to be so. That this was to be considered as a king's daughter, is evident from what follows: viz. "*The king's daughter is all glorious within*" (i. e. in the inner part of the Palace): "*her clothing is of wrought gold,*" i. e. "*of Ophir.*" "*She shall be brought unto the king...the virgins her companions...shall be brought unto thee.*" It is added (ver. 16), "*Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth,*" i. e. as nursing fathers of thy spiritual family.

As we are here placed under the *New Covenant*, which gives to the children of Zion the whole earth as their Canaan, the system is represented as entirely *new*, as it elsewhere is by a *new creation*: and hence it is, that a *new* marriage is made to take place: not indeed that the elder one is thereby annulled. Under that, Canaan alone was peopled: under this, the whole earth is; and, from this union, it is now to receive its princes. By "*the virgins,*" is perhaps meant the

*converts* out of all nations, for these are called *virgins* (Chap. xiv. 4): who, being brought to the King as attendants on the Queen, are adopted into the family, and thence considered as *the seed* or *generation* which should be counted to the Lord (Ps. xxii. 27—31, &c.). The "*Daughter of Tyre*," too,—formerly denounced,—is now here with a gift; even as the rich among the people (i. e. *nations* generally. Comp. Ps. lxviii. 29, seq.), where we likewise have these glories preceded by a warfare, and followed by a victory.

We have moreover, in Ps. lxxxvii., some obscurities, which the foregoing will tend to elucidate. "*His foundation*," it is said, "*is in the holy mountains*." *Its foundations*, i. e. of the *Lord's house* (see Isai. ii. 2) are on *the mountains of holiness*, i. e. wherever this holiness may be found. It is added, "*The Lord loveth the gates of Zion more than all the dwellings of Jacob*." That is, It is *His Zion* that is his peculiar treasure: not Jacob, nor his dwellings, in any other sense. Let this be carefully borne in mind. The system is *spiritual* in its essentials, while in its accidents it is but too often made carnal.

The next verse (3) makes this, which has its foundations so placed, *a City*, and this *the City of God*; of which more presently. We next have *Rahab* (Egypt), *Babylon*, *Philistia*, *Tyre*, and *Ethiopia*, among those who now know God. "*And of Zion*" (read *Even of Zion*, i. e. as now established in these several places) "*it shall be said, This and that man was born in her: and*" (read *for*) "*the Highest Himself shall establish her:*" i. e. His spiritual Zion on the holy mountains, so as never to be moved. "*The Lord*," continues the Psalmist (ver. 6), "*shall count*" (rather "*recount*," i. e. narrate as it were severally), "*when He writeth up*" (i. e. *booketh, registereth*, i. e. in the book of life) "*that this man*" (i. e. each one so registered) "*was born there*," i. e. received a new birth in the Zion so founded, established, and extending, throughout the world, by virtue of the marriage now brought before us.

This again, will bring us to the doctrine of St. Paul on this head (Eph. v. 23, seq.), "*The husband is the head of the wife, even as Christ is the Head of the Church: and He is the Saviour of the body:*" i. e. of this great Body. "*Therefore as the Church is subject unto Christ, so let wives be to their own*



*husbands....Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it.”...“That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. This is a great mystery; but I speak concerning Christ and His Church.”* That is, I place you believers in that state of union with Christ, which Holy Scripture does in constituting you, under this mystery, His very members, flesh, and bones. See therefore that you live accordingly. Of this again, the whole Song of Solomon is a mysterious, varied, and most lovely, display.

If we now turn to Matth. xxii. 2, seq., we shall have our Lord's application of this to Himself, and to those who should be His followers, coupled with the fall of the Jews, and calling in of the Gentiles. “*The kingdom of heaven,*” says he, “*is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come.”...“And the remnant took his servants, and entreated them spitefully, and slew them.”* Thus did the Jews: they not only refused to come, but they put those to death who invited them, whether they were Prophets or Apostles. Their fate is denounced in these words, “*But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.*”—Which accordingly took place.

“*The wedding is ready,*” continues the king, “*but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out...and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.*” It is remarkable here, that *all*, both bad and good, are at once invited and brought in to the banquet. But are all equally welcome there? Let us see.

It is added, “*When the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot...and cast him into outer darkness.*” This might seem harsh treatment: but the truth is, it was fully merited. In all such cases in the East,

the garment to be worn at the feast, is given by the host to each as he enters the house. To refuse to accept and wear this, is therefore an insult to him who had provided it: and justly is the intruder, in such case, cast out, and treated with the punishment due to insulted dignity.

The Apocalypse, in accordance with this, proceeds: "*And to her,*" it is said (ver. 8), "*was granted that she should be arrayed in fine linen, clean and white:*" in other words, *fine linen clean and white*, was given to her, in order that she might appear without spot or blemish before her Lord. (Eph. v. 25), "*Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word.*" These are the means; blamelessness before God is the end. It is added by St. John, "*For the fine linen is the righteousness of saints.*" So again (Rev. iii. 18), "*I counsel thee to buy of me...white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear,*" alluding to Gen. iii. 21, where it is said, "*The Lord God made coats of skins, and covered them*" (comp. Rev. vii. 13, seq.; xvi. 15); thus mystically intimating at once their natural nakedness, and the means whereby this should be done away.

To refuse the wedding-garment was therefore, to refuse the great means of acceptance offered by the host. In the Church, *righteousness is that of Christ*. It is obtained by putting Him on by faith, as a garment: and this is there offered to all without money, and without price: and it is accounted to all by faith (see Rom. iv. 3, 5, seq.). "*To her was granted,*" &c. is said of the Church of Christ in the aggregate, and thence to every member in particular. Well then, may this holy family sing, "*Let us be glad and rejoice, and give honour to Him:*" because He has graciously united us to Himself, made us the mystical members of His own body, by the victories he has now won, and within the kingdom which He has so established. This then, as before, must all belong to the Church on earth; not to the glorified spirits in heaven.

"*Blessed are they,*" continues John, "*which are called*" (i. e. have obediently accepted the call) "*unto the marriage-supper of the Lamb.*" Blessed indeed who have thus been received, adopted, justified, and sanctified, through the wash-

ing of water by the word, and the renewal of the Holy Ghost; made sons of God, and placed on the path that leadeth to life eternal. "*These*," it is added, "*are the true sayings of God*:" i. e. these contain all His provisions, made to effect all His purposes. Theirs it is (ver. 10) to lay open "*the testimony of Jesus*," and "*is the spirit*," soul, and substance, "*of*" all "*prophecy*."—John now offers worship to his informant who refuses to accept it, saying, "*I am thy fellow-servant, and of thy brethren that have the testimony of Jesus*:" that is, in whom *the Spirit, the Water, and the Blood*, agree (1 John v. 8). Again (ib. 6), "*It is the Spirit that beareth witness*," i. e. giveth this testimony. And (ib. 10), "*He that believeth on the Son of God hath the witness*" (testimony) "*in himself*." This is the blessedness which such enjoy: all has resulted from the free and unmerited grace of God; of themselves they are nothing: and hence, however exalted in any respect whatsoever, they cannot receive worship one of another. The same is true of the highest Archangel. To suppose the contrary, is to exalt the creature at the expense of the Creator, and plainly to evince the spirit of Antichrist.

The victory is therefore, now complete; the song of praise has been sung, the banquet spread and enjoyed: and we have now to consider a short recapitulation. I. Of this warfare of *the Son of Man*, in order, as it should seem, to give it the greater prominence in our estimation. Then II. The fall of the enemy; and lastly, The positive establishment of *the Church*, and in this, the everlasting glories conferred

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<sup>4</sup> To the same effect our blessed Lord (Luke xxiv. 27, seq.), "*And beginning at Moses and all the Prophets, He expounded unto them IN ALL THE SCRIPTURES the things concerning Himself*." The consequence of which was, "*They said one to another, Did not our heart burn within us while He . . . OPENED to us the Scriptures?*" Again (ib. ver. 44.) "*These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me*." "*The words*," here alluded to are probably the following (Ch. xxi. 22), "*These be the days of vengeance, that all things which are written may be fulfilled*." And the testimony which all these bear is, to Christ. And again (ib. xxii. 37), "*The things concerning me have an end*:" i. e. a destined accomplishment: and these were the days in which this was to come to pass.

upon believers, in the universal establishment of the Covenant of Grace.

SECT. IV.—*Presenting a short Recapitulation of the Warfare and Victory.*

ANOTHER Chapter ought to have begun here (ver. 11). Nothing can indeed exceed the carelessness with which these divisions have been made. Let readers bear this in mind, and attend the more particularly to the context. John begins, as is usual with him on the commencement of a new vision, and as already noted: "*I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth He judge and make war.*" From what is further said of Him here (to ver. 14), it is evident that our blessed Lord is meant; and that this is very little more than a repetition of what we have seen, upon the opening of the first Seal (Chap. vi. 2). The thing intended is therefore, in the main the same, as is also that given under different figures in the other two visions: all the woes inflicted in these were evidences of the wrath of the Son of Man, as intended to effect the subjugation of His enemies. "*In righteousness doth He judge and make war,*" &c. (ib.) Comp. Isai. xi. 4, seq., which is probably the place had in view by St. John. Also Chap. iii. 14.

"*His eyes were as a flame of fire*" (ver. 12). See Chap. i. 14, and the notes on it. "*He had a name written, that no man*" (formerly) "*knew but himself.*" See Chap. ii. 17; iii. 12. Allusion is here apparently made to Gen. xxxii. 29, and Judg. xiii. 18. In the first it is said, "*Wherefore is it that thou dost ask after my name?*" In the second, "*Why askest thou thus after my name, seeing it is secret<sup>5</sup>?*" The Person who wrestled with Jacob, could have been none less than Christ; for he wrestled with God, and was thence named Israel (יִשְׂרָאֵל), *Prince of God*. In Judges (just cited)

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<sup>5</sup> Lit. *Wonderful*, פֶּלְאִי, an adjective, formed, apparently from פֶּלֶא, Is. ix. 6. The *Masorets* however tell us, that the נ is redundant, יִתִּיר; which I am disposed to treat as visionary. Nothing can be more likely, than that Isaiah had the place in Judges in his eye when he wrote this, and that he intended to throw light upon it.

the person appearing is said to be "*an angel of the Lord*:" while (ib. ver. 23) he is spoken of as being *the Lord Himself*: which must mean the Person of Christ. As to His "*new name*" (Rev. ii. 17; iii. 12), the meaning probably is, that it should be of Gentile origin, viz. *Christ* (the *anointed*, in Greek); and hence, when used *mystically*, implying this privilege in all who are truly His. "*No man knoweth*," says St. John (chap. ii. 17), "*saving he that receiveth it*:" i. e. in its saving influences. To the same effect (Chap. iii. 12), "*I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem*,"... "*and I will write upon him my new name*." We are told, Acts xi. 26, that "*the disciples were called Christians*" i. e. by this new name, "*first in Antioch*." Which some have thought,—and perhaps with good reason,—that by *χρηματίσαι* is meant, they were so called oracularly, i. e. by Divine revelation. There was now no reason why Hebrew terms should have the preference. The "*new Jerusalem*" is clearly the Christian Church: the *new name*, as far as name is concerned, is *Christ* and *Christian*. These the nations have adopted far and wide: and they are everywhere known to imply the Person of Christ, and thence his *character* in those who use them.

"*He was clothed*" (ver. 13) "*with a vesture dipped in blood*" (see also ver. 15), all of which has been sufficiently considered in the notes on Chap. xiv. 19, 20. The same victory must therefore, of necessity, be had in view in each case. (Ib.) "*His*" (now known) "*name is called the Word of God*." So John i. 1, a usage almost peculiar to him, and necessarily designating the Person of Christ. "*And the armies*," it is said (ver. 14), "*which were in heaven*" (here necessarily in His warfare on earth, and constituting His spiritual soldiers or Church), "*followed Him upon white horses, and clothed in fine linen, white and clean*:" which, as we have already seen (Chap. iv. 4; vii. 9, 14; xix. 8), is *the righteousness* of saints on earth; not of glorified spirits in heaven. And again (ver. 15), "*Out of His mouth goeth a sharp sword, that with it He should smite the nations; and...rule them with a rod of iron*," &c. Which must mean Christ's judgments on the wicked on earth. The scene is therefore clearly on earth, and not in heaven, in every case here: and these are but repetitions of the same events.

The battle is now supposed to be over: the fowls of the heavens are therefore invited (comp. Ezek. xxxix. 17, seq., which clearly relates to these times) to come and feast on the flesh of the slain. We have already had this war and victory before us in Chap. vi. 12—16; xvi. 16; xvii. 13, 14. And we are told in the latter place (ver. 17), that this war should be continued “*until the words of God should be fulfilled.*” Again (xix. 20), “*the Beast and the false prophet that wrought miracles before him*” (comp. Chap. xvi. 13, 14), “*with which he deceived them that had received the mark of the Beast, and them that worshipped his image*” (see also Chap. xiii. 12—15), cannot but identify the events of this context, with those occurring in those places; and hence shew, that these are identically the same. These enemies are now given (see Dan. vii. 11) to the burning flame.

EXCURSUS.—*On the extraordinary Troubles of the last days of the Roman Empire.*

As it is indispensable some account should be given of the last days of the heathen Roman Empire, for the purpose of affording the testimony of History to the events foretold by the Prophets, and indirectly brought before us by St. John; I have deemed it right to take the relation of Mr. Mede of these events, and particularly as he appears to me to have given them in as few words as this could be done.

“I will begin,” says he<sup>6</sup>, (*Comment. upon the Revelation, Fourth Seal*), “at slaughter; and I omit the things which this age suffered from a forrain enemy, truly most grievous things; the barbarians with rapines and murders wasting almost the whole Empire, under the Emperours *Gallus* and *Volusianus*. ... We look for intestine and *domestique*. Ten therefore, more or less, Emperours and *Cæsars*, which are counted lawful, within the compass of this seal...i. e. the space of three and thirty years, or a few more, did the sword, not of their enemies, but of their own subjects take away. In the same space, under the Emperour *Gallienus* alone, those thirty tyrants which *Pollio* mentioneth...rose up in divers parts of the Roman Empire: and almost all these” (were) “slain

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<sup>6</sup> I quote the Edition of 1648.

either by their own, or by one another, or were put to death by the lawful Emperours."

... "The Emperours themselves, and first *Maximinus*, and last of all *Gallienus*, how cruel were they? *Maximinus*... was so cruel, that some named him *Cyclops*, others *Busiris*, others *Sciron*, some *Phalaris*, many *Typhon* or *Gyges*. The Senate so feared him, that they prayed in the Temples publicly and privately, as also the women with their children, that he might never see the city of Rome. For they heard that some were crucified, others enclosed in beasts newly killed, others cast to wilde beasts, others bruised with cudgels, and all these without regard of dignity.... He slew all that knew his descent, to hide the baseness of his birth; yea and some of his friends, who for pity and affection had often given him many things; neither was there a more cruel beast upon earth.... Without judgment,... accusation, defence, he slew all (of the faction of some great one), took away the goods of all, and could not satisfie himself with the slaughter of above four thousand men.

"Hear also what *Trebellius Pollio* saith of *Gallienus*. *Ingenus*, saith he, being slain, who was named Emperor of the *Mæsan* legions, he bitterly shewed his cruelty upon all the *Mæsans*, as well souldiers as citizens... and was so sharpe and cruel, that he left most of the cities void of the male sex. The same author upon the life of *Gallienus*, adds, The *Scythians* saith he, invading *Cappadocia*, and going through it, the souldiers thought again of making a new Emperour: all of whom *Gallienus* after his manner slew. He addeth in the end, He was too too cruel to the souldiers, for he slew 3000 or 4000 every day.... That no evil might be wanting, saith he, in the times of *Gallienus*, the city of the *Bizantines*, renowned for sea-fights... was so destroyed by the souldiers of *Gallienus*, that there was not a man left. For the revenge of which destruction, *Gallienus* being again received in *Bizantium*, he slayeth all the souldiers unarmed," &c.

"So much for slaughters; I come to Pestilence." "*Zonaras* is my author... that under the Emperors *Gallus* and *Volusianus* the pestilence arising from *Ethiopia* went through all the provinces of Rome, and for fifteen years together incredibly wasted them. Neither did I ever read of a greater plague (saith an eminent man in our age) for that space of time or land."

“There remaineth yet famine, of these three calamities ; which surely, that it could not be wanting to this age, although none of the ancients had brought it to light, any man may thence gather, that almost all the Empire through these times was so polled and consumed by the rapines and wastes of the *Scythians*, that no nation, if credit be given to *Zosimus*, of the Romane domain remained free from them ; almost all the towns were deprived of walls ; and being deprived of them, the greatest part were taken. How could it then be, but that the fields should be forsaken,...plowing neglected, and whatsoever provision there was spoiled ?

“And that in truth it came to pass, is manifest by the Epistle of *Dionysius Alexandrinus*, who then lived, to his brethren ; wherein he testifieth, that that fearful pestilence which we mentioned before, succeeded the war and famine. *After these things*, saith he, that is, the persecution which was under Decius (for he meaneth that which went before the pestilence),...both war and famine followed, which we suffered together with the heathen : and a little after. But when, saith he, both we and they had a little respite, that pestilence came upon us, a thing more terrible to them than any terror, and more lamentable than any calamity : and to us an exercise and trial inferiour to none of the rest. *Cyprian* confirmeth it in his *Apology* to *Demetrianus*. When, saith he, thou saiest that very many complain, that it is imputed to us that wars arise oftener, that the pestilence and famine do rage, and that it is such stormy and rainy weather,” &c.

Mr. Mede says under his fifth seal, “The fifth seal shall begin from the Empire of *Aurelianus*, in the year 268, at what time the fifteen years’ pestilence is extinguished, which was the longest of all the calamities of the former seal. Now the most notable...is that *persecution* of the Christians began by *Dioclesian*, continued by others, the most bitter by much of all which ever were. Former ages saw nothing comparable to this. *It was longer and more cruel* (they are the words of *Orosius*) than almost any fore-passed. For there was a continual burning of Churches, proscribing of *innocents*, slaughter of *martyrs*, for ten years’ space. Forthwith, in the beginning of that ten years, within thirty days, about 17,000 men are reported to have been butchered ; neither did the fury of the persecutors assuage in the progress of time. In Egypt



alone (how small a part of the Empire of Rome!) if credit be given to Doctor *Ignatius, patriarch of Antioch* (as Scaliger hath it), there were butchered 144,000 men, and 700 banished, whence the *Dioclesian Æra* took its name among the *Ægyptians*, and that to this day it should be called the *Martyrs' Æra*." So far Mr. Mede.

Those who wish to prosecute this inquiry, will, of necessity, have recourse to the original writers, such as the early Fathers, Justin Martyr, Tertullian, Origen, Eusebius, and others; but as Mr. Dodwell has written a very elaborate Treatise on the subject, among his *Dissertationes Cyprianicæ*, entitled, *De paucitate Martyrum*, which may be consulted with great advantage, I shall deem it sufficient here to offer a few remarks on certain parts of this.

It will be seen from the extract given above from Mr. Mede, that he makes the vast number of martyrdoms of those times, a consideration of great importance to the confirmation of his scheme and conclusions. Mr. Dodwell, on the other hand, believing these numbers to have been greatly exaggerated, labours much, and puts forth very considerable ability and learning, to shew that they were but few. The probability seems to be here,—as in all such controverted cases,—that the martyrs were neither so numerous as some have been disposed to make them, nor so few as Mr. Dodwell would have them to be.

Mr. Dodwell's arguments are grounded on the best probabilities he could arrive at, by adducing and discussing the very scanty accounts which have come down to our times: which, in the absence of a sufficiency of positive documents, was all that he could do. If indeed, the great work of Eusebius on this subject had come down to us, the case would have been different. It is my intention now to shew, that Mr. Dodwell has in one very remarkable instance failed to do justice to his authority. The place I propose to examine, is the sixty-second Section of his *Dissertatio de paucitate Martyrum*.

The point disputed here is, a passage adduced by *Aringhus*, from Cyprian's *Exhortatio ad Martyrium*, in which it is said (Dodwell's edit. p. 181), "*numerari non possunt martyres Christiani*." Cyprian's proof is, Rev. vi. 9—14, both as to their being innumerable, and having come out of great

tribulation. It should be observed, that he had quoted several instances of martyrdom, occurring under the partriarchal and Jewish dispensations; and that he now speaks of those under the Christian. Mr. Dodwell's first argument is, that if these in the Revelation are to be compared with those under the Old Testament, they cannot be said to be innumerable. Which every one must see in a moment, is fallacious. His next argument is, that the holy martyr Cyprian speaks here, not of the martyrs who suffered in the persecutions under the Emperors, but of those who should suffer during the whole of Gospel times ("Sed potius eorum qui *Evangelii* totius *temporibus* futuri essent," are his words). But who, I ask, does not see, that this is a wholesale assumption on the part of Mr. Dodwell? and one which takes it for granted that St. Cyprian understood the Apocalypse, just as Mr. Mede does? The truth is, St. Cyprian reasons here, as he does on the martyrdoms of the Old Testament, from this event as from *a fact*, and as if these persons had so come out of great tribulation, and had washed their robes in the blood of the Lamb. The consideration indeed, he urges for future instruction and encouragement: for this is the object of his Tract: while it is certain he gives us his opinion; not a conclusion on the theory of Mr. Mede.—But the assumption of Cyprian is also untenable. It does not appear,—nor can it be made to appear,—that this innumerable army of the Redeemed, although coming out of great tribulation, were all martyrs. Mr. Dodwell cannot therefore, nor yet St. Cyprian, be here wholly relied on.

That the number of martyrs was in every case greater than Mr. Dodwell is willing to allow, appears therefore likely. Nor can his next *Dissertatio de Martyrum fortitudine* be understood, as far as I can see, on any other supposition. And again, if the persecuting Emperors really were, as indeed the Roman historians themselves represent them, and as reported by Mr. Mede,—no matter what Dodwell, or Gibbon, may say to the contrary,—men who could indulge to the extent many of them did, in the murder and proscription of their own citizens and friends; Is it to be supposed they would be more lenient towards others, whom they looked upon as atheists, and as hateful to both gods and men? Every one who has looked into the

histories of the Papal persecutions,—where similar power and a similar spirit prevailed,—very well knows to what an extent these were carried. And I ask, Is it to be supposed that the very *worst times*, under Rulers the *worst* imaginable of heathen Roman domination, would in such case be less ferocious and bloody? The authoritative accounts we have of these, do certainly present us with scenes so shocking, as to be scarcely credible: which is sufficient to prove the animus of these men. Add to this the power they possessed; and the probability must be strong, that the martyrdoms suffered could not be few<sup>7</sup>. But, as remarked elsewhere, it is not necessary to our question that they should be innumerable. That *many should fall*, is the declaration of prophecy: and that *many did so fall*, every particular connected with this question, conspires to prove: and this is enough for us.

There were to be expected too within this period, according to our Lord's prediction (Luke xxi. 10, &c.), besides wars and rumours of wars, "*great earthquakes in divers places, and famines, and pestilences, and fearful sights, and great signs from heaven.*" Of the famines and pestilences we have had some account: of the *earthquakes*, &c. take the following. In the eighth year of Trajan's reign a dreadful earthquake overturned, in Asia, the cities of *Elea*, *Myrine*, *Pitame*, and *Cumæ*; in Greece, those of *Opus* and *Oritæ*<sup>8</sup>. Again, in about two years after, the Pantheon in Rome was burnt by lightning, and some cities in Galatia were destroyed by an earthquake<sup>9</sup>. Soon after this Antioch was nearly ruined by one of the most dreadful earthquakes mentioned in history<sup>10</sup>. Again, in the reign of Gordian (about A.D. 240), there happened a dreadful earthquake, which overturned a great many cities, and destroyed an

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<sup>7</sup> Mr. Dodwell speaks in one place (§ xc.) of deaths from ten to twenty in a day as *inconsiderable*, but *frequent*! of those from thirty, sixty, and a hundred, rare! Besides he thinks, that a number far less than one hundred quite sufficient to blunt the edge of one sword, and to tire one executioner: for not more than *one* was allowed! See also the close of § xcii. a specimen perhaps of the feeblest advocacy that mortal man ever advanced, in favour of tyranny the most cruel!

<sup>8</sup> *Univers. Hist.* Vol. xv. p. 127.

<sup>9</sup> *Ib.* p. 135, seq.

<sup>10</sup> *Ib.* pp. 138, 402.

infinite number of people<sup>11</sup>. Again (about A.D. 260), in the times of Gallienus, the empire was in many places afflicted by other calamities. The sun was overcast with thick clouds, and great darkness continued for several days together, attended with violent earthquakes and dreadful claps of thunder, not in the air, but in the bowels of the earth, which opened in many places, and swallowed up great numbers of the people. The sea swelling beyond measure, broke in upon the continent, and drowned whole cities. The plague raged with great violence in *Greece*, *Egypt*, and especially at *Rome*, where it swept off, for some time, five thousand persons a day. To these were added, the incursions of the Goths into *Greece*, and of the Scythians into *Asia*<sup>12</sup>. Which will perhaps be sufficient to shew, that all so foretold was fulfilled to the very letter.

SECT. VI.—*On the Fall of the Antichrist.*

THE next Chapter (xx.) presents us with a more particular account of the restraints and final overthrow of the great Enemy, the Instigator of this whole warfare with the Lamb and His saints: which commences, as it should seem, with the period of the Apostolical preaching (see pp. 328—331, above). This may be looked upon therefore, as a sort of counterpart to the last ten verses of the preceding Chapter, which details the victorious progress of "*the Son of Man*." The first three verses here, tell us of the binding of Satan for "*a thousand years*," and of his being, after the expiration of that period, let loose for "*a little season*."

We have already seen on Chap. ix. 13; xii. 7, seq., above, that Satan was cast down from heaven; i. e. out of the visible Church of God by the Redeemer; in other words, that he was so bound by the stronger man, and his house and goods so spoiled, that he could by no means injure, in a spiritual sense, the commissioned messengers of Christ. We evidently have here, under other terms and figures, a reca-

<sup>11</sup> Ib. p. 402.

<sup>12</sup> Ib. p. 435. See also Milman's *Gibbon*, Ch. x. on *Decius*. Also pp. 420, 433. Vol. III. p. 437, &c. Also *Aurelius Victor* (*Index Terræ motus*, &c.).

pitulation of that event. "*I saw*," says John, "*an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he...bound him*" (Satan) "*a thousand years*<sup>13</sup>." The next verse tells us, "*that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*" In Chap. xii. 12, this latter period is termed "*a short time.*" And from what follows, viz. that of the persecutions, this must come after the Apostolic period.

Satan is therefore, at this period, bound with respect to the nations: and hence it was, that no violent opposition from these was experienced by the Apostles. But, after this period he was to be loosed for the purpose, as it should seem, of stirring these up to try and to purify the Church. The Angel who now binds Satan is, no doubt, our blessed Lord, for He it is (Chap. i. 18) that has the keys of hell and of death, and who places *him* under the feet of His Apostles (Luke x. 19). The *fallen star* (Chap. ix. 1), to whom the key of the bottomless pit is given, is evidently Satan; for we are told that, to him it was given to make war with the saints; and for this purpose,—as we have seen in its place,—were the powers of hell allowed to come forth: but this belongs, of necessity, to the period of his loosing.

We are in this first instance therefore, within the period of the Apostolical mission and power. It is said accordingly (ver. 4), "*And I saw thrones, and they*" (i. e. impersonally, meaning here the Apostles), "*sat on them, and judgment,*" it is added, "*was given unto them.*" So our blessed Lord, Matt. xix. 28, "*Verily I say unto you, That ye which*

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<sup>13</sup> It has elsewhere been shewn, that St. Peter (Ep. 2. Ch. iii. 8), speaking of this very period, also calls it "*a thousand years*," and makes it equal to "*the day of the Lord*" (ib. ver. 10). Some, it should seem (verr. 4, 9), had retorted upon the Christians the fact, that up to this time no coming of the Lord had taken place; and hence they assumed that none would. Peter therefore, in order to make this day of the Lord an indefinite period of some considerable extent, compares it with another, equally indefinite,—but literally expressive of greater length, viz. *a thousand years*—after the expiration of which, he goes on to tell us, *a new heaven and new earth*; in other words, *a new creation*, i. e. *spiritually* considered, looked for by him and his brethren, should actually be given.

*have followed me, in the regeneration*" (i. e. of the world in its new creation), "*when the Son of Man shall sit in the throne of His glory,*" (all power being now given to Him, *de jure*, in heaven and earth) "*ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" See also Luke xxii. 29, 30). Hence the term "*thrones*" in our text: not the *one throne* of Daniel, vii. 9, nor the *thrones* of the fallen states there had in view: these are quite different things. The *judgment* now given to them moreover, can refer, as far as the Scripture is concerned, to none but those so spoken of by our Lord, as just cited. See also 1 Cor. vi. 2, to the same effect.

"*I saw,*" adds John, "*the souls of them that were beheaded for the witness of Jesus.*" This is evidently a repetition of what we saw (Chap. vi. 9) under the opening of the *fifth seal*, and has therefore in view the martyrdom of those who fell during the Apostolic, and immediately succeeding, times, as shewn in that place. John proceeds, "*And which had not worshipped the beast,*" &c. (See Chap. xiii. 15), which clearly carries us beyond these times, and into those of the general persecution. "*And they lived,*" continues John, "*and reigned with Christ a thousand years.*" If the Apocalypse includes here, something to take place after the Apostolic times—which I think is evident,—then he styles the *whole* period, termed the *day of the Lord*, "*a thousand years*;" which indeed St. Peter might have meant in the place just now quoted: for *full* judgment was not awarded to the martyrs of both periods, until the close of the last. These may therefore fairly be said to have "*lived and reigned with Christ a thousand years*"<sup>14</sup>."

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<sup>14</sup> If objection be made to this apparently arbitrary change of the extent of this period, my answer will be: These periods being not *chronological*, but wholly *mystical*, must of necessity be accommodated to the events which they involve. We have had above (Ch. ix. 15) an *hour, day, month, and year*, all evidently marking the same period, viz. that of the general persecutions; and therefore, the last half of Daniel's seventieth week. So also (Ch. xvii. 12), where "*one hour*" must be a part of the same period: while in other places, "*The day of the Lord,*" "*the acceptable year of the Lord,*" and the like, evidently mark our whole period. The places in which this *year* is divided into *summer and winter*; this *day* into *evening and morning*, have already

We have seen that the Apostles were now constituted *Judges* of the tribes of Israel; we are further taught, that they also reigned as kings during its continuance. So Chap. v. 10, "*Thou...hast made us unto our God kings and priests: and we shall reign upon earth,*" i. e. spiritually. Again, Rom. v. 17, "*They which receive abundance of grace...shall reign in life by one, Jesus Christ,*" i. e. all of them, converts as well as Apostles, over sin and death: and upon sinners can all the saints declare judgment, not execute it. Again, 1 Cor. iv. 8, "*Ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.*" It is evident from the preceding verse, that these Corinthians had set up a spiritual kingly rule,—which as Christians they had received,—and, had at the same time, excluded the Apostles who conferred it on them. "*Would to God,*" says St. Paul, "*ye*" (truly) "*did reign, that we also might reign with you:*" i. e. as it is just we should. Hence too, Rev. iii. 11, "*Hold that fast which thou hast, that no man take thy crown:*" i. e. so deprive thee of thy spiritual kingdom in Christ, that thou lose thy reign in life with Him. Besides, if the saints were now in a situation to judge of the world, they were in one to exercise a *spiritual* kingly power: for, to judge in this way is a royal prerogative, and this of those only who personate Him under His sign manual and seal. These were now the Apostles *primarily*, as ministers; their converts *secondarily*, each being spiritual *kings* and *priests* unto God.

"*The rest of the dead*" (ver. 5) "*lived not again until the thousand years were finished.*" By "*lived not again*" is meant, partook not of the *first resurrection* as taught and experienced within these, i. e. the period appointed for the *regeneration* of the world, (see Matt. xix. 28). "*This,*" it is accordingly added, "*is the first resurrection.*" That is, Mankind generally received now, for the first time after the fall, that *newness* of life which secured to them an immunity from the second death; and hence it is said (ver. 6), "*Blessed and holy is he*" (i. e. every one, now, and in all succeeding time) "*that hath part in the first resurrection, on such the*

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been pointed out, as has the division of Daniel's seventieth week into  $3\frac{1}{2}$  days, &c. Any abrupt change therefore, of one of these for another, need not be considered strange in language such as this.

*second*” (i. e. eternal) “*death hath no power: but they shall be priests of God, and of Christ:*” all which is clearly the enunciation of doctrine, and will therefore be always applicable, as the circumstances of the case shall admit. It applies *primarily* perhaps, to the Saints of the whole of this particular period, for the reason just assigned: and hence, as the blessedness had in view was future to much of John’s time, it is added, “*and*” they “*SHALL reign with him a thousand years.*”

And again, if this be extended into all time, then must this thousand years apply to every believer in *his day*. And, in this case, the *first resurrection* may be taken to imply, THAT *Christianity* alone, which was taught and received at *this regenerating period*, (comp. Gal. i. 8, 9), not that which may be deduced by any sort of *development*, however clever or flattering it may appear. Those moreover, who “*lived not again,*” (Gr. οὐκ ἀνέζησαν, i. e. *were not raised as from the dead*) “*until the thousand years were finished*” (not implying that they should after this), will be limited to our first period, and signify the Jews, and others<sup>15</sup>, who chose to remain in a state of spiritual death. To the same effect it is said of Jerusalem (see on Chap. xi. 2, above) that it should be trodden under foot *forty and two months*<sup>16</sup>, but not implying, that it should afterwards be restored.

St John now returns to his more particular enouncements, and tells us (ver. 7, seq.) that, when the thousand years should have expired, Satan should be loosed, i. e. *for a little season*. What that season was, has been shown above: that in

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<sup>15</sup> Tertullian tells us, *Præscript. Hæret.* § xx. as to the planting of Christianity in the Apostolic times, “*Ecclesias apud unamquamque civitatem condiderunt, a quibus traducem fidei et semina doctrinæ cæteræ exinde Ecclesiæ mutuatae sunt, et quotidie mutantur.*” And the fact is, we read of Paul going to the larger cities or towns, as Rome, Ephesus, Athens, and the like, Beræa, Derbe, &c., which affords perhaps the best interpretation to his expressions quoted above, . . . “*the Gospel is come unto you, as it is in all the world*” . . . “*and has been preached unto every creature under heaven.*” Col. i. &c. It was under the milder Emperors, according to Lactantius, that it made its way into the villages, and other less frequented places. See p. 215, above, Note.

<sup>16</sup> See p. 39, above, with the Note.



which power was given to the persecuting *Little Horn*, or *Antichrist*, to make war upon the Saints: that is, after the Apostolic period should have closed. John adds, "*And shall go out to deceive the nations which are in*" (all) "*the four quarters of the earth, Gog and Magog*"<sup>17</sup>, to gather them together to battle: the number of whom is as the sand of the sea." He continues (ver. 9), "*And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city*" (i. e. the true Zion of God); "*and fire came down from God out of heaven, and devoured them.*"

It is impossible not to see, that the war now to be made upon the Saints, is that assigned by Daniel to the *Little Horn*, or, that the devouring fire here, made to destroy the adversary, is the *burning flame* to which his body was, according to Daniel, to be given. This war then, was to continue for the space of a time, times, and the dividing of time: according to the Apocalypse,—as above,—for *forty-two months*, in other words, "*twelve hundred and sixty days*," or again, "*three days and a half*: i. e. the latter half of Daniel's seventieth week, (taken in the former cases as a week of years) when the Apostolic period should have closed, and Jerusalem with its Temple have fallen. This compassing about of the camp of the Saints must therefore, happen after the close of the first "*thousand years*" mentioned above, and upon Satan's being loosed from his chains. This did accordingly so happen, soon after the fall of Jerusalem and the close of the Apostolic period. That Apostolic period therefore, and that binding, must of necessity have synchronized, and have constituted the *Apostolical Millennium*<sup>18</sup>, as also shewn above.

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<sup>17</sup> On *Gog and Magog*, see p. 293, seq. above. According to Herodotus (Lib. i. cc. ciii. cvii), as Scythians they invaded Palestine, and penetrated as far as Ashkelon, where they destroyed a very ancient temple of Venus. But he says nothing of Cyaxares being their leader at this time.

<sup>18</sup> Nothing can be more pitiable than the sophistry of Gibbon on the subject of the Millennium. It is true indeed, too much opportunity has been afforded for this, both by ancient and modern expounders of the Scripture. Of the ancients it may be said in extenuation, their circumstances were, after the Apostolic period, such as to make it any

We have here again a mere repetition of what we have seen in Chap. xvi. 14, under the *sixth* Vial: in Chap. xiii. 5, seq., Chap. xi. 7, seq., and again in Chap. ix. 1, seq., under the *fifth* and *sixth* trumpets. In Chap. xvi. "*The spirits of devils, working miracles, go forth unto the kings of the whole world, to gather them to the battle of that great day of God.*" So here, Chap. xx. 8, and Chap. xiii. 5, seq., we have Daniel's Little Horn (vii. 8, &c.) with a *mouth speaking great things* and blasphemies. This power too was to continue *forty-two months*: our (xx. 3) *little season* and (xii. 12) *short time*. In verse 14, here, we have these messengers of Satan in the heathen priesthood, made to *deceive them that dwell on the earth*, by means of false miracles, as foretold by our Lord. In Chap. xiii. power is given to the Beast to make war with the saints, and to overcome them for a certain season; here (ver 9), "*to compass their camp about,*" &c. In Chap. xi. 7, "*When the witnesses*" (i. e. the Apostles and their coadjutors) "*have FINISHED their testimony, the beast ascends out of the bottomless pit, wages war with them, and kills them: (ver. 9) they are considered as dead for 'three days and a half.'*" That is, *the Apostolic period being finished*, Satan stirs up the nations, subject to the

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thing but probable they would understand the Revelation of St. John. Their ablest men had been philosophers, and hence had been trained in a system, but little calculated to help them in interpreting this book. Jewish tradition had moreover, from the first, made inroads upon the Church. The moderns ought to have done better: and they would, had Biblical learning been cultivated under half the encouragement afforded to profane. "As the works of Creation," says Gibbon, "had been finished in six days, their duration in their present state, according to tradition... was fixed to 6000 years. By the same analogy it was inferred that this long period... would be succeeded by a joyful sabbath of a thousand years." Which is purely Jewish. Gibbon tells us too, that "it appears to have been the reigning sentiment of the orthodox." But this is not wholly true. It was the favourite sentiment of the heterodox; and from them, it is still that of the Mohammedans. On this see Part III. of our Preface.

It should moreover be borne in mind, that many of the early Fathers died, before the period for the full establishment of the Church had arrived. Let this be added to their other disadvantages, and no one will wonder, that they erred on this particular subject; while on every other intimately connected with it, they were perfectly correct.

power of the Little Horn, so that they encompass the camp of the Saints, that is, God's true Zion, for the purpose of destroying it. But (Chap. xi. 5, just as in Chap. xx. 9) "*fire proceedeth out of their mouth, and devoureth their enemies:*" alluding to the case of Elijah (2 Kings i. 10—13); for a witness similar to these was he. We are moreover, instructed here, that this should take place after the Apostolic period. Satan's being bound therefore, "*a thousand years,*"—but now loosed,—must have been during this period: i. e. during the first half of Daniel's seventieth week. See on Chap. ix. 1, seq., and page 315, seq., above.

From all which it must appear, as clearly perhaps as words can make it, that the *thousand years* mentioned above, must have constituted the Apostolic period or Millennium, and have continued up to the fall of the Temple, and the commencement of the persecutions; that the general encompassing of the camp of the Saints, the beloved City, must signify the persecutions generally, under the reign of the *Little Horn*; and that the fire which consumed the besiegers, can be no other than the *burning flame* of Daniel, to which the body of this Beast was to be consigned. And lastly, that this destruction by fire should close this warfare, and deliver up the universal and everlasting Empire, *de facto*, to the *Son of Man*. We have therefore, in this Book three distinct visions, teaching identically the same things, just as it is the case generally in Daniel, and the other Prophets; and all these bearing directly upon the Rule and Empire of Jesus; and constituting Him the spirit, essence, and object, of all prophecy. I am well aware indeed that those, whose object it is to extend Prophecy to all time, and its particulars to every secular *resemblance* they happen to meet with, will not condescend to particulars of this sort, notwithstanding the fact, that the usage of all Prophecy is in its favour.

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## CHAPTER VII.

### ON THE DOCTRINES CONNECTED WITH THE EVENTS ALREADY CONSIDERED.

#### SECT. I.—*On the Judgment delivered.*

WE have to consider, in the next place, the doctrinal application of all this : for although events, marvellous in the extreme, form its *substratum*, they do not nevertheless, constitute the whole, and perhaps not the main thing, intended to be taught. We are generally instructed then, that “*The Devil that*” (so) “*deceived them*” (the whole world) “*was*” (now) “*cast into the lake of fire and brimstone, where the Beast and the false Prophet*” (also) “*were, and shall be tormented day and night for ever and ever.*” That is, not only had the armies of the whole world, assembled against the Church, been devoured by fire ; but their Instigator the Devil, their Leader the Beast, and their spiritual Guide the False Prophet, were consigned to everlasting burnings, which is the second death. We next have the source of all this, viz.—

“*I saw*” (ver. 11) “*a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away ; and there was no place found for them*” (Comp. Chap. vi. 14, and xvi. 20). We have, as it should seem, the judgment given in favour of “*the Saints of the Most High*” according to Daniel, now before us : “*The great white throne*” here, cannot but remind us of “*the Ancient of days*” (Dan vii. 9), “*sitting, whose garment was WHITE AS SNOW, and the hair of his head like the PURE WOOL : His throne too like the fiery flame*”, &c. Where John makes the

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<sup>1</sup> I cannot help thinking, that by “*the Ancient of days*” here, is meant Christ, i. e. *the Word*, whose *outgoings* were from everlasting, seated in His throne of judgment : by “*the Son of Man*,” “*the man Christ Jesus*,” i. e. as here exhibited in the seed of Abraham, to whom all power was to be given, constituting Him the *Christ* ; and, by virtue of this anointing, a King higher than the kings of the earth (Ps. xlv. 6, 7), and also superior to every order of Angels (Heb. i. 4—9, inclus.).

throne *white*,—be it observed,—Daniel makes the clothing and hair of the Judge *white*. By the earth and heaven's flying away, is, no doubt, *primarily* to be understood, the entire *passing away of Old things*, as taught by the Apostle (Heb. viii. 13 : 2 Cor. v. 17, &c.), which was indeed the great object of this judgment : these words too, it is impossible literally to understand. And *secondarily*, perhaps the final dissolution of all things : and I am disposed to believe, that it was under events such as these, that the Old Testament taught the doctrines of a future state, which the ministry of inspired men may have made clear ; but which Commentators failing to observe, have generally denied that it taught any such thing ; and yet it is certain, that such a belief prevailed : while the New Testament, exhibiting no shadowy system, and intended for all—many of whom must be unacquainted with Hebrew usages—is under the necessity of speaking directly and specifically on these subjects.

Again, "*I saw the dead, small and great, stand before God ; and the books were opened*," is an echo of Daniel (chap. vii. 10), and should seem primarily to refer to the events there mentioned : which, being now fulfilled, may be justly propounded as vouchers for a similar judgment yet to come. Besides, to "*the books opened*" there, we have here the addition of "*the Book of life*." The consummation of the events in question, has now had the effect of opening this to all ; and of giving all an opportunity of escaping from the wrath to come ; and hence, of making all responsible for their deeds, and obnoxious to a judgment "*according to their works*." The *sea*, *death* of every sort, with *the grave*, now give up their dead, which are judged accordingly : while all found written in the Lamb's book of life, pass from death to life, and come not into condemnation.

"*This*," it is added, "*is the second death*:" intended

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It is certain, that no revelation was ever made of the person of the Father, as it also is, that none can be. The revelation here made, does therefore seem to me, to have been intended for a purpose infinitely great in importance : i. e. to inculcate a doctrine often found difficult to be understood, and hard to be believed, to do this in the most obvious manner ; and hence to afford the means of making clear and easy a very large portion of Scripture, which could otherwise present no very consistent meaning.

perhaps to impress upon us, the inseparable connexion between the things of Christ here, and hereafter. In our *primary* sense, this will enounce the final and eternal fall of mystical Babylon; and from the fact that these terms are taken from Daniel, I am led to hold, that this sense was *primarily* intended to be conveyed; while I also am, from the additions noticed above, that the doctrine of the final judgment was also intended; and that this was given as the lesson mainly to be inculcated here, and to the end of time, in this very remarkable Book. It may not perhaps be out of place, to offer a few remarks on the contrast presented in this context, between "*the first resurrection, and the second death.*"

SECT. II.—*On the particular Character and State, in principle, of the First Resurrection: or, which is the same thing, Christianity in the abstract.*

IN the first place then (xxi. 1, seq.), "*And I saw,*" says St. John, "*a new heaven and a new earth<sup>2</sup>: for the first heaven and first earth were passed away; and there was no*

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<sup>2</sup> In Isai. li. this was thus foretold, in connexion with the privileges of God's true Zion. In verse 6 we have: "*The heavens shall vanish away like smoke, and the earth shall wax old like a garment*" (as in Rev. xx. 11, above. See also Heb. i. 11, and Nahum i. 5, &c.): "*but my righteousness,*" it is added, "*shall not be abolished.*" i. e. on earth, of necessity: it would be next to absurd to suppose, that this could be said of the heaven of glorified spirits. Then (ver. 16), "*I have covered thee*" (i. e. the true Zion) "*in the shadow of mine hand, that I may plant the*" (new) "*heavens, and lay the foundation of the*" (new) "*earth: and say unto Zion, Thou art*" (and shalt be for ever) "*my people.*" Which, —as in 2 Pet. iii. 10,—can with no shew of propriety apply to the physical world. Again, Ps. cii. 12, seq., quite in keeping with Heb. i. 11, as referred to above. "*Thou, O LORD, shalt endure for ever,*" &c. "*Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the SET TIME is come.*" Shewing that the time set for this had now arrived; the Psalmist, placing himself within this period,—as it is the manner of the Prophets,—and speaking as if he then saw it. Again, placing all this under the New Covenant: "*So the heathen shall fear thy name, . . . when the Lord shall build up Zion;*" which is here exhibited by St. John as done in the New Jerusalem. Ib. ver. 18, "*This shall be written for the generation to come*" (i. e. not merely for the Jews) "*in their generations.*" It is added, "*And the people which SHALL BE CREATED shall praise the Lord:*" i. e. in His spiritual Zion, not at the

more sea." We were told above, that "*the*" (old) "*earth and heaven fled away, and*" that "*there was found no place for them:*" not that the *physical* heavens and earth had so disappeared, this would be absurd to suppose, as to the events here in question; but, that the old moral System so passed away, in order to make room for a better, termed in the mystical language of Scripture, *a new creation*, as already shewn.

Let us now turn to the apparent source, both of this phraseology, and of the event brought before us. In Isaiah chap. LXV. 16, seq., we have: "*He who blesseth himself in*" (all) "*the earth, shall bless himself in the God of truth: and he that sweareth in the earth*" (i. e. hereafter) *shall swear by the God of truth; because*"—it is added,—"*the former troubles are forgotten, and because they are hid from mine eyes.*" Which must necessarily refer to Christian times, when old things should have so passed away. "*For, behold,*" continues the Prophet, "*I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind:*" i. e. of necessity, the former moral state of things; not some former physical world. The next verse explains this: "*But be ye*" (i. e. *mine elect*) "*glad and rejoice for ever in that which I create: for behold, I create Jerusalem*" (i. e. which is now *the mother city of us all*) "*a rejoicing, and her people a joy. And,*" it is added, "*I will rejoice in*" (this new) "*Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying:*" i. e. expressive of spiritual destitution and sorrow: for,—be it observed,—this language is used only in *a spiritual sense*: tribulation the Saints may, and shall, have in the world; but in their Redeemer's Zion, they shall have perfect peace, because they are stayed on Him (Isai. xxvi. 3. Comp. John iv. 14: vi. 35, 50, 58). We

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the earthly one. So again, verr. 21, 22, "*In Zion and in Jerusalem, when the people*" (nations) "*and kingdoms are gathered together*" (where? in Canaan?) "*to serve the Lord.*" This was therefore, to be a *newly created* people. On this see also Isai. xli. 18—21; xliii. 7; xlv. 8, and xlviii. 6, seq. "*I have shewed thee NEW THINGS from this time. . . . They ARE CREATED NOW,*" &c. See also Ps. civ. 30, 31, where the same thing is evidently had in view. Again, Ps. xcvi. 10, "*The LORD reigneth, the world also hath HE ESTABLISHED,*" &c., not *physically*: see the context, ib. xciii. 1, &c.

may now pass on to ver. 25: "*The wolf and the lamb shall feed together,*" &c.... "*they shall not hurt nor destroy in all my holy mountain,*" as in Chap. xi. 6, &c., which see. All of which must, of necessity, refer to the times of Christ, and imply an entirely *new moral and religious state* of things, such as the New Covenant teaches: not a new physical world; with this it has nothing to do.

Again, Chap. LXVI. 10, seq. "*Rejoice ye with Jerusalem, and be glad with her, all ye that love her*" (i. e. as a true spiritual mother): "*Rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.... Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream,*" &c. (Comp. Chap. ii. 2, seq. and Chap. LII. 7—11). We then have (LXVI. 15—18), the fiery judgments of God denounced against both Jew and Gentile, who should afflict this His Zion; then (verr. 19—21, inclus.) the mission of the *Escaped*; i. e. her *Apostles* to the Gentiles: and then, "*For as the new heavens and the new earth, which I will make, shall remain*" (i. e. for ever) "*before me, saith the Lord, so shall your seed*" (i. e. in the Holy Remnant, and in their converts to be counted for a generation), "*and your name remain.*" That is, in this spiritual Zion and new Jerusalem, the Metropolis of the Son of Man's kingdom, even to the end of time.

We have now only to turn to the New Testament to assure ourselves, that it was to this New Jerusalem and spiritual City of God, that the Apostles invited and introduced their converts; and that they also expected soon to enjoy the realization of the *new heaven and new earth* throughout the whole world, which Isaiah had so explicitly foretold. St. Paul says then, as noted more than once above, (Heb. xii. 22, seq.) to the converted Jews of his day, and in direct contrast with the older and worn-out system of Moses: "*Ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem<sup>3</sup>, and to an innumerable company*

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<sup>3</sup> This spiritual City is repeatedly brought before us in the Psalms. See Ps. XLVI. where verse 6, the raging of the heathen against it, as against its King in Ps. ii. 1, is dwelt upon (comp. Ps. LXVIII. 12, &c.)



of Angels...and to Jesus the Mediator of the new covenant." They had therefore come to a new system, the true, i.e. real, not the shadowy, Zion; the Jerusalem, whose sanctuary and King is above, but is, in the nurture she has to impart, the spiritual Mother of all Believers; the breasts of whose consolations they then sucked, under Apostolical guidance; and all ever shall with joy unspeakable and full of glory. A little lower down (ver. 28), St. Paul styles this a kingdom: "Wherefore," says he, "we receiving a kingdom which cannot be moved:" (i. e. of the Son of Man, in contradistinction to the Mosaic which should pass away), "let us have grace, whereby we may serve God acceptably," &c.

Again, (Gal. iv. 25, seq.) "This Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the Mother of us all." He then cites a place from Isaiah (chap. liv. 1, i. e. of the very context quoted above); "Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." He then determines the accomplishment of this as a prediction, in these words, "We brethren, as Isaac was, are the children of promise:" that is, of the spiritual and new family of Zion, now to be collected out of both Jews and Gentiles.

St. Peter, again (2 Ep. iii. 10, seq.), "The day of the Lord will come as a thief in the night" (i. e. as foretold,

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Again, Ps. xlviii. 1, seq. In ver. 2 here, this City is said to be "the joy of the whole earth:"...and "the City of the great King." And again (ver. 4, 5), we have the assembled heathen kings discomfited, and put to flight. In verse 8 this City is "established for ever." It is therefore, the spiritual Metropolis of the whole earth, and the spiritual residence of its King the Son of Man, as promised in the Covenant with Abraham. Ib. ver. 3, "God is known;" literally, "God shall (surely) become known," &c. which is the true force of the Niphal form נִדָּע. See my *Heb. Gram.* Ib. ver. 7, "Thou breakest the ships of Tarshish," &c. where the particle בֵּן (ver. 6) should be repeated, or כִּי be supplied (i. e. כִּי־בִרְיָה or, כִּי־בִרְיָה) Even as thou didst break, &c. i. e. as in the case of Jehoshaphat's fleet, 1 Kings xxii. 48. 2 Chron. xx. 37, or as such ships are often broken, so should these heathen kings be. See also Ps. lxxviii. 68, 69; lxxxvii.

Matt. xxiv. 43 ; and which should take place, as to the *Jews*, before *that generation* should have passed ; and (ib. 34), as to the *Gentiles*, at a period farther off : (ib. ver. 29, as here in St. Peter) : “ *in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burned up.*” (Comp. Isai. xxx. 27, seq. ; xxxiv. 4, seq. ; li. 6 ; ib. ver. 16 ; Ezek. xxxii. 7 ; Joel ii. 31 ; iii. 15 ; and Ps. cii. 26 ; Heb. i. 10, seq.). All which, as we have already seen, refers *primarily* and *necessarily* to the judgments to be poured out upon the old ungodly world ; which might, nevertheless, be intended *mystically* to represent the final judgment and end of all things : but with this we have now nothing to do. That it has in view the judgments now alluded to, there can surely be no doubt.

St. Peter goes on (ib. ver. 13), “ *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*” It was therefore a *new spiritually renewed world*, for which St. Peter and his brethren looked : not for a physical one. He looked for it moreover, according to the terms of *promise* : and where are we to look for these except in the Prophets ? But we know, that the spirit of all these was, “ *the testimony of Jesus ;*” not any particulars relating to the physical world. And again, St. Peter and his brethren looked for this state *on earth*, not *in heaven* ; and, we shall presently see, from the Revelation, that it is *from heaven*, and *to earth*, that it descends. And once more, the period here had in view, has, according to the requirements of Prophecy, as already shewn, long ago passed, and no such physical change has appeared. It is therefore, a *new moral and religious world* that is here spoken of : such was, as we have seen, to take place ; and such, upon the establishment of the *New Covenant*, in a strictly spiritual sense, actually did.

We may now return to St. John (ver. 2, seq.), “ *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband*<sup>4</sup>.” The “*Bride*” and “*Husband*” now mentioned,

<sup>4</sup> See Vitrिंगa, Isai. xlix. 16, seq. Gibbon here (Chap. xv. p. 303) as usual, throws away some of his most pungent sneers on what he does

we can perhaps have no doubt, after what has been said (Chap. xix. 7, seq.) above, represent the Church, and Christ, respectively. This city is, as we have shewn, the Metropolis of His spiritual *Sons and Daughters*, who have been begotten within it, "*by the washing of regeneration*,"—"by the word,"—"and" by the "*renewing of the Holy Ghost*" (Titus iii. 5. Eph. v. 26). This new City moreover, *comes down from heaven*: and it is thus described in the next verse by St. John himself: "*Behold*," says he, "*the tabernacle of God is*" (now) "*with men*" (i. e. generally), "*and He will dwell with them*" (their *Immanuel*), "*and they shall be His*

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does not understand. "The edification," says he, "of the New Jerusalem was to advance by equal steps with the destruction of the mystic Babylon: and, as long as the Emperors who reigned before Constantine persisted in the profession of idolatry, the epithet of Babylon was applied to the city and to the empire of Rome." Than all which, I say, nothing could be more correct; nor could anything reflect more credit on the early writers of the Church who so held this, and propounded it. The only blunderer here is Gibbon himself! He goes on, "A regular series was prepared of all the moral and physical evils which can afflict a flourishing nation; intestine discord... the invasion of... barbarians from the north; pestilence and famine, comets... earthquakes and inundations... alarming signs of the great catastrophe of Rome, when the country of the Scipios... should be consumed," &c. All of which, I say, had been predicted by the Prophets, and by our Lord; and had by St. John been accurately applied to Rome under the later Emperors. Gibbon himself too has given us the amount of this, in the end of his tenth Chapter in affirming, that *a moiety of human nature suffered under it*. He next carries us on to the notion, that this distress of nations should end in the consumption of the physical world by fire. Unhappily this notion was, and is still, entertained: but then, this has been by a mistake, not greater than that made here by Gibbon himself. Neither the Scriptures nor their writers however, were to be blamed.—The assumption of miraculous powers by the early Christians, their ignorance, folly, and failings, are next seized upon by this infidel writer, for the purpose of ruining Christianity; as they are by many now among ourselves,—who ought to know better,—to impugn the belief that the Christian Church is now, or indeed ever has been, what the Prophets have foretold it should be. Which is to argue from the mistakes and failings of men,—absurdly enough indeed!—against the principles of the thing so mistaken and abused! It is curious too to remark, that a few highly figurative expressions of Scripture, inconsiderately interpreted, have led to the whole of this!

people, and God Himself shall be with them, and be their God" (comp. 2 Cor. vi. 16. John xiv. 17, 18, 20, 23, 26, 27, &c.).

It is added, "*And God shall wipe away all tears from their eyes; and there shall be no more death*" (comp. John vi. 49, 50, 51), "*neither sorrow, nor crying, neither shall there be any more pain; for THE FORMER THINGS*" (i. e. of a shadowy and heathen nature) "*ARE PASSED AWAY.*"... "*Behold, I make ALL THINGS NEW;*"... "*these words,*" it is added, "*are true and faithful*" (i. e. as promised regarding the establishment of the New Covenant, not the political movements of the world). Then follows the declaration virtually affirming that *all is now accomplished*; "*IT IS DONE*" (comp. xvi. 17, above) with the general Christian and Apostolic doctrine, "*I will give unto him that is athirst,*" i. e. to every one so circumstanced. Ps. xlvi. 4; cx. 7. Isai. lv. 1, seq.; xxx. 25; xxxii. 2; xxxiii. 21; xli. 18; xliii. 19. Joel iii. 18. Amos ix. 13, &c., "*of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son:*" while all not the spiritual seed, are here denounced as objects of condemnation (ib. ver. 8).

So far we have pure Christianity as foretold by the Prophets and taught by Apostles, not any visionary thing to be realized in some future Jewish millennium: and, that no possible doubt may remain on this point, the following particulars have evidently been given. "*Come hither,*" says an Angel to St. John, "*I will shew thee the Bride, the Lamb's wife. And he carried me away in the Spirit,*" continues the beloved disciple, "*to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.*" We have therefore so far, a description of this new Jerusalem the mother of us all, as being the Lamb's wife; shewing us at once its glories and its privileges, and the means of admission into it. The glory and light of this City are wholly divine and spiritual; they

are pure and heavenly: and, as "*Salvation is of the Jews*," communicated to the Gentiles by the ministry of that *Escaped and holy Remnant* of every tribe of Israel (of whom Paul was one, Rom. xi. 1—6); these are appropriately represented by the gates leading into this City, with their attending angels: and, as these were *sent* by the Lamb for the purpose of lengthening the cords, and strengthening the stakes of His Zion, they are very properly termed "*Angels*" (i. e. Messengers). We shall presently learn, that the Apostles constitute the foundation stones of this great and glorious City. But, as this place is evidently intended to carry us back to certain predictions of the Old Testament, let us now see what these are, and how far they tend to elucidate the words of St. John.

We have already seen (p. 478 above), that in the creation of new heavens and a new earth, *Jerusalem was to be created a rejoicing, and her people a joy*; and again (Isai. lxvi. 23), that after this new creation should have taken place, *all flesh should come and worship before God*. Isaiah must therefore have had before him, the establishment of the *New Covenant*, for we know of nothing else under which all flesh should so worship: and this New and heavenly Jerusalem must have been intended to represent *the Church* under it. If we now turn to Isaiah, Chap. liv., we shall find a description of this holy city quite of a piece with that of St. John. The words are (ver. 11, seq.), "*O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates<sup>5</sup>, and thy gates of carbuncles, and all thy borders of precious stones.*" And again (Chap. i. 8), "*The daughter of Zion is left as a cottage*" (rather as a tent, i. e. to be struck and removed, as circumstances might require), "*in a vineyard,*" &c. And (ib. i. 26), "*Afterward thou shalt be called The City of righteousness, the faithful city.*" In

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<sup>5</sup> According to John, "*Her light was like unto a stone most precious; even like a jasper stone, clear as crystal.*" So the Psalmist (Ps. xix. 8), "*The commandment of the Lord is pure*" (Heb. בָּרָרָה i. e. having no admixture of impurity: Lat. *sincera*, i. e. *sine cera*: it is clear as crystal, and hence) "*enlightening the eyes.*"

like manner Zech. viii. 3, "*Jerusalem shall be called a City of truth; and the mountain of the Lord of Hosts the holy mountain;*" i. e. "*when the REMNANT of that people should possess all things,*" ib. ver. 12. (Comp. Isai. ii. 2, seq., and Heb. xii. 22.) In all which it must be evident, that the Jerusalem which then was, and "*in bondage with her children,*" could not be meant; but, on the contrary, that better system to be established in "*the last days,*" in which *all flesh should so come to worship before God.*

The most remarkable place however of this sort, and that which John had more particularly in view, is Ezek. xlviii. 15, seq., which we shall now consider. The Prophet then, after describing the grant and apportionment of a *new land* (or *earth*), i. e. of a new *Canaan*, as the covenanted heritage of the *true Israel*, gives us the following account of the New Jerusalem, which was to be erected within it. His words are, "*And the five thousand...shall be a profane<sup>6</sup> place for*

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<sup>6</sup> As there is much obscurity in our Authorized Version of this place, I will endeavour here to give the best interpretation of it that has occurred to me. The description then given, makes this whole land to extend from north to south, in a series of squares, the sides of each of which is 25,000 reeds, and is applied the one to the other. The whole figure therefore, gives a parallelogram, the breadth of which is 25,000 reeds, and the length the sum of 25,000 reeds, multiplied by the number of all the Tribes: i. e.  $12 \times 25,000 = 300,000$  reeds. But nothing definite can be ascertained from this, unless it be, that Canaan, and its apportionments, cannot be meant: the whole is evidently *mystical*. The parts with which we are principally concerned are those ascribed to the Priests, the Levites, and the Prince, in this description. And first, 25,000 reeds in length, and 10,000 in breadth, the portion,—lying towards the north of this square,—is given to the Priests. In the middle portion of this, the *Sanctuary* was to be placed, touching, on its southern boundary, that of the Levites. To this succeeds the portion of the Levites, also 25,000 reeds in length, and 10,000 in breadth. Next to this,—proceeding in a southern direction,—is that of the Prince, which (the whole square having each of its sides 25,000 reeds) will be a parallelogram 25,000 reeds in length, and 5,000 in breadth: this is termed the residue: that is, the remainder of the whole square, after deducting the portions of the Priests and Levites from it. In this, and in its middle portion, is the City to be, with its suburbs, i. e. taking out a square of 5,000 reeds, there will be a remainder of 10,000 in length and 5,000 in breadth, at each of its extremities: and this, we are told, is to be the portion of this Prince,

THE CITY, *for dwelling, and for suburbs; and the City shall be in the midst thereof.*" From what is here said it is obvious, that this City does not represent Jerusalem with its Jewish Temple, but is described as a city of *the Levites* with its suburbs; which Jerusalem was not: and if it here represent the forty-eight cities assigned to the *Levites*, it also does the source of ministration to the whole spiritual Canaan: and then it will include the *six cities of refuge*, to which the (innocent) manslayer might flee, and avoid the wrath of the avenger of blood.

This City could not then, from the nature of the case, contain a Temple:—and the fact is, no mention whatever of *a Temple* occurs in the whole of this context. It was *Levitical* to all intents and purposes, and could not—as having no Priest within it—offer up any bloody sacrifice whatsoever. The Priests have here, indeed, a portion of the same dimensions with that of the *Levites* (verr. 10—13), and in the midst of this *the Sanctuary, or Sanctuary of the House*<sup>7</sup>, (ver. 21) was to be. But, as even this appointment is altogether at variance with the Mosaic, as is also the appointment of the whole land; it cannot be necessary to suppose, that this *Sanctuary, or Sanctuary of the House*, represents the Mosaic Sanctuary, although described in the same terms; but rather that *Spiritual Sanctuary* to be occupied under the New Covenant by its Priests; for these were now to be a Kingdom of Priests: but, if any thing peculiar is here intended,—and this seems to be the case,—then perhaps those termed above the firstfruits to God and the Lamb, i. e. the first converts made, are intended: and, as such, necessarily opposed to the Jewish priesthood.

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and it is also to produce food for those of all the Tribes of Israel, who shall serve the city. The general object of which evidently is to shew, that the apportionment of Canaan under Joshua, and the Temple erected by Solomon, and afterwards rebuilt on the return from Babylon, could not have been intended; and especially, as the exact measures of this temple are given in the preceding chapters of Ezekiel, and with which those given here cannot be made to agree. As to the land, the extreme length of it, as compared with its breadth, was perhaps intended to represent that *mountain of the Lord's House*, to which the Gentiles should flow as a river, in the period termed *the last days*. Isai. ii. 2, &c.

<sup>7</sup> The LXX. ἡ ἀπαρχὴ τῶν ἁγίων καὶ τὸ ἅγιασμα τοῦ οἴκου.

We are told moreover (ver. 14), that the Levites<sup>8</sup> “*shall not sell of it*” (i. e. the holy portion assigned to them, just as it was the case under the Law, Exod. xxii. 29, &c.), “*neither exchange it, nor alienate the first-fruits of the land: for it is holy unto the Lord.*” But, as this must necessarily be taken *mystically*, the meaning should seem to be, that they, as *Ministers* of the word and ordinances, should take particular heed to this their *spiritual* endowment, so as not to betray their trust in any way, either by bartering away any portion for the wealth of the world, as alas! too many are ready to do, nor alienate these by substituting for them any of the traditions of men; because all is here holy, i. e. is *spiritually* so, and belongs to the Lord.

It is also to be observed, that they who should “*serve*

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<sup>8</sup> There can be no doubt, I think, that the Christian Church presents us not with the Temple, but the Synagogue of the Jewish Church, as reformed under the New Covenant. The work of Vitringa “*de Synagoga vetere*,” will be read on this subject with great interest. I have shewn in my second Letter to Dr. Pusey, *On the Keys*, as cited above, that the *Levites* under the Old Testament prefigured the *Ministers* under the New. Vitringa has shewn, in the work just mentioned, that all the titles and offices of the Christian ministry were taken from those of the Synagogue. I have shewn too, in my Third Letter to Dr. Pye Smith (p. 125 seq.), that the first Christian Liturgies contained some portions of those of the Synagogue, and that even our own now does. It is worthy of remark too, that throughout Palestine, the Synagogues all radiated, as it were, so as to point to the Temple at Jerusalem. In the times of Mohammed, the Christians certainly prayed towards Jerusalem, as is evident from the Koran; and most likely their Churches pointed thitherward, just as the Synagogues formerly did, as indeed most of the Churches in Europe now do. In the East too, the name given to the Synagogue has, probably from the very first, been given to the Christian Church: e. g. כְּנֶסֶת *Keneseth*, is the name of the Synagogue; كنيسة *Kaniset*, that of the Church. Within the Temple moreover, none but a typical service was carried on by the Priests assisted by the Levites. In this the people had no share whatever: they could proceed no farther than the outer court. It was in the synagogues,—even in Jerusalem,—that general public worship could be carried on, and was carried on throughout Palestine. The Temple, with our High Priest, is now above. We have therefore, neither Temple, nor High Priest, nor Priest, here below except Christ, and those his followers who are truly spiritual.



*this City, should serve it out of all the tribes of Israel.*" In other words, a *Remnant* of all these should be found among its labourers; and such indeed was the case in the Apostles and their coadjutors, as already shewn. Another peculiarity here is (ver. 21), that the residue, that is, as unoccupied by the City itself, should be for *the Prince*, i. e. in this its appointment: another, that this residue of land should be *for food* to them who should serve the City; and a third, that the stranger should also have a portion given to him within the land assigned to any tribe, in which he should sojourn (Chap. xlvii. 22, 23). In all which we cannot but see the prediction of Moses realized in "*Rejoice ye Gentiles with His people*," laid graphically before us. We have here therefore, a sort of tabular description of the *New heaven*, and *new earth*; i. e. *new Church*, and *New land*, of the *New Covenant*. And to conclude this, we are told in terms the most general (Chap. xlviii. 35), "*that the name*" (i. e. the character) "*of the City from that day shall be, THE LORD IS THERE:*" i. e. as its spiritual *Sun and shield*.

We are next told (ver. 16, seq.), what the measures of this City should be;—of the numbers named we need take no account: they are plainly mystical,—i. e. that it should be a square, every side being of the same dimension: that it should have suburbs of equal width on every side, as in the Levitical cities. This City therefore, as already remarked, is strictly Levitical: it has no temple: it has the Levitical endowment of suburbs: it is too a City, which should be served by some out of every tribe: and to this might be added, strangers are also now received into this inheritance with the Prince, and to be known henceforth as being of *the City of the Living God*, the holy place of His residence among men, and hence also bearing His name (Chap. iii. 12, above).

We have in the next place, as in St. John, its twelve gates kept by persons bearing the names of the twelve tribes of Israel. Three eastward, of Reuben, Judah, and Levi; three northward, of Joseph, Benjamin, and Dan; three southward, of Simeon, Issachar, and Zebulon; and three westward, of Gad, Asher, and Naphtali. These names are in St. John, borne by Angels, as already remarked: in Isaiah, they are styled "*Carbuncles*:" and again (Chap. xxvi. 1,

seq.), “*We have a strong City; salvation will God appoint for walls and bulwarks.*” He adds, “*Open ye*” (i. e. ye Holy Remnant of Abraham’s seed) “*the gates, that the righteous nation which keepeth the truth may enter in*” (i. e. every nation so characterized). These then are *the gates of Zion* (Ps. lxxxvii. 2), said to be beloved of the Lord more than all the dwellings of Jacob. To these too, David has respect when he says (Ps. xxiv. 7), “*Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in,*” &c. The beginning of this Psalm moreover, carries us into those times in which *the earth and its fulness, the world and they who should dwell therein*, should be the Lord’s: which are of necessity, those of the *New Covenant*.

The same subject is again thus beautifully touched upon by the Psalmist (Ps. xlviii. 1, seq.), “*Great is the Lord, and greatly to be praised in the City of our God, in the mountain of His holiness.*” He adds, “*Beautiful for situation<sup>9</sup>, the joy of THE WHOLE EARTH, is mount Zion.*” We next have the fall of the heathen in their attempts to destroy it, just as we have seen in St. John and the Prophets above. Then as to its duration (ver. 8), “*As we have heard, so have we seen in the City of the Lord of hosts, in the City of our God: God shall establish it FOR EVER.*” Then, its extent: “*According to thy name, O God, so is Thy praise unto THE ENDS OF THE EARTH.*” And again, carrying this onwards to posterity, “*Mark ye well her bulwarks; consider her palaces; that ye may tell it to the generation following,*” &c. It is impossible, I think, not to see that this whole Psalm relates to the establishment of the kingdom of Christ, and this under the figure of a City, great, glorious, and enduring, as in Isaiah, Ezekiel, and St. John.

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<sup>9</sup> More literally, *the beauty of exaltation, height, or the like.* Heb.

יִפְהַ נֹרָה Arab. نَوْفٌ, *length and height.* So St. John (ver. 12), “*a wall great and high:*” ver. 16, “*its breadth and... height are equal.*” Isaiah, in like manner, Chap. ii. 2, speaks of the mountain of the Lord’s house being established in the top of the mountains, and above the hills: comp. Ps. xxiv. 3; lxxxvii. 1, seq. Its top indeed is in the heavens. We have already remarked, that Ezekiel’s very lengthy grant of land may perhaps, have been intended to represent this mountain.

We have nothing said in Ezekiel of the foundation of this City, except only that it should be on that portion of this new land, which should be assigned to the Prince: that is, placed under the protection of the King, as its *nursing father* (Isai. xlix. 23), and conterminous with the portion of the Levites, *its Ministers*, but removed at some distance from that of the *Priests*; which, as already remarked, is now subordinate to that of our Great High Priest, who alone officiates as such in the Temple above, but connected by a spiritual intercourse, as in Jacob's ladder (Gen. xxviii. 12), with this *Bethel*, or *Sanctuary*, and "*Sanctuary of the house*:" and this *spiritually* officiated in by all His faithful people. All the Tribes too give their service to this City, none as such to the Sanctuary; and it is the residue of this portion, under the Prince, which nourishes them with its produce as food. This holy oblation and *Levitical City* therefore, represent the ministry of the Christian Church. And the truth clearly is, as remarked above, it is to the Synagogue, not to the Temple, that the Church with all its Officers succeeds.

"*The wall of the City*," continues St. John, "*had twelve foundations, and in them the names of the twelve Apostles of the Lamb*:" i. e. these had *twelve foundation-stones*, and—just as in those of the tribes in the Priest's breastplate,—they exhibited the names of the Churches' founders. These were all *Pillars and Grounds* (i. e. ground-works) "*of the truth*" (1 Tim. iii. 15). So (Gal. ii. 9), "*James, Cephas, and John, who seemed to be pillars, perceived the grace of God that was given unto me*," &c. *Cephas* (Syr. ܟܦܬܐ *keefo*, i. e. *πέτρα*) signifies *the stone, or rock*: but here, James and John are as much *pillars* of stone as he was: in like manner, when the keys were delivered to Peter (Matth. xvi. 18, 19), they were as much delivered, according to all antiquity, to every one of the Disciples as they were to him. St. Paul again (Eph. ii. 19, seq.), speaking to his Ephesian converts, says, "*Now therefore ye are no more strangers and foreigners*" (ye have obtained an inheritance in the *New Canaan*, and among the tribes of the holy Remnant), "*but fellow-citizens*" (i. e. of this New Jerusalem), "*and of the household of God. And are built upon the foundation*" (stones) "*of the Apostles and Prophets, Jesus Christ Himself being*

*the chief corner-stone*<sup>10</sup>” (comp. Zech. iv. 7. Ps. cxvii. 22, with its parallels).

We have then, in the *stones of fair colours*, and the *foundations of sapphires*, of Isaiah (liv. 11) cited above, the Prophets and Apostles of our blessed Lord. Zechariah (chap. ix. 16) describes the latter much in the same way. “*The LORD their God shall save them in that day*” (i. e. “*the great day of the LORD*”) “*as the flock of His people; for,*” continues he, “*they shall be as the stones of a crown, lifted up as an ensign upon His land*” (i. e. His new Canaan. Comp. Isai. lxii. 3. Mal. iii. 17). We have here therefore, the stones of our foundation, at once precious, pure, and enduring, as those of a diadem: its glories such as will delight the eye; its worth and stability, that alone which will give real and lasting pleasure to the heart; and these again, so united with the elders of the tribes of Israel,—as in the *four and twenty Elders* noticed above (Chap. iv. 4, &c.),—as to make one great and well-founded City, at unity with itself, and diffusing its light and its glory throughout the universe.

Again (ver. 19—22), these precious stones are severally enumerated, shewing it to be a City whose Builder and Maker is indeed God. These need not be recited here. It is said also of the gates, that they were *twelve pearls*: and that *every gate was of one entire pearl*. That is, each exhibited the integral, and truly spiritual portion of one entire tribe: and so virtually testifying, that the *true house of Israel* should never fail before the Lord; but that their name and seed should endure: these were the wheat of God’s garner: and What is the chaff to them (Jer. xxiii. 28)?

We next have (ver. 18) a description both of the Wall and of the City. “*The wall,*” it is said, “*was of jasper*:

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<sup>10</sup> This place will likewise enable us to understand another otherwise very obscure, in the Psalm (lxxv. 3), “*The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it.*” That this Psalm looks onward to the fall of heathenism, there can be no doubt. This dissolution then of the earth and of its inhabitants, is plainly that so often brought before us by the Prophets, and even by our Lord himself, as noticed above: it is no physical dissolution. The *Pillars* here therefore, are those who should sustain it after that event: and these primarily the Apostles and their fellow-labourers. On this, see Ps. xvi. 10, where its establishment in Christ is clearly foretold.

and the City was pure gold, like unto clear glass." This City too, "*lieth foursquare*," as in Ezekiel, "*and the length of it is as large as the breadth, . . . the length and the breadth*," it is added, "*and the height of it are equal*." The measure apparently, of each side is, as measured with a reed, "*twelve thousand furlongs*:" in Ezekiel, "*four thousand five hundred reeds*:" which, according to the tables usually given, will make the fabric of St. John a little larger than that of Ezekiel: but this is of no consequence in language such as this. In St. John moreover, the height is made equal to the length; which ought to suggest, that no earthly city could be meant. Its amazing height too, might have been intended to intimate its proximity to heaven; and so exceeding in this respect, the famous tower of Babel erected at the outset of idolatry, and constituting it *the mother of harlots* (Gen. xi. 4). The same thing is perhaps intimated, in the proximity of the portion assigned to the Levites,—as just now seen,—to that in which the Saviour now ministers above, in the mediation carried on for the salvation of His people. The measure of "*the wall thereof*" was, we are told, "*one hundred and forty-four cubits*<sup>11</sup>:" i. e. as it should seem, its *thickness* was of this measure: its dimensions, in other respects, being otherwise given. By this is probably meant its *impregnable strength*. The walls of Babylon and Nineveh are said to have been of an amazing thickness; and, on that account probably, this measure was given; i. e. to assure believers, that, whatever the defences of idolatry may have been, those which are spiritual, and enclose the Church of the Living God, are infinitely stronger, and more durable. (Comp. Isai. chap. xxv. 2—5, inclusive, with Chap. xxvi. 1; lx. 18.)

St. John next tells us, that this City contains no temple built with hands (ver. 22): "*for*," he adds, "*the Lord God Almighty and the Lamb are the Temple of it*." In other words, there is no sacrificing Priesthood visible here, even to the eyes of an inspired Evangelist. In the sacrifice

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<sup>11</sup> It might be thought fanciful perhaps to suppose, that as 144 is a multiple of 12, the union of the Apostolic and Mosaic Church is intimated in this place: the same is perhaps implied in the 144 thousand, saved, and standing before the throne, Chap. vii. 4, above: but I leave this to the reader.

of the Lamb Himself, made once for all, this has been for ever completed, so that there now remains no more sacrifice to be offered for sin, no Temple here but that of the Holy Ghost<sup>12</sup>. Jews cannot continue their rebellious service of sacrifice, their temple having been destroyed. Christians cannot visibly, for they have no earthly Temple. Romanists, who presume still to offer such sacrifices, and so set up a mock-temple of their own, virtually abjure that which is vested in the Lamb, and in the temple not made *with hands*. And, as already remarked, if they choose to be partakers with fallen Israel in this respect, it can only be in the outer court, which has been assigned by Omnipotence to an eternal trampling under foot (see on Chap. xii. 2, above).

The next verse (23) is to the same effect : viz. to shew us that nothing natural or earthly is known in this City of God, because "*The glory of God doth enlighten it, and the Lamb is the light thereof.*" The same is implied when it is said (ver. 25), that "*there shall be no night there.*" That is, in its own full, true, and real character, it is subject to no earthly contingency whatsoever : its light, its sun, its joys, are wholly spiritual : they are pure, they are constant, and are enduring.

And that the Christian Church on earth is meant here, not the state of glorified spirits above, the following places are amply sufficient to prove : "*The nations of them which are saved,*" it is said, "*shall walk in the light of it :*" i. e. in the spiritual light proceeding from the Lamb, *the Sun of righteousness* not elsewhere to be found, but which is here abundant, free, unchanging, and eternal. John adds, "*And the kings of the earth do bring their glory and honour into it.*" If it is said in a former place, "*the nations of them*

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<sup>12</sup> Lactantius has some good remarks on this point. *De Vera Sapientia*, Lib. iv. § 13, 14, "Ecclesia, quæ est verum templum Dei; quod non in parietibus est, sed in corde ac fide hominum, qui credunt in eum, ac vocantur fideles." Observe he here speaks as the Apostle does when he says, that believers are a temple of the Holy Ghost (1 Cor. iii. 16, 17). "Hæc est domus fidelis, hoc immortale templum; in quo si quis non sacrificaverit, immortalitatis præmium non habebit. Cujus templi et magni et æterni, quoniam Christus fabricator fuit; idem necesse est habeat in eo sacerdotium æternum." He then cites Ps. cx. 4, "*Thou art a Priest for ever,*" &c.

*which are saved shall walk in the light thereof;*" the meaning of which must of necessity be, that "*the nations of the earth*" that *walk* in the light of the Gospel shall obtain salvation thereby: which, I conceive, cannot be said with any propriety of the glorified spirits in heaven; these cannot constitute *nations* in the true sense of that term, nor can they be said *to walk*: nor can salvation be obtained there by any mode of walking: much less can the kings of *the earth* bring their wealth and honour into it: (and, be it borne in mind, this language is not mystical: it is that of literal explanation). This would be to transform heaven into earth, and to make earthly wealth, and kingly honours, things to be obtained and prized there: which is absurd. Besides, at the very outset of this Chapter (ver. 3), this *Tabernacle*, in other words, great *Temple*, or *City* of God, is said to *come down*, i. e. in its spiritual powers and provisions,—not tangibly or visibly,—and to be among men, so that God himself should dwell with them, and be their God. And again, both here (ver. 3), and again (ver. 10), this spiritual system is also said to *come down from God, and out of heaven*: it cannot therefore, be in heaven.

And again, every allusion here has reference to some prediction relating to the Christian Church. In verse 23, "*The City had no need of the sun,...for the glory of God did lighten it,*" &c. So Isaiah (chap. lx. 19, seq.), "*The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.*" Again (ver. 11), "*Having the glory of God: and her light was like unto a stone most precious,...clear as crystal.*" So also Isaiah (ib. ver. 1), "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*"..."*And*" (ver. 3) "*the Gentiles shall come to thy light, and kings to the brightness of thy rising.*" That Isaiah in all this refers to the Christian Church, there can be no doubt: nor can there, that John has here acted as his interpreter, and has applied to Christ that which the Prophet applied to God.

Again (ver. 24), "*The nations of them which are saved shall walk in the light of it.*" St. Luke (chap. ii. 32), of Christ, "*A light to lighten the Gentiles,*" &c. (from Isai. ix. 2, &c.). "*The people that walked in darkness have seen*

*a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."* (Ib. ver. 6, seq.), "*For unto us a child is born,*" &c. Again (ib. xlii. 6), "*I will...give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes,*" &c. And (ib. xlix. 6), "*I will...give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."* (Comp. Chap. xxxv. 5; lx. 1—6. Acts xiii. 47, where Paul himself has applied one of these places to Christ.)

*"And the kings of the earth do bring their glory and honour into it."* Isaiah generally (chap. xlix. 23, seq.) "*Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee."* Ib. lxiii. 5, seq., as cited above (ver. 6), "*All they from Sheba shall come; they shall bring gold and incense,*" &c. "*The rams*" (i. e. the Princes) "*of Nebaioth shall minister unto thee,... and I will*" (i. e. thus) "*glorify the House of my glory."*... "*The ships of Tarshish first, to bring thy sons from far; their silver and their gold with them."*... "*The sons of strangers shall build up thy walls, and their Kings shall minister unto thee."* (ver. 14), "*They shall call thee, THE CITY OF THE LORD, THE ZION of the Holy One of Israel."* Again (ver. 16), "*Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of Kings: and thou*" (i. e. this true Zion and City of God) "*shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty one of Jacob."* So also (Ps. lxviii. 19, 29) "*Kings shall bring presents unto thee."* See also ver. 31 to the end. To which many other places might be added. (Comp. Ezek. xlviii. 21, 22, as considered above.) And I remark here once for all, that, whatever Nonconformists, Republicans, or Latitudinarians, may say or think on this point, certain it is that Kings as such, with nations in their capacity as nations, are bound by these terms of the New Covenant, to bring both their wealth, and their honour, i. e. their influence, into God's Church, and thus,—as well as by every other means,—"*to glorify the house of His glory."* And again, that all this has respect to the Christian Church as we now have it, no unprejudiced person can for a moment doubt: nor can such, that for this purpose John has applied it.

*"And they shall bring the glory and honour of the nations*



into it :” i. e. what was said above (ver. 24) of the kings of the nations, is now said of the nations themselves, as nations : “*they shall bring*” (Gr. *οἰσουςι*, i. e. they, some, impersonally), i. e. either the nations themselves, or it may be, the Escaped of Israel, the Apostolic Preachers. The place cited however, directs us to the former : its words are (ver. 22), “*I will lift up mine hand to the Gentiles,...and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And Kings,*” it is added, “*shall be thy nursing fathers,*” &c. Isaiah, chap. lxvi. 20, however, makes the Escaped to “*bring the brethren of Zion for an offering to the Lord out of all nations,...as the children of Israel bring an offering in a clean vessel into the house of the Lord.*” By which *brethren* is most likely meant, the converts of the Gentiles. And if these are so brought, their silver and their gold must be brought with them. So ib. lx. 9, “*To bring thy sons from far ; their silver and their gold with them :*” but here the Gentiles bring these. And in the next verse, “*Their Kings shall minister unto thee.*” The next verse has, “*Thy gates shall be open continually,*” &c. as taken by St. John in the verse preceding (ver. 25). But it is of no moment here, whether we take as the Agents, the Preachers or the Gentiles, the thing taught, viz. that nations, as such, should honour the Church with their wealth, is the same in each case. And be it carefully noted here, as above, St. John now gives us a plain declaration of his meaning, not any mystical enunciation in the terms of the Theocracy.

“*And*” (ver. 25) “*the gates of it shall not be shut at all by day : for there is no night there.*” So also Isaiah (chap. lx. 11), “*Thy gates shall be open continually ; they shall not be shut day nor night : that men*” (they, impersonally as above) “*may bring unto Thee the forces of the Gentiles, and that their kings may be brought.*” And a little lower down (ver. 19), to identify this with the spiritual views of John, “*The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light*” (i. e. so that no *spiritual* night can be there), “*and thy God thy glory.*” And again, to preclude all doubt on this point, it is said (ver. 20), “*Thy sun shall no more go down ; neither*

*shall thy moon withdraw itself: for the LORD*" (i. e. *Jehovah*, "*the Sun of Righteousness*," Mal. iv. 2) "*shall be thine everlasting light, and the days of thy mourning shall be ended*" (comp. Zech. ii. 5). Nothing is more common than darkness, night, gloom, and the like, put for trouble, anguish, sorrow, &c. The everlasting presence of light here therefore, and this the light of God himself, is much the same thing as to declare the absence of all mourning; this apparent repetition therefore, implies emphasis. To the same effect St. John (ver. 4), "*God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for former things are passed away:*" that is, in a spiritual point of view. So our blessed Lord, as already remarked (John vi. 51, &c.), "*If any man eat of this bread*" (i. e. of my flesh spiritually discerned), "*he shall live for ever;*" and, be it remembered, this is said in contradistinction to the Fathers, who ate of the manna and died (*naturally*, ib. ver. 49): notwithstanding which, this place must necessarily be taken in a spiritual sense. (See also on Chap. vii. 16, above, referring evidently to the same thing.)

And lastly (ver. 27), "*There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*" And this again, which may ultimately be applied to heaven,—as indeed may all that has been given above,—yet *primarily* and *properly*, applies to the Christian Church in its *spiritual* character. The same is virtually said by Ezekiel of his *new earth*, or *land* (Chap. xlvii. 11), "*But the miry places thereof and the marishes thereof shall not be healed: they shall be given to salt:*" i. e. those not within this territory, and evincing not the *spiritual* character required, are doomed to excision, as it was the case with the multitude of the Jews in Ezekiel's days, and with Lot's wife (Gen. xix. 26: comp. Luke xvii. 28): who, notwithstanding her having professedly left Sodom, remained in heart there, and became accordingly *a pillar, and portion, of salt*. So also here, many baptized with *water*, but not with the *Spirit*—circumcised, as the Jews generally were, in the flesh, but not in the heart,—may have a name to live within this

glorious City, while, in the estimation of the Lamb, they will be without it, and dead: registered too, it may be in its books, but not in the Lamb's book of life, they must submit to the sentence, "*I know you not.*"

To the same effect Isaiah, foreseeing the times when *the wilderness should rejoice and blossom as the rose* (chap. xxxv. 1, seq.), excludes nevertheless the unclean from every participation therein. His words are, "*An highway shall be there.... The way of holiness; the unclean shall not pass over it.*" (ver. 8), "*No lion,*" continues the Prophet, "*nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there*" (comp. Ps. xxiv. 3—6). So again (Isai. lii. 1), "*Put on thy beautiful garments*" (i. e. the *fine linen white and clean, which is the righteousness of Saints*), "*O Jerusalem, the holy City; for henceforth there shall no more come into thee the uncircumcised and the unclean*"<sup>13</sup>. And, that this Chapter has the establishment of Messiah's kingdom in view, there can be no doubt. The same is true of Joel iii. 17, "*Then shall Jerusalem be holy, and there shall no strangers*" (persons, hea-

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<sup>13</sup> One would suppose from descriptions such as these, that Christianity was intended, both in principle and experience, to be the source of the greatest happiness. Yet Gibbon (Ch. xv. Vol. II. Edit. Milman, p. 321), accusing the early Fathers of the Church of every thing contrary to this, but covertly attacking Christianity, says, "Some of our senses indeed are necessary for our preservation, others for our subsistence, and others for our information.—The unfeeling candidate for heaven was instructed, not only to resist the grosser allurements of the taste and smell, but to shut his ears against the profane harmony of sounds," &c. Lactantius, *Instit. Divin.* l. vi. c. 20 seq. is then cited by way of proof; with how much honesty let the reader judge. Lactantius says, "Omnes" (sensuum voluptates) "quoniam vitiosæ ac mortiferæ sunt; virtute superari, atque opprimi debent; vel quod paulo antè dicebam de affectibus) ad rationem suam revocari." To the same effect Lactantius throughout this whole place, in many parts of which he gives nothing more than what he had read in the Philosophy of Cicero and others. Is not this admirable for honesty and candour? It would shock the feelings of the most unfeeling to cite the cruelties of the Roman games, as here given by Lactantius in illustration of his meaning: and yet, these are the *elegant amusements* of heathenism, so often lauded by this very candid writer!

*thenish* in character) "*pass through her any more;*" (see also Nahum i. 15, and Zech. xiv. 21).

But it may be said here, as it has been times innumerable, that all this is too good for the Christian Church: that no such thing is visible within it; and that therefore it must relate to the state of heaven alone, which is untrue, both in principle and fact.

First, as to principle. It is by no means our duty to compare ourselves among ourselves (2 Cor. ii. 11, &c.), in any case, much less for the purpose of ascertaining what the character of Christianity is. Our business here is not with one another, but with the *Law and the Testimony* (Isai. viii. 20); if we presume to do otherwise, it will be because *there is really no light in us*. It is from these that we must inform ourselves, both as to what we are, and what we ought to be. And these will shew us, that the means afforded are such, as indeed to make us COMPLETE *in Him* (Col. ii. 10), and *thoroughly furnished unto all good works*: that, as such, we shall then be the very mystical members, flesh, and bones of the body of Christ (Eph. v. 30): that we are *justified, sanctified*, and made capable of enjoying a *peace passing all* (human) *understanding*, and eventually meet to be partakers with the saints in light. This involves the exercise of a full assurance both of faith and of hope, that God will dwell with us, and never forsake us. And not only so, but having thus sought and realized the righteousness of His kingdom, all else, even of temporal things, necessary to our welfare, *shall be added unto us*. Such is an outline of the enouncements of the Law and the Testimony. As men indeed, sin will still war in our members; we can never be wholly perfect here; but then, the mark of our calling being high, it will demand, and call forth, the increased and increasing exertions both of faith and obedience: and under these, the grace of Christ is sufficient, and the promises are sure. For such as we now are, heaven itself can supply nothing better: nay, nothing so suitable for administering to the reasonable soul; that which shall be satisfying, and calculated to call forth the everlasting, and untiring feeling and expression, of thankful love.

And again, *as to fact*. Look we to the Apostles; it was this Grace which made them what they were: not indeed

that which endued them with miraculous powers, but that which was given to every man to profit withal (1 Cor. xii. 7). In this respect, their converts were as much the members of Christ as they themselves were, and members of the Body, well knit and compacted together in every part (Eph. iv. 16). They all had received the converting and sustaining grace of the Head: and hence, there was no difference in Scythian, Barbarian, Bond and Free, Jew and Greek: all were one in Christ: all had been admitted to the same saving means in the Church, and all were equally called upon to draw near with faith, nothing doubting. How many did so, God alone could know: but, that many did, the histories of those times are sufficient to prove. Many were certainly the sons of God without rebuke, and they shone as lights in the world. Many too even now are found,—without all doubt,—walking in the same spiritual light, power, and consolations. Of many, I say, we cannot doubt this: while God alone can determine who these really are. That similar grace and powers have been put forth, in many of the missionary operations of late times, it is equally reasonable to believe. The holy and consistent lives, and superlatively happy deaths so often witnessed, can, I say, leave no doubt on the mind of any one, that the Gospel, as taught and experienced by the Apostles, their converts, and the successors of these, still carries with it, both in principle and fact, all and every thing that it did in their days. And it is to these things that we are bound to look, not to the faulty characters of the many, who have never yet seen the high mark of their calling, and have never either seen or felt the powers which it possesses; and who have hence been taught in too many instances, alas! to look for these in the millennarian reveries of good, it may be, but mistaken men!

I conclude here therefore, that it is the Church of Christ, and its glories, that both the Prophets and Evangelists cited above had in view; and that it was the business of John, in this his *Revelation of Christ*, to confine these in principle *primarily* to the Church: and *ultimately* to extend them, as each case may admit, to the state in which all would be realized, in a much higher degree, in a better world.

SECT. III.—*On the Privileges, &c. of the extended Canaan of the New Covenant.*

AFTER describing the *New Heaven, Jerusalem, or Zion, and City of the Living God*, its Foundations, Gates, Glories, and Privileges, St. John next brings us to that of the *New Earth, Land, or extended Canaan, of the New Covenant*; to its origin, character, and privileges, in the following manner: “*And he shewed me*” (xxii. 1, seq.) “*a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb:*” i. e. as its source and origin. We have, as it should seem, in this river, not only the purity and brilliancy of the crystal, but also the property of imparting a similar character to every thing within the range of its course.—But to understand the figures adopted here more fully, we must turn to the places from which they have been taken.

The Prophet Joel then, seems to be the first in order, who has brought this River before us. His words are (chap. iii. 18, which we have already seen, refers to the times of Christ),—after saying that “*all the rivers of Judah shall flow with waters:*” i. e. in the holy Remnant of Israel,—“*A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.*” That is, the desolate valley in which Israel encamped before they entered Canaan (Num. xxv. 1. Josh. ii. 1; iii. 1). So Isaiah (chap. xxxv. 6, &c.), “*In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.*” And (ib. ver. 1), “*The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.*” (ver. 9), “*No lion shall be there,*” &c. as cited above. (Comp. Chap. xli. 18—21, spoken of as a new creation. So also Chap. xliii. 19—22, “*This people have I formed for myself.*” See also John vii. 38—40.)

But Ezekiel is the most full and particular, and corresponds more exactly with the description given by John. His prediction,—of which I shall give only a skeleton,—proceeds thus (Chap. xlvi. 1, seq), “*Waters,*” says he, “*issued out from under the threshold of the house eastward*”

(i. e. towards the desert just mentioned)...“*the waters came down from under the right*” (south) “*side of the house, at the south side of the altar*” (Chap. xlvii. 1, seq.). The stream of these was at first only deep enough to reach to the ancles (ver. 3), they were next found to reach to the knees (ver. 4), then to the loins (ver. 4): they then were found to have become a great river, “*that could not be passed over*” (ver. 5). And such indeed, was the progress of the Gospel. First, the *one hundred and twenty* assembled in the upper chamber on the day of Pentecost, who received and carried forth the waters of the Spirit (John vii. as above), a small indeed, but powerful stream, which soon became a sea so large that even the household of the Cæsars was irrigated by it; their kingdom overwhelmed, and eventually destroyed.

We may now touch on Zechariah's description of this River: “*It shall be in THAT DAY,*” says this Prophet (chap. xiv. 9), “*that living waters shall go out from Jerusalem*” (for “*salvation is of the Jews*”); “*half of them toward the former*” (i. e. the eastern) “*sea, and half of them toward the hinder*” (i. e. the western) “*sea: in summer and in winter it shall be.*” That is, during both such portions of a natural year. But, in this very verse, as also in those preceding it (viz. 7, 6, and 1), the period for this is termed *a day*, and *one day*. This *year* therefore, and *day*, must of necessity stand for the same period, be that what it may. When termed *a day*, it is divided into the *evening* and *morn- ing*....“*At evening time*” (which necessarily implies a *morn- ing* preceding it), it is said, “*it shall be light.*” So also Daniel (chap. viii. 26), “*The vision of the evening and morn- ing...is true:*” and here the establishment of Christ's king- dom is clearly foretold. In Zechariah (ver. 9), “*And,*” i. e. in that day, “*the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one.*” It is added, as in St. John (ver. 11), “*There shall be no more utter destruction,*” &c. in other words, “*Death shall be swallowed up in victory.*” Both the *one year*, and *day*, is therefore divided into two parts: the first in the one case, is *Summer*, in the second, the *Evening*. In the Jewish year, commencing at the Passover, *Summer* will constitute its first portion. In the second case, the *Evening* com-

mencing the day in the East, will here also be the first portion of "*one day*." In Daniel's *seventieth week*, the Apostolic period is, as we have seen, its first portion, and this constitutes the *Apostolical Millennium*: its second portion reaching from the fall of the City and Temple, to the establishment of Christianity under Constantine; and it is that of the persecutions, as shewn above. These then, respectively, are Zechariah's *Summer* and *Winter*, *Morning* and *Evening*. And to these again, respectively, as to their events, do their several portions correspond well. We have therefore, the same period, and portions of it, before us in every case: and in the increasing progress of this river, a lively representation of the triumphant progress of the Gospel.

Zechariah moreover, makes these waters proceed both *eastward* and *westward*. That is, he is more full than either Joel or Ezekiel, which might well be expected in a Prophet coming after their times: while Isaiah, speaking of the wilderness or desert generally, includes all that has been said by them both. In mystical language, such discrepancies as these amount to nothing: they exhibit nothing beyond the various modes had recourse to, for the purpose of signifying the same thing. We have too in Zechariah, just as in Joel, first the fountain opened to the house of David (chap. xiii. 1, seq.), in these words: "*In THAT DAY there shall be a fountain opened to the House of David and to the Inhabitants of Jerusalem for sin and for uncleanness.*" Again (Chap. xii. 10), this is given in others terms thus: "*I will POUR upon the House of David, and upon the Inhabitants of*" (the true) "*Jerusalem, the spirit of grace and of supplication: and,*" it is added, "*they shall look upon me*" (i. e. Christ) "*whom they have pierced, and they shall mourn for Him, as one mourneth for his only son,*" &c. Which can apply, of necessity, to none but *that Remnant* of which St. Paul was one (Rom. xi. 1—6): for within the period termed here *that day*, this was to be done: it was so done, and has therefore been fulfilled (comp. Acts ii. 16, seq., as applied to a place in Joel treating on the very same period). These Prophets are here therefore, perfectly of a mind with St. John.

The Apocalypse proceeds,—and this will bring us back again to Ezekiel (ver. 2): "*In the midst of the street of*



it" (i. e. its bed or course), "*and on either side of the River, was there the tree of life, which bare twelve manner of fruits, and yielded*" (each) "*her fruit every month : and the leaves of the tree were for the healing of the nations.*" This River has received, as we have just seen, the title of "*living waters*" (Zech. xiv. 9). We here find, that both within its stream or street, and on each side of this, grow the *trees of life*; that is, trees forbidden to be approached, upon the commitment of original sin (Gen. iii. 22, 24). These, we are told, bear twelve manner of fruits, and one of these is produced every month. We have here therefore, restored in the richest abundance and variety,—such as to suit and to satisfy all in a situation to approach them,—the *strong meat* of the Apostle for those who are within, and on the banks of this stream; while the leaves,—the sincere milk of the word, as it should seem, and suitable to babes,—are for the healing of the nations. St. John adds accordingly, "*And there shall be no more curse.*" That is, to those who have been healed by these leaves, and nourished by these fruits,—partakers as they now are of the tree of life,—there shall be no more curse, either feared or experienced. In the provisions of the Gospel, this has been removed: that being considered as dead (Rom. vii. 6) which inflicted it: and Christ Himself having become a curse for us (Gal. iii. 13).

It is added, "*The throne of God and of the Lamb shall be in it:*" that is, within the limits of this ocean-like River, shall this be found and felt in its grace, power, and comforts: and hence it is said of those so circumstanced, "*And His servants shall serve Him.*" They shall be fully taught, encouraged, enabled,—so long as they are thus situated,—to do this. It is added, to shew that He shall be with them, "*And they shall*" (by faith) "*see His face; and*" (sealed as they have been, Chap. vii. 3) "*his name shall be*" (i. e. as that of his children, Deut. xxxii. 5) "*in their foreheads.*" We are then told, as above (ver. 5), "*There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light.*" That is, throughout this once desert and waste howling wilderness, now watered and blossoming like the rose, do all these divine influences, privileges, and powers, extend. Let us now see how Ezekiel dwells upon this.

"Now when I had returned," says he (ver. 7, seq.), "behold, at the bank of the River were very many trees on the one side and on the other. Then said he unto me, *These waters issue out toward the east country, and go down into the desert*" (i. e. of Shittim according to Joel), "*and go into the sea; which being brought forth into the sea, the waters*" (i. e. generally) "*shall be healed.*" Particular respect is perhaps here had,—as a theme,—to the *Dead sea*, or *sea of Sodom*, the waters of which are of a deadly character: and, as the language used is decidedly *mystical*, the healing of all deadly sin should seem to be implied, and particularly as many of the terms used here, give the whole a general and universal aspect. The Prophet accordingly proceeds, "*And it shall come to pass, that EVERY thing that liveth, which moveth, whithersoever the Rivers*" (here plural, as of streams derived from this sea-like River) "*shall come shall live; and there shall be a very great multitude of fish, because these rivers shall come thither; for they shall be healed*" (and hence, shall be in a situation to be fruitful and to multiply as at the first): "*and,*" it is repeated, "*every thing shall live whither the River*" (i. e. every single stream of these) "*cometh.*"

We next have the Disciples of our Lord represented as fishermen, by whose instrumentality primarily, this healing of the nations should be effected. "*And it shall come to pass,*" says the Prophet (ver. 10), "*that the fishers shall stand upon it*" (i. e. upon the street of each River) "*from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds*" (i. e. men out of every nation), "*as the fish of the great sea, exceeding many.*" We next have John's description of the trees, on each side of this river, thus given by Ezekiel: "*And*" (ver. 12) "*by the River upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade*" (comp. Ps. i. 3), "*neither shall the fruit thereof be consumed: it shall put forth new fruit according to his months, because their waters they issued out of the sanctuary: and,*" continues the Prophet, "*the fruit thereof shall be for meat*" ("*strong meat,*" as intimated above), "*and the leaf thereof for medicine*" (i. e. to heal the deadly disease of original sin). It must be impossible surely to doubt, that John and Ezekiel have precisely the same

great purpose before them ; namely, the establishment of that kingdom of Christ, in which all nations should be blessed. It is the fulfilment of the first and *great Covenant* made with Abram, realizing to him the name of *Abraham*, and constituting him the *spiritual Father of many nations*.

Ezekiel adds, in order to shew that still, even within the new Earth in which this River should be known to flow, there should be marsh-lands, refusing to receive of its marrow and fatness, and to bring forth fruit to perfection : "*But,*" says he, "*the miry places thereof, and the marishes thereof, shall not be healed ; they shall be given to salt.*" John gives the following explanation of this (verr. 14, 15) : "*Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates of the City. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*" That is, even after this *Heavenly Jerusalem* should be established, and after this River clear as crystal should have flowed from beneath the very throne of God, proceeding too in its irresistible course and power, into every desert of the world ; there should nevertheless be found hard and sterile lands, refusing to receive its blessings, and even now to be consigned to the curse of barrenness and salt : i. e. Men resembling *dogs* in their filthiness, fierceness, and avidity ; sorcerers, whoremongers, murderers, idolaters, and liars ; and this even to the end of time, —as taught also in our first three Chapters. It should be observed that these *dogs, sorcerers*, and the like, are here *within* the boundaries of this healing stream ; in other words, of this *New Earth* of the Prophet and Evangelist : yet St. John (xxi. 8) assigns to these their portion in "*the lake which burneth with brimstone and fire.*" If then, they are *visibly* within this *New Jerusalem*, they are *mystically without it*. It is not *the visible Church* only, that constitutes the Zion of God, any more than it did under the Theocracy ; and just as circumcision of the flesh only, did not necessarily carry with it circumcision of the heart, i. e. in the spirit, not merely in the letter ; even so is it here, within the brightest times of the Apocalyptic Church. And this the nature of the case requires : the means here not being such as to force the will of any, and so to make man irresponsible.

Again (ver. 11), "*He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*" Which affirms at least, that no state in which *injustice, filthiness, and the like*, cannot exist, is even now to be expected. Much the same is implied as to others of a contrary character, when it is said: "*Blessed are they that do His commandments, that they may have right*" (i. e. by this means) "*to the tree of life, and may enter in*" (not without this as a means) "*through the gates of the City.*" And this,—be it observed,—is neither more nor less, than what is everywhere taught in Apostolic Christianity. And hence it is said (ver. 16), "*I Jesus have sent mine Angel to testify unto you these things in the Churches*" (i. e. as the perpetual truths of the Churches). And again (ver. 18), "*I testify unto every man that heareth the words of the prophecy*" (i. e. henceforth, and to the end of time) "*of this book, If any man shall add unto these things*" (i. e. as taught here, and published in my Apostolic Churches), "*God shall add unto him the plagues that are written in this book.*" "*And,*" again, "*if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book.*" That is,—as I understand it,—if any one shall of his own mere motive and will, and to suit the fleshly speculations of his own mind, attempt to make things appear either better or worse, than they have been taught from the first in the Church; he shall have neither part nor lot within it. He who shall thus have sown to the wind, shall reap to the whirlwind: the fruits which such shall eventually eat, shall not be those of the tree of life, but of his own doings.

We now have (ver. 10), what it was but reasonable to expect, after such enouncements, viz. the period defined, in which all this should be verified. It is said, "*Seal not the sayings of the prophecy of this book: for the time is AT HAND.*" But this place and other similar ones have been considered above (p. 231, seq.), as the period had in view has been, pages 99—132, 138—144, &c. We need now only remark, that, throughout the period of the New Testa-

ment-writers, the time and things here brought before us were daily expected ; the same is true of the early Fathers of the Church, who lived and died before they had fully come to pass. In these cases the expectation was just, and it was in due time realized. After this, as the Church became more worldly, less scriptural, and less spiritual (generally), the same expectation continued without the same grounds for its support, or the ability to see this. In after ages, political notions have been so mixed with this question, that its real character and bearing have been wholly obscured : of which some proof has been given in the Preface.

And again, as to the period, &c. *shortly to come to pass*, John himself sees the seals of Daniel's visions,—to be reserved to the time of THE END (Chap. xii. 9), and indeed of all the other prophetic visions,—broken, and the whole book of Scripture laid open by our blessed Lord. He must have also seen verified many of the things contained therein, as the fall of Jerusalem, the power of Christ evinced in this, and in the marvellous spread of the Gospel, with the signs and wonders accompanying all these, before he tasted of death : for he literally did remain until Christ thus came : that *very generation* moreover did not pass away, until the *sign of the Son of Man* coming in the clouds of heaven in power irresistible, was seen by the Church, and felt by the Jews. Nor could the *end of these things* have come,—and of which those now mentioned were to testify *the beginnings*, until the body of the Beast,—the Persecutor,—was given to the burning flame ; till the Image representing both him and his predecessors, in their heathenish power and principles, was so destroyed and carried off, that *not a particle of it remained*, or should be any where found ; until, I say, the instrument of the destruction of them all, should have become a stone, or rock, filling the whole earth ; in other words, until the *Power of the holy people* should have been so spread far and wide, as abundantly to afford the testimony, that now *all these things were fulfilled, even to the letter*.

All being now accomplished therefore, all are invited to come,—and are called upon to call others to come,—and be partakers in the marriage-feast of the Lamb, and of His Bride (comp. Chap. xxi. 2, 9 ; xix. 7, 9), in these remarkable words (ver. 17) : “ *And the Spirit* ” (i. e. speaking under

the authority of the Author of this now opened and unsealed book) "*and the Bride*" (i. e. the Church in her ministers) "*say, Come.*" "*And,*" it is added, "*let him that heareth*" (i. e. that receiveth this invitation) "*say*" (i. e. to all within his sphere, as a spiritual Priest of God), "*Come.*" And, to make the invitation general, so as to bring in all both bad and good,—the wedding-garment, white and clean, being provided for all,—it is added: "*And let him that is athirst come*" (because all must feel, sooner or later, that the things of time and sense will not satisfy: comp. Isai. lv. 1, seq.), "*and whosoever will, let him take of the water of life freely.*" Not only has the *sealed Book*, but the *sealed fountain* also, now been opened (Cant. iv. 12); and this is a *fountain opened for sin and uncleanness* (Zech. xiii. 1). The *garden inclosed* (ib. Cant.) has lost its *wall of partition*, that being now broken down (Eph. ii. 14): and the Gentiles admitted into the vineyard. The river of God moreover, is now universal: its streams are seen to flow where no others can, or do, even on the tops of the mountains (Isai. xxx. 25), and in the dry and burnt up wilderness (ib. xxxv. 6); and even in the deadly waters of the sea of Sodom, so that these have now been healed.

It must be superfluous surely to shew, that these waters can be no other than those foretold by the Psalmist, and the Prophets, and promised to be given as springs of living waters, by our Lord himself (John iv. 14). Of no other have the Apostles any where apprised us. They certainly knew nothing beyond Jesus Christ and Him crucified, and the unspeakably great privileges thence to be obtained. Of millennarian glories under something like a new dispensation to be set up after their times, they never utter so much as a syllable: nor have they of a restoration of Jews: while one of them,—and certainly not the least in authority,—has positively declared, quite in the spirit of the Apocalypse, that "*though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*" And, that this may not be too slightly passed over, it is repeated: "*As we said before, so say I now AGAIN, If any man preach any other gospel unto you, than that ye HAVE RECEIVED*" (i. e. not which might be supposed, either by some *traditionary doctrine* of develop-

ment, or millennarian device of men, to take place at some future period, and *which ye have not NOW RECEIVED*), "*let him be accursed.*" It will perhaps be difficult to conceive any thing more plain or positive than this is. It declares fully, and this with a fearful curse ever appended to it, that it is *the Apostolic doctrine alone*, unmixed, undiminished, and unaugmented, even as realized in the Apostolic times, to which it is our duty and privilege to adhere; as it also is to reject as heterodox, vile, and damnable, every thing whatsoever, tending in any degree either to add thereto, or to take therefrom: or further, as denounced at the very outset of the prophecy of this Book,—and, alas! most extensively and awfully realized,—that, unless we look carefully to the things that remain, and that we walk in garments of white, our candlestick shall, with all its excellencies, be wholly removed.

The prophecy of this Book will therefore sufficiently account for all the heathenism, which now covers those parts of Africa, the East, and other places, where its saving truths were once received and realized; but where the traditions of men have usurped their place. Its warnings were disregarded; the god of this world in one shape or other was followed: and the wine, the apples, and gall of Sodom, have accordingly superseded in all these, that *old wine* on the lees, the milk, honey, and fatness, supplied only where Christ is known as He is, and is worshipped as He ought to be. With the true Church or Zion moreover, this is still deposited in the richest abundance. Its flavour, its power, all its properties, are just what they were in the Apostolic times: for they are those of the Spirit: and this is her's to dispense fully and freely to both Jew and Gentile: and it cannot but succeed, because He who has given it, has promised ever to accompany its faithful ministration.

Nothing very lengthy need now be added, either to explain or to recommend the course, or the results of the foregoing inquiry. I have laid before the reader the state of the case, in my Preface. I have there shewn, that the question before us has never been fully investigated, and the causes of this. No one accustomed to critical inquiries will, I am sure, ever be brought to believe, that, under the influence of such principles, a subject so truly great and critical

as this is, could be fairly discussed. I have also given there, a statement of the principles which I have adopted, and have, throughout this work, abundantly exemplified them. I have also given a brief account of the usages of the early Fathers of the Church on this subject, and shewn in what particulars, and why, they occasionally fell short of the truth, and how far my principles and results agree with theirs. It will be for the reader to judge, to what extent I have succeeded, or not, in all this.

That the subject has not been followed out here to any thing like the extent, or with the accuracy which it deserves, no one can be more sensible than myself. But, when it is considered, that my course has been in a path very little beaten by others, and this amidst numerous avocations, many of which demanded all my time and strength; and that, whatever I may have failed in, I have perhaps succeeded in pointing out principles of interpretation which are good, and have in the main made Holy Scripture its own interpreter; I do trust the meed of approbation, due to an honest endeavour to vindicate the truth of Holy Writ, and the Heavenly Character of our holy Religion, will not be withheld from me. I now commit my work therefore, to the patient and candid consideration of the Reader, with the prayer, that its perusal may administer to his edification, and to the glory of Him to whom all glory and praise belong. I feel in sending it forth something like the regrets experienced on parting with a long endeared friend: but, as I trust it will now supply a similar pleasure to many, I do not so greatly lament over the parting farewell.

THE END.





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Presented by  
the Rev<sup>d</sup> Charles H. Knight

College Green Bristol Jan<sup>y</sup> 96  
(1846.)

Dear Sir,

Yours of the 27<sup>th</sup> reached me here  
this morning. My answer I doubt is. It is  
my intention to be in Cambridge in like  
more than a fortnight, and then I hope to  
have the pleasure of seeing you. I never  
anticipated any thing beyond a half-yearly  
payment of rent in all such cases as  
yours. I therefore say, do in this case as I shall  
be most agreeable to you. When I come I  
will talk to you on the amount of rent,  
and have no doubt I shall give you satisfaction.  
As to your leaving the house you are  
now in, to accommodate me with a Tenant  
at a longer taking, I cannot allow myself to  
propose any such thing to you. I shall not think  
of looking out for a Tenant, until there is a  
certain prospect of the house being void. You  
say, you were not aware that a shorter period  
of residence would suffice at Cambridge, until  
you came thither. I can only say for myself,  
with reference to our correspondence on that  
subject, you never mentioned your intention

Samuel Lee DD  
Professor Cambridge  
Strewsbury  
14 Dec  
works  
grammar  
grammar  
tion of the  
the Bistuta  
Lexicon  
translation of  
the Job



to me of entering as a Nobleman - which I  
suppose you have done, and that, on this account,  
a shorter residence than that named by me  
is required of you. - Had you mentioned this, I  
should, of course have said, what the residence  
required would be. But, if any other regulation  
exists, with reference to Fellow Commoners, which  
I understood was the rank you intended to  
hold; I confess that I was altogether ignorant of  
it. Hoping you find your College, society &c. such  
as is agreeable to you, Remain

Dear Sir  
Yours very faithfully  
Samuel Lee